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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

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QUARTERLY LIST OF NEWSPAPERS AS IT STOOD ON 31ST DECEMBER 1908.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Agra Magazine... ...	Agra	Priya Lál Saksena ...	500 copies.
2	Central Hindu College Magazine.	Benares	Board of Trustees, Central Hindu College, Benares.	11,000 ,,
3	Hindustán Review ...	Allahabad	Munshi Shádi Lál ...	1,500 ,,
4	Poet	Mirzapur	Bhagwan Dás	Very small.
5	Theosophy in India ...	Benares	Theosophical Society, Benares	5,000 copies.
6	Virjánand Magazine ...	Partabgarh	S. S. Tug, M.A.	1,000 ,,
	Twice a month.			
7	Allahabad Law Journal ...	Allahabad	Pandit Man Mohan Lál Nehru	1,000 copies.
	Twice a week.			
8	Advocate	Lucknow	Munshi Gangá Prasád Varmá	1,000 copies.
9	Citizen	Allahabad	M. Ghulam Muhammad ...	650 ,,
10	Indian People	Allahabad	M. Lal	700 ,,
	Daily.			
11	Hindosthán	Kalakankar (Partabgarh) ...	Rája Rámpál Singh ...	200 copies.
	ROMAN.			
	Monthly.			
12	Sipáhi	Cawnpore	Sita Rám	250 copies.
	ANGLO-HINDI.			
	Monthly.			
13	Bhárat Bandhu ...	Benares	A. P. Misra.	
	ANGLO-SANSKRIT.			
	Monthly.			
14	Prabudha Bhárat ...	Almora	Swámi Parmánand ...	1,500 copies.
	ANGLO-HINDI.			
	Weekly.			
15	Báránasi	Benares	Bábu Rás Mohan Sarkár ...	500 copies.
16	Khichri Samáchár ...	Mirzapur	Madho Prasád	Very small.
	ANGLO-URDU.			
	Monthly.			
17	Aligarh Monthly ...	Aligarh	Wiláyat Husain	500 copies.
	URDU.			
	Monthly.			
18	Al Hakam	Lucknow	Mirza Muhammad Hadi, B.A.	
19	Al Awarif	Lucknow	Mirza Ahmad Raza.	
20	Al Aziz	Agra	Abdul Aziz Khán... ...	500 copies.

Quarterly list of newspapers as it stood on 31*st December* 1908—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
21	Al Islám	Allahabad	Hámid Husain	250 copies.
22	An Nadwah	Lucknow	Abdul Hai	450 „
23	Árya Bandhu	Meerut	Dr. Rám Chandra ...	550 „
24	Árya Patra	Bareilly	Pandit Púran Mal ...	1,900 „
25	Árya Samáchár ...	Cawnpore	Bábu Anand Sarúp ...	500 „
26	Asra-i-Jadid	Meerut	Khwaja Munawar Ali ...	450 „
27	Educational Magazine ...	Ghazipur	Rám Saran Lal.	
28	Gurukul Samáchár ...	Budaun	Pandit Prasanno Kumar Sharma.	
29	Hamdard-i-Qaum ...	Meerut	Raghu Náth Singh ...	800 copies.
30	Kanyá Saháyak ...	Meerut	Rám Dás	500 „
31	Khátún	Aligarh	Ali Muhammad Khán ...	500 „
32	Pardah Nashin... ...	Agra	Abdul Aziz Khán... ...	1,100 „
33	Postal Magazine ...	Agra	Ditto	1,000 „
34	Satopkári	Bareilly	Bareilly Satopkári Sabhá ...	1,500 „
35	Vaishya Hitkári ...	Meerut	Vaishya Hitkári Sabhá ...	750 „
36	Yad-i-Bayzá	Sikandrabad (Bulandshahr)...	Saiyid Muhammad Said ...	250 „
37	Zamána	Cawnpore	Dayá Narayan Nigam ...	1,000 „
38	Zamíndár-wa-Késhtkár ...	Bijnor...	Muhammad Khalíl-ur-Rahmán	300 „
39	Ziá-ul-Islám	Moradabad	Mushtáq Husain	524 „
	Twice a month.			
40	Akhbár-i-Imámia ...	Lucknow	Saiyid Ábid Ali	250 copies.
41	Anjan-Akhbár	Moradabad	Hakím Mindhai Lál ...	300 „
42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich) ...	Saiyid Ali	500 „
43	Muraqqa-i-Tasawwar ...	Fatehpur	Karím Bakhsh	127 „
44	Násir-ul-Akhbár ...	Meerut	Ahmad Husain	150 „
	Weekly.			
45	Agra Akhbár	Agra	Khwája Siddiq Husain ...	250 copies.
46	Al Bashír	Etawah	Muhammad Bashir-ud-din ...	850 „
47	Aligarh Institute Gazette...	Aligarh	Muhammad Mumtáz-ud-din...	350 „
48	An Najm	Lucknow	Maulvi Abdus Shakúr ...	400 „
49	Kwáza-i-Khalq... ...	Benares	Guláb Chand	600 „
50	Cawnpore Gazette ...	Cawnpore	Har Nám Singh	500 „
51	Dabdaba-i-Sikandari ...	Rampur	Muhammad Fárúk Hasan ...	300 „
52	Fitnah	Gorakhpur	Hakím Abdul Karím Khán ...	1,000 „
53	Hindustáni	Lucknow	Munshi Ganga Prasád Varmá	1,300 „
54	Jadd-o-Jehad	Shahabad (Hardoi) ...	Shaikh Faiyáz Ali ...	280 „
55	Jádu	Jaunpur	Abdur Rahman Khán ...	Very small.
56	Kanauj Punch	Kanauj (Farrukhabad) ...	Abdur Rahim Khán ...	470 copies.
57	Káyasth Hitkári ...	Agra	Ahmad Husain	400 „

Quarterly list of newspapers as it stood on 31*st December* 1908—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
58	Mahá Vidyálya Samáchár	Jawalapur (Haradwar) ...	Swámi Darshananand ...	600 copies.
59	Mashriq	Gorakhpur	Hakím Barham	1,000 „
60	Mufid-i-Ám	Agra	Qádir Ali Khán Súfi ...	250 „
61	Mukhbir-Álam	Moradabad	Qázi Abdul Ali	300 „
62	Musáfir	Agra	Pandit Bhoj Dat	1,000 „
63	Naiyar-i-Azam	Moradabad	Saiyid Ibn-i-Ali	350 „
64	Nizám-ul-Mulk ...	Moradabad	Qázi Mazhar Qayyúm ...	367 „
65	Oudh Punch	Lucknow	Muhammad Sádiq ...	300 „
66	Qulqul	Bijnor	Qázi Nazar Husain ...	350 „
67	Rafíq Punch	Moradabad	Mahmúd-ul-Hasan ...	450 „
68	Rahbar	Moradabad	Banwari Lál	400 „
69	Rastgo	Allahabad	Anand Deo Prasád ...	500 „
70	Riyáz-i-Faiz	Pilibhit	Munshi Dál Chand ...	160 „
71	Rohilkhand Gazette ...	Bareilly	Shaikh Abdul Azíz ...	500 „
72	Sahífa	Bijnor	Maulvi Ahmad Hasan ...	300 „
73	Shahna-i-Hind... ...	Meerut	Ahmad Hasan Shaukat ...	250 „
74	Shamsul-Nihar... ...	Moradabad	Mohammad Ismail.	
75	Sitára-i-Hind	Moradabad	Pandit Banwari Lál ...	115 copies.
76	Surma-i-Rozgár ...	Agra	Itrat Husain	184 „
77	Swarájya	Allahabad	Kapur Chand	1,000 „
78	Tafríh	Lucknow	Ahmad Ali Kamil ...	1,000 „
79	Tohfa-i-Hind	Bijnor	Munshi Jiráj Singh ...	375 „
80	Union Gazette	Bareilly	Karam Iláhi	175 „
81	Zul Qarnain	Budaun	Faizul Hasan	700 „
	Twice a week.			
82	Nasím-i-Agra	Agra	Bíreshwar Sányál ...	276 copies.
83	Riyáz-ul-Akhbár ...	Lucknow	Saiyid Riyáz Ahmad ...	300 „
	Daily.			
84	Oudh Akhbár	Lucknow	Bábu Manohar Lál ...	600 copies.
	ARABIC-URDU.			
	Monthly.			
85	Al Bayán	Lucknow	Maulvi Abdul Wali ...	105 copies.
	HINDI.			
	Monthly.			
86	Anand Kádambini ...	Mirzapur	Pandit Badri Naráyan ...	Very small.
87	Bhárat Sudashá Pravartak...	Farrukhabad	Pandit Ganesh Prasád Sharma	275 copies.
88	Bráhman Samáchár ...	Parichhatgarh (Meerut) ...	Pandit Chhuttan Lál ...	400 „
89	Bráhman Sarvasva ...	Etawah	Pandit Bhímsen Sharma ...	800 „
90	Dayánand Patriká ...	Meerut	Pandit Mutsaddi Rám ...	150 „
91	Garhwáli	Dehra Dun	Pandit Girjá Dat Naithání ...	850 „
92	Hindi Pradíp	Allahabad	Bálkrishna Bhatt ...	200 „
93	Jásús	Gahmar (Ghazipur) ...	Gopál Rám	500 to 600 copies.

Quarterly list of newspapers as it stood on 31st December 1908—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
94	Kalwár Mitra	Allahabad	Bánke Lál	400 copies.
95	Kányakubj Hitkári ...	Cawnpore	Manohar Prasád	1,100 „
96	Kavindra Bátika ...	Allahabad	Bisheshar Náth	400 „
97	Khatri Hitkári ...	Benares	Balmukund Varmá ...	500 „
98	Kshatriya	Bulandshahr	Shádi Rám Varmá ...	1,200 „
99	Nágri Prachárak ...	Lucknow	Pandit Rup Narayan Pandé ...	96 „
100	Nigamágam Chandriká ...	Benares	Narayan Rao Mahratta ...	3,750 „
101	Rasik Mitra	Cawnpore	Mohan Lál Misra.	
102	Sanádhyopkárak ...	Agra	Shankar Lál	400 copies.
103	Sanátan Dharm Patáka ...	Moradabad	Pandit Rám Sarup ...	1,350 „
104	Saraswati	Allahabad	Bábu Chintámani Ghose ...	1,600 „
105	Shri Rághavendra ...	Allahabad	Chaube Dwárka Prasád ...	500 „
106	Sudha Ságar	Cawnpore	Pandit Sahdeo Prasád Vaidya	1,000 „
107	Swadesh Bándhava ...	Agra	Kunwar Hanumant Singh ...	1,000 „
108	Vánijya Sukhdáyak ...	Benares	Bábu Jagannáth Prasád Singh	1,000 „
109	Veda Prakásh	Meerut	Pandit Tulsi Rám ...	1,000 „
	Twice a month.			
110	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	155 copies.
111	Rájpút	Agra	Lalji Singh	1,700 „
112	Samrát	Kalakankar	B. B. Lal Ramésh Singh Ju Deo.	
113	Vyapári and Karígar ...	Benares	Bábu Thakur Prasád Khatri.	
	Weekly.			
114	Abhyudaya	Allahabad	Sital Prasád	1,500 copies.
115	Anand	Lucknow	Pandit Shiva Náth ...	100 „
116	Árya Mitra	Agra	Hukam Singh	1,800 „
117	Bháratbási	Allahabad	Rám Gopal Sharma.	
118	Bhárat Jíwan	Benares	Bábu Shri Kishan Varmá ...	1,550 copies.
119	Jain Gazette	Deoband (Saharanpur) ...	Pandit Shambhu Náth ...	1,500 „
120	Mohini	Kanauj (Farrukhabad) ...	Puttan Lál	250 „
121	Saddharma Prachárak ...	Bijnor...	Anant Rám Sharma.	
	Daily.			
122	Hindosthán	Kalakankar (Partabgarh) ...	Rája Rámpál Singh ...	250 copies.
	HINDI-URDU.			
	Monthly.			
123	Baranwál Saháyak ...	Moradabad	Dwarka Prasád	500 copies.
124	Kashmír Darpan ...	Lucknow	Munshi Ajodhiya Prasád ...	300 „
	SANSKRIT.			
	Monthly.			
125	Saddharm	Bindraban (Muttra) ...	Vámnachárya	200 copies.

I.—Politics.

(a)—Foreign.

1. The *Rahbar* (Moradabad), of the 21st December (received on the 29th December), complains that although the European Powers recognize the injustice of Austria in taking possession of the disputed territories, still they do not exercise their influence in favour of Turkey. The editor, however, is of opinion that if the Musalmans all over the world adhere to their vow to boycott Austrian goods, Austria will be brought to her senses very soon.

Turkey and Austria.

RAHBAR, 21st December 1908.

2. *Al Bashir* (Etawah), of the 22nd December (received on the 28th December), referring to the unfavourable comments of the British press on the Turkish Parliamentary elections, remarks that the Parliament is still in its infancy and should not be judged by the standard of the British Parliament.

The editor notes with satisfaction the moral support given by Britain to Turkey in her recent troubles and says that the Musalmans of India are very grateful to England for her disinterested assistance at such a critical moment.

The Turkish Parliament.

AL BASHIR, 22nd December 1908.

3. Referring to Reuter's telegram regarding the existence of a secret society in Paris formed by the German wife of an Indian, and with which Russian nihilists are said to be in sympathy, the *Mashriq* (Gorakhpur), of the 29th December, observes that in view of the amicable relations between France and England, the French Government should take every step to suppress such dangerous societies in its territories, otherwise it is but to be expected that much unpleasantness will result in the future which is not at all desirable in the interests of the powers concerned.

Indian, German and Russian anarchists in France.

MASHRIQ, 29th December 1908.

(b)—Home.

4. *Al Bashir* (Etawah), of the 22nd December (received on the 28th December), notes with satisfaction the substantial concessions made to Musalmans in Lord Morley's despatch and expresses his apprehension that the Congress papers will not relish this public recognition of the rights of the Muhammadan community.

The Reform Scheme.

AL BASHIR, 22nd December 1908.

5. The editor of the *Musáfir* (Agra), writing in the issue of the 23rd December, expresses his disappointment with the Reform Scheme, as the official majority in the Imperial Council has been maintained. The editor says that Indians want some sort of control over district officers and the police; and if the Government were to form Councils in each district to advise it on the conduct of district and police officers and to supervise their work and have control of the finances of the district and of municipal boards, they would not care even if they were altogether excluded from Legislative Councils.

The Reform Scheme.

MUSAFIR, 23rd December 1908.

6. The *Anand* (Lucknow), of the 24th December, says that the Reform Scheme, as recommended by Lords Morley and Minto, marks a new era in the administration of India by the British Government and that it lays the foundation-stone of self-government in this country. The editor says that Lord Morley has been inspired with a true spirit of generosity in initiating these liberal reforms for which educated Indians should be highly grateful to him and to Lord Minto. He expresses a hope that the reforms will be carried out in the same spirit of sincerity in which they have been made.

The Reform Scheme.

ANAND, 24th December 1908.

7. The editor of the *Advocate* (Lucknow), in the issue of the 27th December, notices with gratification the reception given to the Reform proposals and the response from the Indian people which has been in the very spirit in which the appeal for co-operation in giving effect to the proposals was made. He says "if in the working out of the scheme Indian leaders cannot bring well-informed and mature judgment —as is not unlikely in some cases—that will be because of lack of experience in the art of self-government and of absence of the power to take the initiative in cases where the principle of self-government had for some time been in operation but under troublesome restrictions. The defect will then be not one of heart but that of head in judgment they may err, in hearty sympathy they will be as sound as anything.

The Reform Scheme.

ADVOCATE, 27th December 1908.

But it is not on Indian leaders alone, or even largely, that the success of the scheme depends. They have nothing to gain, rather much to lose, by giving expression to petulent discontent because more has not been conceded; their sitting with folded hands to nurse this grievance would be an argument to disqualify them for what is within easy reach. The success of the reforms depends largely on the rulers on the spot and on the honest support of the Anglo-Indian press. Every Indian leader who had a word to say on the scheme coupled with it a hope that those in whose hands would lie the working out would bring to the discharge of their duties in this respect in a very large measure the commodity which His Royal Highness the Prince of Wales found so lacking in the administration of this country's affairs and inhabitants—sympathy."

The editor hopes that the high officials who have helped Lord Minto to frame his latest proposals will render him every aid in carrying them into practice.

Referring to the Viceroy's remarks that the recollection of "the dark days through which we have been passing" will disappear and that the people will assist him "to dispel the results of anarchical political fanaticism" by working out the scheme, the editor observes that "the Hon'ble Mr. Gokhale voices the united opinion of India when he says that two conditions are to be satisfied to ensure the success of the scheme : modification or cancellation of the Partition and amnesty of political prisoners. In fact, we have not only not got the former but were pained to mark an aggravation of the political situation just on the eve of the important pronouncement. A curious fatality seems to have dogged the steps of the Government in the matter of this reform scheme. The original proposal was preceded by two deportations and the amended by nine. It surely lies with Lord Morley still to remove these preventible causes of the present unrest and we are hopeful, in spite of the latest reply in Parliament, that both the evils will shortly be remedied."

In conclusion the editor notes the expression of disapproval regarding the introduction of the Indian element into the Executive Councils by Anglo-Indian journals and Lord Lansdowne's opposition to some of the proposed reforms, and draws attention to the important fact that Parliament may reject the Bill which has yet to be laid before it. If the Bill is thrown out at this stage it will be a case of "hope deferred maketh the heart sick." "Our fear is here: our hope lies in the expectation that what does not depend on further legislation will be at once taken in hand and given effect to in a sympathetic spirit."

RAHBAR, 28th December 1908.

The Reform Scheme.

8. Referring to Lord Morley's Reform Scheme, the *Rahbar* (Moradabad), of the 28th December, remarks that the scheme as it is, promises well, but much depends upon the spirit in which it is carried out.

BHARAT JIWAN, 28th December 1908.

The Reform Scheme.

9. The *Bhárat Jiwan* (Benares), of the 28th December, says that Indians will be highly gratified with the reforms recently announced by Lord Morley, inasmuch as they have surpassed all expectations and are quite adequate, considering the present condition of the country. Now it only remains for Indians to make the best use of them.

ABHYUDAYA, 28th December 1908.

The Reform Scheme.

10. The *Abhyudaya* (Allahabad), of the 28th December, welcomes the Reform Scheme, as recently announced by Lord Morley, and expresses its heartfelt gratitude for the same on behalf of the whole Indian people. The editor notes with satisfaction that in consideration of public opinion in this country, Lord Morley has wisely dropped certain original proposals which were strongly opposed by Indian leaders and the native press, and considers that great generosity has been shown in preparing the reforms as they now stand. He says that it is needless to point out that only a fraction of the demands of the people has been conceded. However, the concessions received adequately meet the present conditions of the country and cannot be said to be disappointing to anybody. He approves of the dropping of the proposals for a Council of Notables, &c., but expresses the opinion that a Council composed only of Ruling Chiefs, as recommended by Lord Morley, would prove an useful body. The system on which electorates are to be formed to return

members to Provincial Legislative Councils is commendable in every way, inasmuch as it will prevent the growth of racial feelings between different communities. The proposal to have an unofficial majority in Provincial Councils is a very laudable and generous one, and it would have been much better had the Supreme Council been formed on the same principle ; for the unofficial majority, composed as it would be of representatives of different and clashing interests, would be unlikely to propose any measure detrimental to the interest of Government, and even if such a contingency arose, it could be adequately met by giving the Viceroy the power of vetoing unfavourable legislation.

The Reform Scheme.

11. The *Mashriq* (Gorakhpur), of the 29th December, referring to the Reform Scheme, remarks that there is but one feeling regarding it all over the country, namely one of universal satisfaction. The enlargement of the Councils, the inadvisability of insisting on an official majority at any cost, the regard for the protection of the interests of the minorities, have one and all been conceived in a truly liberal and statesmanlike spirit. In short, the scheme is a great step forward towards the establishment of representative institutions in India. But the editor remarks that "we would be failing in our duty if we refrain from pointing out some of the facts without which the scheme is incomplete."

MASHRIQ, 29th December 1908.

In the first place the election of members for the Provincial Councils should be direct, i.e. by the tax-payers themselves and not by their elected representatives. In the second place the number of members should be increased so that each district may be represented in the Provincial Council and each division *(sic)* in the Imperial. Next the resolutions of the Councils should not be treated merely as recommendations but they should have all the force and weight attaching to a resolution. In the last place the number of official members should be steadily decreased and the Government should gradually make its nominations from among the non-official members also.

The Reform Scheme.

12. The *Oudh Akhbár* (Lucknow), of the 29th December, referring to the persistent constitutional agitation of Indians, remarks that it has borne fruit after all. The scheme, as it was originally conceived, was not at all satisfactory, but the revised scheme, the editor says, is a step towards self-government. The principle of election, according to which Muhammadans would be represented in proportion to their population, is not calculated to satisfy them for they were far better off before when a Muhammadan could be elected even by a Hindu majority. But this is all their own doing and they have no one but themselves to thank for it. The scheme also promises to allot two seats to Indians in the Viceroy's Executive Council and one in each of the Presidency Councils of Bombay and Madras. In the Provincial Legislative Councils it is proposed that the majority should be of non-official members ; for such Councils would have to deal with local and provincial matters with which the representatives of the people alone can be thoroughly familiar. This provision, no doubt, marks a substantial advance and will make the Councils a place of real and lively interest instead of a stage where one can come, make a speech and then go away.

OUDH AKHBAR, 29th December 1908.

The editor observes that Lord Ripon had much to do with the granting of these reforms, and that Mr. Gokhale too may be said to have had some hand in them. In conclusion he expresses the hope that with the putting into practice of the scheme anarchism and violence will disappear from the land.

The Reform Scheme

13. The *Hindustani* (Lucknow), of the 30th December, reproduces an article entitled "The Reform Scheme, Its Demand and Fulfilment", from the *Advocate* (Lucknow), of the 14th December 1908. (Vide paragraph 6, Selections No. 52 of 1908.)

HINDUSTANI, 30th December 1908.

The Anglo-Indian journals and associations on Lord Morley's scheme of reforms.

14. The following is an extract from a note in the *Advocate* (Lucknow), of the 31st December, under the heading "The Secret Campaign" :—

ADVOCATE, 31st December 1908.

"How certain associations—manned mainly by Anglo-Indian traders and planters—have evidently joined the party of workers in the dark is evident from the sudden epidemic of protest against extremism and request for repressive measures that broke out in different centres at one and the same time. That

twelve such bodies situated at great distances from one another should take it into their heads to voice a formal protest as well as request in a formal form is enough to suggest a common ancestry, the one wire-puller behind the scene. That some journals in England—all representing Tory views—raised a united yell at the spectre of anarchism in India and pressed upon Lord Morley the necessity of hearing 'the joint production of twelve public associations' showed how these and their friends have made common cause with reactionary Anglo-Indians to put every obstacle in the way of Lords Morley and Minto in their honest endeavour for giving Indians some real share in the administration of the country. If anarchists work in silence against oppressive rulers, no less so power-loving bureaucrats and their friends."

CITIZEN, 31st December 1908.

The deputation of Indian gentlemen to the Viceroy in connection with the Reform Scheme.

15. Referring to the deputation of Indian gentlemen that waited upon the Viceroy on Thursday at the Government House, the *Citizen* (Allahabad), of the 31st December, says that it marks a new era in the relations between the educated classes and the Government. In their address they volunteer to assist the Government in the working of the new Reform Scheme and in its efforts to improve the administration of the country. "It is not too much to say that if this had been the attitude of the educated classes in the past, the Reforms would have come sooner, and those for whose benefit they are intended would have been better prepared to assist in their practical operation. Nothing is ever gained by a policy of aloofness or suspicious neutrality, especially in the sphere of self-government, where concessions are most effectually accelerated by evidence of capacity. Lord Minto may, or may not, have been justified in saying that 'no more momentous assurance has ever been offered to any Viceroy.' Doubtless the Government can do much without the co-operation of the educated classes; but with their assistance and sympathy it can do much more, and do it more effectually. The main difficulty, viz. misapprehension and misinterpretation of the aims and policy of the Government, will be removed, while suggestions and advice from friendly leaders of the people will always carry weight, and be welcomed."

SAMRAT, 18th October 1908.

Moderates and Extremists.

16. The *Samrát* (Kalakankar), of the 18th October (received on the 26th December), deprecates the action of the leaders of the Moderates in meeting the advances of the Extremist for a rapproachment with a scornful rebuff and asks if the Congress is the sole patrimony of the Moderates in which the Extremists are not to take any part. The editor says that the *swadeshi*, boycott, national education and *swaraj* resolutions passed at the Calcutta Session are the basis of the dissensions between the two parties, and asks if the Moderates are opposed to them now, why did they not oppose their adoption unanimously at the Calcutta Congress? He expresses the opinion that it is they that are to blame for sowing the seed of disunion in the Congress ranks and for putting obstacles in the way of holding a united Congress.

RAHBAR, 21st December 1908.

Moderates and Extremists and their Congresses.

17. The Nagpur authorities, says the *Rahbar* (Moradabad), of the 21st December (received on the 29th December), have prohibited the holding of the Nationalist Congress there on the ground that it was likely to lead to a breach of the public peace. This decision has been received with much gratification by the organs of the Moderate party, for, as they say, a prohibition is much better than several prosecutions for seditious speeches which would have been an inevitable sequence of an Extremist Congress at Nagpur. But, the editor asks, would it not be more advisable to stop the Madras Congress also on the ground that if allowed to be held it will perpetuate a feeling of hatred and enmity between two different classes of His Majesty's subjects, namely the Moderates and the Extremists?

MUSAFIR, 23rd December 1908.

The Nagpur Congress.

18. The *Musáfir* (Agra), of the 23rd December, referring to the prohibition of the holding of the Extremist Congress at Nagpur, remarks that the orders of the Deputy Commissioner of Nagpur must have received the sanction of Government, and that this leads one to infer that the Government sees no difference between an Extremist and an Anarchist. The editor says that although he is not an Extremist, yet he cannot look with favour on Government persecuting a group of people on account of their legitimate but uncommendable beliefs.

19. The *Advocate* (Lucknow), of the 31st December, expresses its satisfaction at the splendid success of the Madras Congress and congratulates the people of Madras for having taken upon them and for having discharged faithfully the onerous duty of holding the Congress at the shortest possible notice and at a very critical moment in the political history of the land. The editor eulogizes the presidential address as a literary feat which no less affords to the students of history food for reflection.

ADVOCATE, 31st December 1908.

The Indian National Congress.

Discussing the solution of the difficulties created by indiscriminate prosecutions, the editor hopes that the advice given by Dr. Ghosh in his speech will not be lost upon those for whom it was intended. Adverting to the responsibilities of Congressmen, the editor in another note observes "if the Government stands in need of the help of the leaders in interpreting its action and intention to the people, the masses are in urgent need of the helping hand of their educated countrymen to help them in ameliorating their abject condition—educationally and materially. The constitution of the Congress for carrying on work from year's end to year's end, and the coming wider scheme to advance on the one hand the cause of self-government and the *swadeshi* movement, the success of which depends only on the co-operation of the classes and the masses on the other, call for strenuous activity on the part of educated Indians to which it is hoped they will respond most heartily. Surely the new year opens with a brighter hope and happier prospect."

20. The *Oudh Akhbár* (Lucknow), of the 30th December, referring to the Moslem League and its objects, remarks that it would have been better if the two great communities of India, Hindus and Muhammadans, had worked in unison in the common cause of their country. This opinion, says the editor, is confirmed from what has been said by prominent Englishmen on the occasion of a dinner given recently by Mr. Saiyid Amir Ali in England. Mr. Amir Ali is reported to have said that the advancement of the two nations in India depends on entirely different methods. This statement is apparently very vague, but perhaps what he meant to insinuate was that the Hindus confine themselves to political agitations alone. If this be so, he is sadly mistaken; for the Congress includes in its programme the industrial, social and educational uplifting of the country as well as its political advancement. Nor can it be said that Muhammadan interests would suffer by Moslems joining hands with Hindus in the matter of demanding political privileges. The editor, in conclusion, refers to the opinion of Mr. Hart Davies and Sir William Hill, M.Ps., on the subject, and remarks that English opinion too is in favour of a united organization for the advancement of the Indian cause.

OUDH AKHBAR, 30th December 1908.

The Moslem League and the National Congress.

21. The following is an extract from an article entitled "The Philosophy of Error" in the *Citizen* (Allahabad), of the 31st December:—

CITIZEN, 31st December 1908.

The Indian Extremists.

"We all share with them (the Extremists) the happy sentiment in that they have, as citizens or subjects of the British Empire, an inalienable right to liberty of thought, speech and action. The British have introduced a large measure of personal liberty, and if we find among us men of unbending liberal principles like Mr. Tilak and Lala Lajpat Rai the credit belongs in the main and in the minutiæ not to our inborn tensions but to that holy influence of the West that is transacting, though with imperceptible slowness, the business of salvation for us. Russia and Turkey may spring to the front in point of freedom in a short time, but India will have to ascend the heights of liberty with sure and steady steps. What a glorious vision if the Extremists and the Moderates were to set to work in one common cause with a systematic co-ordination of means and ends, with the necessary adjustment! But want of foresight is the curse that has cast a blight on the fortunes of the country, and the day is far distant when the energies of all the diverging sections of the nation would flow in the same vein of political enterprise."

22. The *Mashriq* (Gorakhpur), of the 29th December, referring to the forthcoming session of the Moslem League at Amritsar, expresses its satisfaction at the election, as president, of Mr. Saiyid Ali Imam, Barrister-at-law, under whose able guidance, the editor hopes, the League will find a satisfactory solution of the problems which

MASHRIQ, 29th December 1908.

The Moslem League.

have been engaging the attention of sincere politicians for some time past He further expresses a hope that in their deliberations to protect their own interests the Muhammadans will pay due regard to the interests of others also. "It need not be pointed out," continues the editor, "that the new reforms and other similar privileges that we hope to get are distinct recognitions of the constitutional methods of demanding the rights to which we are becoming entitled through the liberal policy of education adopted by the British Government. The Moslem League is therefore to be congratulated on having realized its responsibilities and at having infused a sense of duty into the minds of those of our countrymen who have hitherto regarded politics as a moral heresy and sedition. Of course, we do not want to stand up as opponents to the policy of the Muhammadan leaders, but we wish to point out that co-operation with our other countrymen, in matters which are for the common benefit of us all, and which are not disloyal, ought to be the principle of every well-wisher of his country and nation."

RAHBAR, 21st December 1908.

The deported Bengalis.

23. In publishing an account of the lives of the deported Bengalis, the *Rahbar* (Moradabad), of the 21st December (received on the 29th December), remarks that it is not the Punjab which has been visited by a national calamity this time. Now "the favourable eyes of the Government have been turned towards its old friend—the Bengalis." The editor then refers to the rumour that 141 more Bengalis have been marked down for deportation and says that they too can now satisfy their desire for "martyrdom."

RAHBAR, 21st December 1908.

Deportations in Bengal.

24. Referring to the deportation of the nine Bengalis, the *Rahbar* (Moradabad), of the 21st December (received on the 29th December), remarks that Lord Morley has been compelled to adopt severe measures as regards these gentlemen on the recommendations of the Local Governments concerned. But, the editor asks, has the Secretary of State satisfied himself as to the propriety of the action taken?

CAWNPORE GAZETTE, 28th December 1908.

Deportations in Bengal.

25. Referring to the deportation of the nine Bengalis, the *Cawnpore Gazette*, of the 28th December, remarks that the Government doubtless thinks it proper to have recourse to the old and effete regulation of 1818, but the public is of opinion that to deport men without a thorough inquiry into their conduct is in direct opposition to the spirit of the age.

ADVOCATE, 27th December 1908.

The Deportation Regulation.

26. The editor of the *Advocate* (Lucknow), in the issue of the 27th December, expresses his approval of the protest against the latest use made by the Government of India of the Deportation Regulation in Bengal, and says that Bengal has simply done her duty in publicly protesting against the recent deportations. There is not the least doubt that Bengal society had been deeply stirred by the action of the Government and action under the old Deportation Law is simply a violation of the personal liberties of the people and to protest against such violation the most strenuous agitation is called for. The use of this weapon by the Government indicates negation of any incriminating evidence that can stand the test of examination in a court of law.

The editor expresses the opinion that all action taken under this regulation is opposed to the fundamental principle so well laid down by the *Pioneer*, namely that there must be in the people a sense of confidence that the Government had the best of reasons for having recourse to it. The Congress at Madras will have the first opportunity to pronounce its views on the use made of this old and rusty weapon, inasmuch as the principal provisions thereof are contrary to the traditions and sense of justice of the Government of His Most Gracious Majesty and indeed of all civilized Governments, and inasmuch as they are a standing menace to the liberty of the subject. And this is the position that educated Indians have taken up in their agitation against this most arbitrary power of the Government.

HINDUSTANI, 30th December 1908.

The Deportation Regulation.

27. The *Hindustani* (Lucknow), of the 30th December, reproduces the comments of the *Advocate* (Lucknow), of the 27th December, on the Deportation Regulation.

28. The *Advocate* (Lucknow), of the 27th December, says that though being unable to accept the invitation to give a series of lectures in the United States owing to important work in the Viceroy's Legislative Council during the next few months, Mr. Gokhale has declined a much prized laurel, as only men of high repute are invited to deliver political lectures in America.

Mr. Gokhale's lectures in America.

ADVOCATE, 27th December 1908.

The editor remarks "this is the sort of patriot, true 'Servant of India,' that the Motherland stands in need of at this moment by hundreds if the wonder worked by Japan is to be repeated in continental India."

29. Under the heading "Partition in Parliament", the *Advocate* (Lucknow), of the 27th December, has the following:—

Lord MacDonnell on the Partition of Bengal.

ADVOCATE, 27th December 1908.

"It is a matter for great satisfaction that Lord MacDonnell's condemnation of the Partition as the greatest blunder ever made in India has been approved by the Liberal press in the United Kingdom. This attitude marks a great advance in the argument for its cancellation or modification. All the same the string of questions addressed to the Secretary of State for India and the replies since the publication of the Reform Scheme have still in them the old ring of the interpellaters' attempt at drawing out Lord Morley and of the latter's determination to stick to his guns, 'the settled fact.' The *Indian Daily News* deprecates the questionings on this subject at this stage. 'It seems pretty clear,' observes our contemporary, 'that Lord Morley is inclined to sanction the modification of the Partition, but when it comes it will not come as the result of agitation. We would ask the Bengali community to rely on Lord Morley to do the right. Before the two Bengals can be united and constituted under a Governorship—and certainly no other solution is feasible—the little Bill Lord Morley has drawn up must pass, and we may be sure that if all goes well and the country settles down, the greatest blunder ever committed in India will be quickly undone. In the meanwhile any attempt to force Lord Morley's hand is to be deprecated. Any expression of opinion from Lord Morley would clearly be premature at this stage. Quietly dignified representation from public bodies and meetings of responsible citizens may be quite appropriate, but popular agitation in any form—emphatically No.'"

30. The *Hindustani* (Lucknow), of the 30th December, reproduces the observations made by the editor of the *Advocate* (Lucknow), in the issue of the 27th December, on an article entitled "Partition in Parliament."

Lord MacDonnell on the Partition of Bengal.

HINDUSTANI, 30th December 1908.

31. The *Citizen* (Allahabad), of the 31st December, reproduces "An Appeal to My Countrymen" by Mr. S. P. Sen Gupta, published by a Calcutta paper regarding the Partition of Bengal, and draws the attention of the readers to its contents.

The Partition-day appeal.

CITIZEN, 31st December 1908.

32. The *Zamana* (Cawnpore), for November (received on the 26th December), referring to the indiscriminate arrests in connection with the Midnapur case on the evidence of an informer of very low character, who afterwards retracted his statements, and to the subsequent acquittal of the accused, remarks that such a state of things should not have been possible in a civilized country. The police and the magistracy are largely responsible for this, and the Government, instead of bringing them to book for their misdeeds, has ordered the judiciary not to make any insidious remarks on the conduct of police officers.

The Midnapur case.

ZAMANA, November 1908.

33. The *Zamana* (Cawnpore), for November (received on the 26th December), referring to the honour shown to Kanai Lal Dutt and to the procession formed by the people of Calcutta to accompany his bier to the burning-ghat, remarks that this was an index of public feeling. The Government can muzzle the press but it has no control over the people's feelings.

Public sympathy with Kanai Lal Dutt.

ZAMANA, November 1908.

34. A correspondent writing to the *Riyaz-ul-Akhbár* (Lucknow), of the 24th December, condemns the murder of Inspector Banerji and the attempt on the life of Sir Andrew Fraser and remarks that it is very foolish of the Bengali anarchists to think that

The Anarchists and the Government.

RIYAZ-UL-AKHBAR, 24th December 1908.

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they can overthrow the power and prestige of the British Government by their bombs and other cowardly attacks. The Mahdi of Soudan, who was a brave man and had a large following, could only overthrow the British power for a time. He advises the Musalmans to support the British Government not for their own benefit but for the peace and prosperity of their country.

UNION GAZETTE, 21st and 28th December 1908.

The Anglo-Indian and the English press on the present situation in India.

35. The editor of the *Union Gazette* (Bareilly), writing in the combined issue of the 21st and the 28th December, deprecates the activity of the anarchists in Bengal, but observes that the danger of the situation has been much exaggerated by the irresponsible writings of Anglo-Indian and English journals.

In the end the editor expresses his satisfaction at the sympathetic speech of His Majesty the King-Emperor, whose utterances, he says, are marked with an earnest and genuine solicitude for the welfare of his subjects.

RAFIQ-I-PUNCH, 28th December 1908.

A plea for peaceful methods of agitation.

36. The *Rafiq-i-Punch* (Moradabad), of the 28th December, referring to the appointment of a Christian Minister in the Automan Empire, remarks that it is not absurd to hope to get the higher appointments under the British Government, but the method of urging one's claims upon the attention of the Government should be modest and respectful and not noisy and violent like that of the Bengalis.

ZAMANA, November 1908.

The King's Message.

37. The editor of the *Zamana*, writing in the issue for November (received on the 26th December), confesses that he is disappointed with the King's Message. It reads more like a speech of Lord Morley's or Lord Minto's than a royal declaration. It cannot be compared to the Royal Proclamation of 1857, as it is sadly lacking in the stately, dignified and restrained language, which is a special characteristic of the Proclamation. Every sentence betrays its Anglo-Indian origin. It is inordinately egotistic, and the officials are praised to the skies. No substantial announcement is made; there is no fulfilling of old promises and assurances; and no mention is made of the partition of Bengal. This message has brought home to the people of India the truth that their destinies are inexorably bound up with the bureaucracy and they cannot expect anything from the Home Government. It is affirmed in the message that the officials have rectified all the mistakes they have made; but have they done so with regard to the Midnapur and Rawalpindi incidents? The people of India are sadly disappointed and even the *Pioneer* holds it up to ridicule.

MUSAFIR, 23rd December 1908.

Indian Musalmans and their sympathy with Turkey.

38. The *Musáfir* (Agra), of the 23rd December, referring to the boycott of Austrian fez-caps by Indian Musalmans, to their liberal subscriptions towards the construction of the Hedjaz Railway, and to their rejoicings at the opening of the Turkish Parliament, remarks that this clearly shows that their loyalty to the British Government is of a questionable and doubtful character.

AWAZA-I-KHALQ, 24th December 1908.

Indians not fit for *swaraj*.

39. A correspondent of the *Awaza-i-Khalq* (Benares), writing in the issue of the 24th December, advises the people of India to give up their hankering after *swaraj*, as they are unfit for it at present. They should make loyalty to the King-Emperor their motto and should work steadily for their advancement. If they follow this advice, they will get *swaraj* some day or other, though it may come only after a considerable period.

ANAND, 24th December 1908.

Sir John Hewett and the Bengalis of the United Provinces.

40. The *Ánand* (Lucknow), of the 24th December, expresses its warm appreciation of the action of Sir John Hewett in presiding over the annual prize-giving ceremony of the Allahabad Anglo-Bengali High School, thereby showing that His Honour is free from false prejudices against the Bengalis of these provinces at a time when they are generally looked upon with suspicion.

RAHBAR, 28th December 1908.

The *Arya Samaj* and the Government.

41. Referring to the deposition of Subedar Shib Lal of Lal Kotwali, Jhansi Cantonment, before the District Magistrate in connection with the case of King-Emperor *versus* Daulat Ram, the *Rahbar* (Moradabad), of the 28th December, observes that if the statement be correct there can be no gainsaying the presumption that

Government does interfere with the religious liberties of its subjects. The editor is of opinion that if this idea gets root in the mind of the public it will lower the prestige of the Government in its eyes.

Cordiality between the rulers and the ruled.

42. The *Rahbar* (Moradabad), of the 28th December, is gratified to learn that the organ of the European merchantile communities of Calcutta, namely *Capital*, is of opinion that Lord Morley's scheme will establish better and more cordial relations between the rulers and the ruled. The want of cordiality in the past, says the editor, is not to be attributed to Indians, but was chiefly due to the aristocratic exclusiveness of the Anglo-Indian officials. He, however, hopes that if but a slight advance is made by their rulers, Indians, and the wayward Bengalis also for the matter of that, will be only too willing to respond to every attempt at cordiality and friendship.

RAHBAR, 28th December 1908.

The effect of repressive measures on the *Agra Akhbar*.

43. In apologizing for the spiritlessness and insipidity of his paper, the editor of the *Agra Akhbár*, in the issue of the 28th December, observes that this is chiefly due to the Press Act and other repressive measures on account of which editors of vernacular newspapers always labour under the fear of the "Net and the Cage." Although the prosecution of papers has been the order of the day for the last few months, the editor hopes that the present crisis in the journalistic world will soon pass away. But as long as the danger is there he would advise his readers to keep within the bounds of legitimate moderation and legitimate independence.

AGRA AKHBAR, 28th December 1908.

Indian Members in the Council of the Secretary of State.

44. The *Mashriq* (Gorakhpur), of the 29th December, referring to the tribute paid by the Prime Minister to the ability of Messrs. Bilgrami and Gupta, observes that doubtless the policy of the Government can in no way be affected by the presence of these gentlemen in the Council. The editor further adds that in case Mr. Saiyid Hassan Bilgrami retires owing to the fact that the climate of England is not suited to his health, we would suggest the advisability of appointing Mr. Amir Ali to the post.

MASHRIQ, 29th December 1908.

The treatment of political prisoners.

45. The following is an extract from the *Indian People* (Allahabad), of the 31st December :—

INDIAN PEOPLE, 31st December 1908.

"However sad may be the spectacle of nine Indian citizens 'deported' without trial and without being accused of any specific crime, it goes without saying that this 'peaceful method' of managing things is to be preferred to a tedious State trial and its usual unsatisfactory end, not to speak of the sad waste of public money. The end of a State trial can never please all parties; either the Government is not pleased because the alleged criminal escapes, or the public is angry because the sense of justice is sacrificed to political expediency and the punishments are unmanly. There is but one danger in this 'method.' Nobody who is of sufficient importance in public eyes can be safe, be he Moderate or Extremist. As it is not disclosed why he is arrested and deported, the natural inference would be that there are informations against him, and the Indian public need not be told how perverted these informations can be, or on what slender grounds and irresponsible methods can police theories be based and fostered. Any liberal-minded Englishman will at once see what premium is apt to be put on the fabrications of a loathsome class for which unfortunately Indian Society affords no unwholesome breeding grounds. Then there is another consideration which cannot be lost sight of. It is that Governments, like individuals or corporate bodies, cannot always make a restrained use of an irresponsible power. Sense of power often dims the sense of proportion and clouds the sense of justice, and the more is this power exercised the greater becomes the danger from its possible abuse. The sequals to the recent deportations, however, lead us to conceive a less gloomy picture. In the present cases the prisoners have been carefully lodged and we doubt not that consistent with personal restraint they are allowed food and raiment which their social position and manner of life demand."

The New Military Charges.

46. The *Advocate* (Lucknow), of the 31st December, refers to the attempt made by certain members of Parliament to induce the publication of the papers connected with

ADVOCATE, 31st December 1908.

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saddling India with an increase of 45 lakhs of rupees under military charges, and makes the following observations :—

"But while we cannot sufficiently condemn the secrecy with which such a financial injustice has been done to long-suffering India, we smell a rat in the insidious attempt that is being made in some interested quarters on the one hand to set the officers on the spot and the controllers in London at loggerheads, and on the other to discover instances of gradual centralization of authority at the India Office to the encroachment upon the prerogatives of the Government of India. The sweet reasonableness that marked the attitude of both Lord Minto and Lord Morley in giving final shape to the reform scheme has been too much for some Anglo-Indians—officials, exofficials and journalists—; they are evidently anxious to see this friendliness come to an end. We have to be on our guard against such seeming friends or friendly foes."

OUDH AKHBAR, 1st January 1909.

A retrospective view of the year 1908.

47. The *Oudh Akhbár* (Lucknow), of the 1st January 1909, in presenting a retrospective view of the incidents of the year which has just closed, urges upon its readers to keep pace with the march of times and to adapt themselves to ever-changing circumstances which alone can ensure success in the future.

Referring to the popular movements of the last year the editor remarks that their object was twofold : Firstly, to demand political rights and privileges to which the people thought they had become entitled, and secondly, to improve the social and industrial conditions of their country. Now both these objects were equally beneficent to the rulers and the ruled, for it is a well-known fact that upon the prosperity of the subjects depends the prosperity of the ruling class. It is gratifying, therefore, says the editor in conclusion, to look back upon the growing popularity of the *swadeshi* and *panchayet* movements in India.

II.—Afghanistan and Trans-Frontier.

RAHBAR, 21st December 1908.

Frontier tribes and the Government.

48. Referring to the frequent disturbances on the Frontier, the *Rahbar* (Moradabad), of the 21st December (received on the 29th December), observes that the Government is apparently inclined to connive at the conduct of the tribesmen; for had it not been so a handful of dacoits would not have given so much trouble to a mighty Power like the British.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

NASIM-I-AGRA, 27th December 1908.

District Officers and Cantonment Committees.

49. The *Nasim-i-Agra*, of the 27th December, suggests the advisability of appointing District Officers Presidents of Cantonment Committees, just as in the case of District and Municipal Committees. The present system is open to objection as the Cantonment Magistrate institutes proceedings against delinquents and tries them himself, which is contrary to the spirit of justice.

NASIM-I-AGRA, 27th December 1908.

Criminal proceedings against respectable persons.

50. The *Nasim-i-Agra*, of the 27th December, suggests the advisability of appointing a bench of two Magistrates to preside when criminal proceedings are instituted against a respectable person, as a single Magistrate is liable to err in his judgment. If two Magistrates be not available, a competent jury should be empanelled to assist the presiding Magistrate.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

ADVOCATE, 24th December 1908.

Assessment of water-rates in the Agra Municipality.

51. The *Advocate* (Lucknow), of the 24th December, says :—

"The *Agra Akhbár* complains bitterly against the raising of the water-rate in the town and says that no attention is paid to the objections filed by tax-payers. This increased taxation, says the paper, is keenly felt during these days of scarcity." (Vide Selections No. 48, paragraph 38 ; and No. 49, paragraph 46.)

52. The *Bhárat Jiwan* (Benares), of the 28th December, complains of the inadequate lighting of several of the lanes of Benares and asks the local Municipal Board to arrange for the thorough lighting of the city.

BHARAT JIWAN, 28th December 1908.

Lighting arrangements in Benares.

(e)—Education.

53. The *Zamana* (Cawnpore), for November (received on the 26th December), referring to His Honour's Convocation speech, notes with satisfaction the interest shown by His Honour in industrial and technical education, but takes exception to the limiting of the number of students in school classes, which, the editor says, is a debateable point. He admits the principle that a teacher can give his full attention only to a certain number of students and that for that reason the strength of each class must be limited, but he says that it will be found defective in practice in places where there is only one school, with the result that most of the boys will have to go without any education.

ZAMANA, November 1908.

The Convocation speech.

54. The Government of the Punjab, says the *Rahbar* (Moradabad), of the 21st December (received on the 29th December), is said to be thinking of raising the fees of higher classes in order to meet the increase in the expense of the Educational Department. This, the editor remarks, is really a diplomatic move, for, if it succeeds in bettering the financial condition of the University, so much the better, and if not, the increase of the fees would be likely to serve as a permanent obstacle in the way of higher education.

RAHBAR, 21st December 1908.

Higher education in the Punjab.

55. The *Zul Qarnain* (Budaun), of the 21st December (received on the 26th December), publishes a detailed review of the Quinquennial Report of the Educational Department. The writer deplores the decrease of the number of Musalman boys in primary schools and ascribes this to the paucity of Musalman teachers in these schools. The Hindu teachers often ill-treat Musalman children, and make them sit apart from the Hindu children as if they were *Chamars*. They are taught Hindi instead of Urdu, and are taught to say *Pálagan* and *Rám Rám* (Hindu forms of salutation), and for these reasons many Musalman children keep away from such schools.

ZUL QARNAIN, 21st December 1908.

The Quinquennial Report of the Educational Department.

This deplorable state of affairs can, in the opinion of the editor, be remedied by the Musalmans themselves appointing itinerant preachers to exhort people to educate their children, and the Government too can help them by appointing a larger number of Musalman Deputy and Sub-Deputy Inspectors, for the number of Musalmans in these grades is very small.

Out of the sum of Rs. 1,31,000 spent every year in scholarships, it is a well-known fact that only a fraction goes into the pockets of Musalman students, the bulk of it going to the support of the Hindus. The reason is that almost all the head masters are Hindus, and they can do with impunity whatever they like, for out of twelve Inspectors and eleven Assistant Inspectors there are only two Musalmans, and as a result there is no one to listen to the complaints, for they cannot expect anything from the Hindus, and the Hindu head masters and clerks make it impossible for them to gain the ear of European Inspectors. If there are no capable Musalmans in the department eligible for these posts, there are a number of competent men outside who can be enlisted irrespective of age.

With regard to the Director's note that a committee has been appointed to reconsider the question of Mathematics being made compulsory for the Intermediate Examination, the writer says that he does not see any reason why it should be made so, for a student when he passes the Matriculation Examination gains a sufficient working knowledge of the subject. If Logic is not supposed to be a good substitute for Mathematics, Psychology or Philosophy may be added to it.

A great mistake has been made, he says, in dove-tailing Arabic with Persian. Persian is as important a language as Sanskrit, and there is no reason why its students should be burdened with Arabic. It deserves to be treated just like other languages.

He advises the authorities of the Muhammadan Anglo-Oriental College, Aligarh, to strengthen their Arabic and Persian classes, and admit

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students who do not know English, making them study English as a second language.

He does not like the centralization of legal studies, and does not think it advisable in the interests of Musalmans that the University School of Law should be allowed to swallow its rivals. He advises the Aligarh authorities to try the effect of increasing the number of scholarships and strengthening the staff, but in the event of these measures failing they must break up their law classes and transfer the scholarships to the University School of Law.

He deplores the lack of interest shown by the Musalmans in engineering and technical education.

RAHBAR, 28th December 1908.

The proposal for making upper primary education free.

56. The *Rahbār* (Moradabad), of the 28th December, remarks that the Government can use all possible expedition in passing a measure like the Anarchist Act, while such a momentous question as the making of upper primary education free is allowed to stand over so long.

HINDUSTANI, 30th December 1908.

Teachers and private tuition.

57. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 30th December, approves of the order forbidding teachers from undertaking private tuition without the permission of the higher authorities; but he suggests that their pay should also be increased, to avoid temptation and to secure efficiency.

HINDUSTANI, 30th December 1908.

Raja of Bhinga's endowment for a Kshatriya High School at Benares.

58. The *Hindustani* (Lucknow), of the 30th December, reproduces the remarks of the *Advocate* (Lucknow), of the 24th December, on the Endowment trust created by the Raja of Bhinga for the establishment of a Kshatriya High School at Benares.

(f)—Agriculture and questions affecting the land.

ZAMANA, November 1908.

Agrarian troubles in Behar.

59. The *Zamana* (Cawnpore), for November (received on the 26th December), referring to the agrarian troubles in Behar, maintains that the European planters are wholly responsible for the disturbances. "The cultivators find that cultivation of sugar and indigo is no longer paying, and are taking to that of foodgrains which is more useful to them in these hard times. But the planters have the Government and the police at their back, and are riding roughshod over the rights of the poor cultivators, who have no one to aid or succour them. The officers who were deputed to make inquiries in the neighbourhood where the disturbances had taken place listened only to the planters and paid no attention to the poor cultivators. Truly might is right, and still the Government wonders why Indians are becoming disaffected. Centuries of slavery have inured us to such ill-treatment, for in another country such treatment would have been productive of dangerous results."

HINDOSTHAN, 25th December 1908.

Drought and Government measures.

60. The *Hindosthan* (Kalakankar), of the 25th December, has the following:—

"The Hon'ble Mr. Miller very rightly says that when droughts unfortunately come the Government cannot, in a country where agriculture is so largely dependent on the rains, and where the people are so largely dependent on agriculture, prevent much hardship, but in many ways much has been done to minimise the effect of drought.

It is all very fine to distribute *takavi*, suspend revenue and even remit it, but we want a step further, that is to say to improve the sources of irrigation and to prevent the scarcity of rain, which can be effected only by stopping the denudation of trees from the surface of the earth."

(g)—General.

RAHBAR, 21st December 1908.

The *Swadeshi* movement and the Principal of the Dera Ismail Khan Mission High School.

61. The *Rahbar* (Moradabad), in its issue of the 21st December (received on the 29th December), has the following:—

"The Chief Commissioner of the Frontier Province visited the Dera Ismail Khan Mission High School and gave Rs. 150 for sweetmeats to be distributed among the students there. The Principal, on his own initiative, ordered that the sweetmeats should be of *bideshi* sugar. This was resented by the students and

the consequence was that most of them did not even touch the sweetmeats on the occasion.

The Principal ought to have known that such a conduct on his part was not calculated to prevent the students from taking part in the *swadeshi* movement, for it is a well-known psychological fact that the more you try to prevent a man from turning his attention to a particular thing the more strongly he will get attracted to it."

Sedition behind the *Swadeshi* movement.

62. The *Rafiq-i-Punch* (Moradabad), of the 28th December, in reproducing the translation of an article on *swadeshi* and boycott from the *Amrita Bazar Patrika* refutes the contention that under the garb of *swadeshi*, sedition and hatred of the Government is not openly preached.

RAFIQ-I-PUNCH, 28th December 1908.

Politics and the *Swadeshi* movement.

63. The editor of the *Oudh Akhbár* (Lucknow), in the issue of the 2nd January 1909, refers to Maulvi Zaka-ullah's article on the *swadeshi* movement, in the course of which the writer tries to justify the action of Englishmen in boycotting Indian goods, on the ground that they were then uncivilized and only half educated, and remarks that the justification is very weak and unplausible. The object and the cause of boycotting Indian goods was surely the economic advancement of their own country, in which they succeeded, though not without much trouble and difficulty.

OUDH AKHBAR, 2nd January 1909.

The editor in conclusion says that the *swadeshi* movement in India should not be allowed to be associated with politics, as has unfortunately been the case in Bengal. Its sole concern should be to improve the resources of the country with a view to secure its economic salvation in the end. The editor also expresses a hope that in demanding their political rights and privileges Indians will keep within the bounds of law and adopt only peaceful and constitutional methods of agitation.

Protection for Indian industries.

64. The *Advocate* (Lucknow), of the 27th December, refers to the proceedings of the annual meeting of the Madras Chamber of Commerce in which the Chairman, the Hon'ble Mr. Yorker, condemned the Extremist propaganda and expressed his views on the best way to improve industries. The editor remarks that "the practical way to quickly foster the nascent industries of India by giving them some measure of protection against imported articles," is naturally enough very sound, and that he himself is in favour of a protective tariff for India.

ADVOCATE, 27th December 1908.

A Scheme of Industrialism in India.

65. The *Advocate* (Lucknow), of the 31st December, refers to the Scheme of Industrialism in India by the Salvation Army which in more than one respect is likely to advance the material condition of the people. The editor observes that "if it is possible to do so much for a class of Indians by a band of Christian workers, why should not the friends of the *swadeshi* movement heartily take up the idea?" If, according to Commissioner Booth-Tucker the successful experiment known as the Punjab Canal Colonies has created a land-hunger in well-to-do and educated people, "why should not the born Indian agriculturist—the finest in the world—be helped on to take more out of his land as his brother does in Japan." In conclusion the editor says that "there is thus a great future before India and the one thing to accomplish it is affording opportunity; and this opportunity lies in utilizing the waste materials in India: the waste of capital, the waste of labour and the waste of land."

ADVOCATE, 31st December 1908.

The *begar* system.

66. The *Zul Qarnain* (Budaun), of the 21st December (received on the 26th December), notes with satisfaction that Mr. G. Whittle, the Collector of Pilibhit, is discouraging *begar*, and has ordered his subordinates not to impress carts, but to buy them or engage them for long periods.

ZUL QARNAIN, 21st December 1908.

The *begar* system.

67. The *Oudh Akhbár* (Lucknow), of the 28th December, referring to Lala Lajpat Rai's letter to the *Daily News* (London), on the *begar* system (in India), remarks that his statements are not at all exaggerated and can be substantiated from experience. The impressment of coolies at ridiculously low wages, and the compelling of *banias* to sell grain and other articles in the touring officers' camps at low rates, are matters

OUDH AKHBAR, 28th December 1908.

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too well known to require any proof. It is high time, the editor says, for the Government to do something to remove this evil.

RAHBAR, 28th December 1908.

Hardships caused to the litigant public by Government officials going on tour.

68. The *Rahbar* (Moradabad), of the 28th December, referring to hardships caused to the litigant public by the fact that they have to follow officials, when they are on tour, from one place to the other in order to be present at the hearing of their cases, remarks that the system of going on tour should be discontinued as it means nothing but inconvenience to the people. If this be not feasible the example of the Gaekwar of Baroda should be followed and arrangements should be made to accommodate litigants in tents.

SAMRAT, 18th October 1908.

Prohibition of the establishment of a press at Farrukhabad.

69. The *Samrát* (Kalakankar), of the 18th October (received on the 26th December), complains, on the authority of the *Hindi Kesari*, that the District Magistrate of Farrukhabad has prohibited the setting up of a press for a local social magazine called *Kanyakubjya*, and asks if the rulers have begun to perceive germs of sedition even in the work of social reform.

RIYAZ-UL-AKHBAR, 24th December 1908.

The manufacture of fez-caps in India.

70. The *Riyaz-ul-Akhbár* (Lucknow), of the 24th December, notes with satisfaction the proposal to establish a factory for the manufacture of fez-caps in India. The editor, however, does not like the idea of boycott being the motive for this laudable scheme, and expresses the opinion that it would be better if its promoters have in view the industrial development of their country rather than the infliction of a loss on another country, viz. Austria, by boycotting its manufactures.

RAHBAR, 21st December 1908.

Causes of the high death-rate in the United Provinces.

71. The *Rahbar* (Moradabad), of the 21st December (received on the 29th December), publishes a comparative statement of births and deaths in Bengal, Eastern Bengal and the United Provinces for the year 1907, and remarks that the high death-rate in the United Provinces, which, he notes, is the healthiest of the three, is due to the poverty of the people, and to their ignorance of the elementary rules of sanitation.

He expresses the opinion that no measure will be of any avail until steps are taken to establish permanent settlement, to foster indigenous arts and industries, and to make education general.

RAHBAR, 28th December 1908.

A boy detective in a school.

72. The *Rahbar* (Moradabad), of the 28th December, referring to the case of a boy in Berhampur College, who has given out that he is a detective in the employ of the Government, observes that if it be true the fact will have a very bad effect on the morals of other students, and will at the same time lower the prestige of the Government. The writer advises that if his statement turns out to be false he should be adequately punished, so that others may not venture to practise such deception in future.

MASHRIQ, 29th December 1908.

The proposed partitioning of the Gorakhpur district.

73. A correspondent writing to the *Mashriq* (Gorakhpur), of the 29th December, contests the correctness of the editor's opinion that the public is not in favour of the proposed partition of the Gorakhpur district, and remarks that there are many people in the district who look upon partition of some sort as a necessity both for the purposes of administration and for the convenience of the public.

INDIAN PEOPLE, 31st December 1908.

Recent legislation and Indian *samitis* and clubs.

74. The *Indian People* (Allahabad), of the 31st December, says that "as a natural result of recent legislation several *samitis* and clubs, of course Indian, have had to wind up their concerns. So much power has been given to the executive that the people are justified in giving public notice of the breaking up of all clubs, whatever may be their character, and, as is usual in such cases, the remedy bids fair to be more harmful than the evil itself. There are *samitis* in these provinces as well, and now that the similarity of names has begun to be badly marked they may be threatened with disruption for want of members. Those who have already started the institutions under the denomination of *samitis* cannot very well change their names, and future bodies may fight shy of a like nomenclature. But it is hoped

that simply because certain clubs have gone wrong in the manner of their working, responsible public officers in every other place will not be led by a feeling of panic to work the ruin of meeting places of respectable Indians, irrespective of the purpose for which such a place may have been established." The editor suggests that: if "our officers join these clubs they will find themselves better posted with information in many things and better able to manage the citizens than in any other way."

V.—Legislation.

The new Anarchist Act.

75. *Al Bashir* (Etawah), of the 22nd December, notes with satisfaction the passing of the new Anarchist Act. The editor says: "The history of the last three years clearly proves that the Government has been led to pass these penal laws against its will. There was a time when Lord Minto preferred to accept Sir B. Fuller's resignation to closing a few schools which were nurseries of sedition, but organized disaffection has at last compelled him to take these steps. If the Moderate Congressman had realized the gravity of the situation and had rallied to the side of the Government, such an opportunity would have never arisen. If they were to ponder calmly on what they have said and done, they would find that the anarchist outrages have had their origin in their speeches and writings. There is a class of person who consider the recent legislation for the suppression of anarchy as too severe, but, if they were acquainted with the reign of terror instituted by Austria in Bosnia and Herzegovina, they would consider themselves very fortunate."

AL BASHIR, 22nd December 1908.

The new Anarchist Act.

76. The *Musáfir* (Agra), of the 23rd December, does not see any reason why the Government should have had recourse to fresh penal legislation for the suppression of sedition, as in his opinion the existing laws are sufficient to cope with it, and as the effect of the new legislation will be that innocent people will have to suffer for the misconduct of their foolish neighbours.

MUSAFIR, 23rd December 1908.

VI.—Railway.

Nil.

VII.—Post Office.

The Post Office.

77. The *Postal Magazine* (Agra), in its combined issue for October and November (received on the 24th December), draws the attention of the Government to the following grievances of the Post Office and Railway Mail Service employés and other matters connected with post offices:—

(1) That the recent telegraph strike has been of benefit only to the strikers, i.e. the departmental signallers, while postal signallers who came to the rescue of the Government at this critical moment got nothing. They are worse off than Post Office clerks as regards promotion, and have very often to serve under men who are their juniors.

(2) That the working of the Railway Mail Service is very unsatisfactory owing to the carelessness of the inspecting officers and to many defects in its regulations.

(3) That directions in village postmen's books are given in English which neither they nor the village people can understand.

(4) That the commission charged on value payable parcels is exorbitant and should be reduced, especially on those of small value. The new value payable parcel slips cause great confusion, both to the people and to postal clerks, and should therefore be given up.

(5) That the recent reduction of postage on newspapers will benefit only Anglo-Indian newspapers.

(6) That the savings of the Post Office should be, as far as possible, spent on its own deserving employés. In the recent reorganization only officials in the higher grades have received promotion, while those in the lower grades, who have to work the hardest and suffer the most, have been left unprovided for.

POSTAL MAGAZINE, October and November 1908.

(7) That in the Rajputana circle there are many men working who have completed thirty years' service and are eligible for pension. This is very unfair to their juniors whose promotion is thus barred.

(8) That the amount at the disposal of the Postal Provident Fund is about eleven lakhs of rupees and that this should be utilized in granting bonus to postal employés when they retire from service.

(9) That Railway Mail Service men are greatly overworked which frequently tells upon their health. When they fall ill they can get leave only with great difficulty, as they are asked to produce medical certificates for the slightest ailments.

(10) That the late-fee system, which has been introduced by the Government into departmental telegraph offices, should be introduced into combined post and telegraph offices as well.

(11) That transfers of postal officials should be made very carefully and after consulting with them. It very often happens that a man is transferred to one place while he wants to go to another. The editor reports in this connection that a Branch Postmaster in Rajputana was transferred while his wife and daughter were ill. He remonstrated with the Superintendent but it was of no avail. He had to leave the place on an *ekka* and his daughter died in the way.

(12) That the system of allowing the public to send their complaints of postal officials post free to higher authorities should be given up, as many unscrupulous men have recourse to it simply to harass postal officials, and that when a man makes a complaint he should be compelled to substantiate it.

ADVOCATE, 31st December 1908.

Press messages on Sundays.

78. The *Advocate* (Lucknow), of the 31st December, says that the rule for charging telegrams sent on Sundays at the higher rate, which hampers work in newspaper offices on Mondays, as noticed by the *Bombay Gazette*, requires some amendment about press messages. The editor suggests that "if a few hours, both morning and evening, are set apart for receiving such telegrams at the lower rate, the grievance may be redressed without much difficulty."

VIII.—Native Societies and Religious and Social matters.

JADD-O-JEHAD, 21st December 1908.

Ill-treatment of *Hajis* at Bombay.

79. The *Jadd-o-Jehad* (Shahabad), of the 21st December (received on the 26th December), complains that *Hajis* are put to much trouble by medical officers when embarking for Arabia at Bombay. They are ordered to be present in the morning and have to remain in the sun till 12 o'clock when the doctor comes. After the inspection is over women are first huddled into the ship like sheep and then men. They are marked on their hands or forehead, and if they fail to show these marks to European constables on duty, they are grossly insulted. The editor asks the Government to take notice of the indignities to which these pilgrims, especially women, have to submit.

MUSAFIR, 23rd December 1908.

Government and Christian Missionaries.

80. The *Musáfir* (Agra), of the 23rd December, complains that the Government of India spends about 22 lakhs of rupees on the upkeep of Christian churches, and on the salaries of missionaries who are employed to convert the people of India to Christianity. If the money spent on missions came from the pockets of the English people themselves, Indians would have had no objection to it, but it is a matter of great regret that their own money is spent on undermining their religion.

AL-NAJM, 27th December 1908.

A meeting of the *Sunnis* in Lucknow.

81. *Al Najm* (Lucknow), of the 27th December, publishes an account of a largely attended meeting of the *Sunnis* in Lucknow which, in the opinion of the editor, has succeeded in removing a grave misunderstanding regarding the attitude of the local authorities and that of the Government towards the *Sunni* sect.

MASHRIQ, 29th December 1908.

Dr. Rash Behari Ghosh's proposed Religious Endowment Bill.

82. The *Mashriq* (Gorakhpur), of the 29th December, referring to Dr. Rash Behari Ghosh's Religious Endowment Bill, observes that the objections of the trustees of *wakfs* and of the *Mahants* of *Muths* should not be taken into account, inasmuch as they are the last persons who would vote for a bill directed to put an end to their own malpractices.

83. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 31st December, strongly objects to the Hon'ble Tikka Sahib's proposed Bill for legalizing the Anand form of marriage among the Sikhs, on the ground that the ceremony is repugnant to the Sikh public and has never been popular generally except among the Sudras.

HINDUSTANI, 31st December 1908.

The Sikh-Anand Marriage Bill.

The editor in this connection remarks that the Bill is meant only for those who like it, and that it will have no general binding force and that for this reason the objection of the correspondent is quite superfluous.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 2nd January 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

The *Arya Samaj* and the Government.

1. In publishing the details of the evidence given by Constable Jodhan Singh and Subedar Shib Ram in the case of King-Emperor *versus* Daulat Ram, the editor of the *Musáfir* (Agra), in the issue of the 31st December (received on the 4th January), makes the following remarks :— **MUSAFIR, 31st December 1908.**

"The evidence of Jodhan Singh and Shib Ram clearly substantiate two allegations: firstly, that the Detective Police is very inefficient, and that it is dangerous to convict a person merely on their reports; secondly, that the attitude of the Government towards the *Arya Samaj* is, to say the least of it, very suspicious. In view of the misunderstandings caused by these statements, we respectfully invite the attention of Sir John Hewett to them, and request him to take necessary action immediately."

Lord Morley's speech.

2. Referring to Lord Morley's speech in the Parliament regarding the new Reform Scheme, the *Mukhbir-i-Álam* (Moradabad), of the 31st December (received on the 4th January), remarks that it will have a far-reaching effect in allaying popular discontent and in securing loyalty to the Throne. **MUKHBIR-I-ALAM, 31st December 1908.**

The Reform Scheme.

3. The editor of the *Musáfir* (Agra), in the issue of the 31st December (received on the 4th January), makes the following observations in connection with the new Reform Scheme and its reception by the Indian community :— **MUSAFIR, 31st December 1908.**

"It is midsummer madness to think that the new scheme can be of any real benefit to us so long as we remain what we are—a people sunk low in the depths of moral and social degradation. It would have been much better if English statesmen, instead of expanding Legislative Councils and granting more seats to Indians, had thought of some such measure as would have demonstrated to the Indians the futility of demanding a share in the administration of the country. Such a measure is to be found in making Anglo-Indian bureaucrats realize the wisdom of adopting a more just and a more sympathetic policy towards Indians."

The Reform Scheme.

4. The *Awaza-i-Khalq* (Benares), of the 1st January, remarks that it would have been much better if Lord Morley, instead of sanctioning the present Reform Scheme, had done something to ameliorate the lot of the famine-stricken populace. The agricultural classes, silent and peaceful though starving, are really the bulwark of the British Empire in India, and upon their prosperity depends the permanence and glory of the English nation. Every effort should, he remarks, be made to secure their goodwill and happiness, and when Government has done this, there will be no necessity to yield concessions to the *swarajists* and similar idealists in India. **AWAZA-I-KHALQ, 1st January 1909.**

The Reform Scheme and the *panchayet* system.

5. Referring to the utility of the old *panchayet* system in India and to the laudable efforts of Indian leaders to revive it, the *Oudh Akhbár* (Lucknow), of the 4th January, notes with satisfaction the fact that Lord Morley too has at last recognized the importance of villages, and proposes to make them the starting point of the new self-government scheme. **OUDH AKHBAR, 4th January 1909.**

In conclusion the editor exhorts his readers to apply themselves to practical work and to co-operate with the Government in making the new scheme a success.

The Reform Scheme.

6. The *Mashriq* (Gorakhpur), of the 5th January, referring to the Reform Scheme, remarks that it is calculated to give satisfaction to all parties, as most of the suggestions of Lord Minto have been adopted by Lord Morley, and as the Musalmans have been gratified by his recognition of the principle of racial representation, although they have not been favoured with all their demands. The Hindu leaders, such as **MASHRIQ, 5th January 1909.**

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Messrs. Dutt and Gokhale, will have the satisfaction of seeing that their agitation has at last borne fruit.

JADU, 5th January 1909.

The Reform Scheme.

7. The *Jadu* (Jaunpur), of the 5th January, referring to the Reform Scheme of Lord Morley, remarks that it must surely have come as a surprise to those who were thinking that the Government would withhold all reforms on account of the appearance of the anarchists on the scene. The editor expresses the opinion that Lord Morley has gone deeper into the question and found out that it would not be proper and statesmanlike to deprive the majority of the Indians of their rights simply because a few of them had recourse to violence and bloodshed, and that, moreover, the withholding of any concession would have been taken as evidence of weakness and would have encouraged the anarchists in their mischievous propaganda. The announcement of the scheme has already done much towards establishing peace and order in the land, and, except the Anglo-Indian press, which is for the present dumbfounded with the liberality of the scheme, every organ of the Indian community and public men of every shade of opinion are singing the praises of Lord Morley, who has proved himself the champion of the Indian cause. It only remains to be seen how Indians value this privilege. The writer remarks that the scheme is experimental, and will only be confirmed if it proves successful. Indians should therefore realize their responsibilities, give up their petty prejudices, and co-operate with the Government in making it a success. A single false step in the beginning may mar the whole future prospect. If the privileges Indians have now secured be properly used, they may some day lead to their cherished ideal, the establishment of self-government on colonial lines. If, on the other hand, they are abused, the same British Government, which has granted these concessions, will take them back and the last stage will be indeed deplorable.

OUDH AKHBAR, 6th January 1909.

Anglo-Indian press on the Reform Scheme.

8. The *Oudh Akhbár* (Lucknow), of the 6th January, referring to the adverse criticism of the Anglo-Indian press, especially of the *Times of India*, on the Reform Scheme, remarks that the hostile attitude of these journals towards the reform movement in India emphasises the already existing bitterness between the rulers and the ruled. The British Government should therefore try to put a stop to this system of calumny and misrepresentation. It should, moreover, be very careful in accepting the views of a particular party as the true representation of public opinion, for in 99 out of 100 cases they are prejudiced and favour the interest of the party they represent.

The editor concludes with the following observations:—"We are glad, however, to note that the *Times of India* has nothing to say to the non-official majority in the Provincial Councils. This is probably due to the fact that our contemporary considers these Councils as places for mere 'talk'. However, let us wait and see if the Indians can make proper use of the majority which they have at last secured for themselves. We do not mean to say that they should range themselves invariably on the side of the opposition, but surely on occasions when the interests of the country are at stake we want them to be more independent than what they are at present—a lot of cringing and servile *ji huzurs*."

OUDH AKHBAR, 7th January 1909.

The Reform Scheme.

9. The *Oudh Akhbár* (Lucknow), of the 7th January, referring to Lord Morley's scheme, and to the new era which the Secretary of State hopes is about to dawn in the administration of British India, remarks that without doubt the reform proposals have altogether changed the course of events in India, and that they have thoroughly disarmed the enemies of the Empire, who in future will find very little justification for resorting to violent methods of demanding political rights. The scheme, moreover, has proved that Royal promises are not mere words to be explained away when they are referred to, and that that of 1858 may rightly be regarded as the Magna Charta of the Indian people. The justification of Indian character by Lord Morley is the next important utterance that is calculated to allay the popular discontent.

The editor concludes with an exportation to all to forget the events of the past year, and to co-operate with the Government in establishing peace, law and order in the land.

The Reform Scheme.

10. The editor of the *Indian People* (Allahabad), in the issue of the 7th January, referring to the Reform Scheme, says:— INDIAN PEOPLE, 7th January 1909.

"How the Reform Scheme originally drafted in India has been transformed into the shape given to it in Lord Morley's last despatch is a State secret, though not necessarily an official secret in the legal sense. . But a few minor facts are known and for the rest our imagination is free to fit in the details. It is known that Lord Morley appointed a committee to consider and revise the scheme tentatively prepared by the Government of India. Lord MacDonnell was a member of this committee, and it is easy to presume that he must have taken an important share in recasting the scheme. Sir James LaTouche, overawed by his old chief, could not have raised a dissentient note. Sir Lawrence Jenkins must have been in hearty agreement with Lord MacDonnell. The Indian members also must have been content to follow his lead. The dominant, masterful personality of Lord MacDonnell must have carried everything before it, though it is possible that a certain historian refused to be convinced, or to vote with the majority. Slightly apart, but constantly watchful and helpful with advice, remained Lord Morley, the frail ascetic figure who is the real ruler of India. To Lord Minto and his Government our gratitude is due because the revised scheme has been readily accepted. It remains now to give it working shape and effect as speedily as possible."

The Reform Scheme.

11. In its leader under the heading "Enemies of Progress", the *Indian People* (Allahabad), of the 7th January, refers to the cabal that has been formed in England to frustrate Lord Morley's Reform Scheme. The editor says that if the report is to be credited that a meeting for this purpose was attended by two members of the India Council, it is quite possible that a formidable opposition to the Reform Scheme is being organized, and it would be the height of unwisdom to under-rate the strength and virulence of this Anglo-Indian opposition. He maintains that "the forces are practically the same that were opposed to Lord Canning in the pacification of India after the Mutiny, and as defeated the original Ilbert Bill and Lord Ripon's measure of local self-government. The expansion of the Legislative Councils in 1893 was not a measure of far-reaching importance and the country has already outgrown it. On one hand, there is the small band of revolutionists, who, like their misguided fellow-creatures in Europe, believe that political crime leads to political liberty. Happily, their activity has abated, and the rigour with which they are pursued justifies the hope that the movement, so foreign to the temperament and traditions of India, will soon die out. On the other hand, there is a body of Englishmen in India and in England who have no faith in the granting of reforms, and who pin their faith on the sword as the arbiter of the destiny of India. Just as the young men driven to fanaticism and crime by the teachings of others have done a great disservice to their country and their countrymen, so these other fanatics, who swear by despotism, are the worst enemies of Englishmen and England, and would without ruth lose the Empire rather than bend to the pressure of circumstances and the weight of public opinion. The Government has need of courage to forge ahead in spite of the bomb-thrower, but greater courage is needed to resist Anglo-Indian clamour and clamant English opinion." INDIAN PEOPLE, 7th January 1909.

Continuing he says that the opposition to the Ilbert Bill cannot be forgotten, and that it is therefore necessary that Indians, for whom the reforms are intended, should do that lies in their power to strengthen the hands of the Secretary of State and the Viceroy, "for, after all, Anglo-Indian traders and Jingo journalists have no permanent stake in the country, nor is their political vision at all clear, and experience has shown that they are more difficult to resist than any Indian agitation, and the Government will have need of greater strength for not yielding to their clamour."

In concluding the article the editor says:—"But our first and foremost duty is to weaken the opposition to the schemes of reform by strengthening the position of the Government. The terrorist and the Jingo are the common enemies and we shall have to reckon with them."

ABHYUDAYA, 8th January 1909.

12. The *Abhyudaya* (Allahabad), of the 8th January, apprehends serious opposition to the reform proposals before they arrive at the final stage and are carried out practically. The editor says that Conservatives and re-actionaries in England, supported by Anglo-Indian Associations in India, are already at work to nullify these reforms, as is evident from a private meeting they recently held at the house of a retired Anglo-Indian official, and from the open letter sent by most of the Anglo-Indian associations to Lord Morley, advocating the necessity of the adoption of repressive measures rather than that of the introduction of reforms in the Indian administration. He maintains with Dr. Rash Behari Ghosh that these opponents of reforms are not only enemies of India but also of England, inasmuch as they undermine the loyalty of the Indians to the British Crown and destroy their confidence in British sense of justice. They are greater enemies of British rule in India than even the most extreme of Extremists. He says that no impartial man can deny the fitness of Indians for being associated in the administration of their country, for in every department of life where they have had scope for the display of their abilities, they have distinguished themselves, and besides it is a well-known fact that no nation can develop its powers to the full unless it has a chance of exercising them in the every-day management of its affairs. Those who are opposed to the gradual association of Indians in the administration of their own country should bear in mind that Indians will not remain contented with their present political condition. Their opposition to the reforms simply casts a slur on the generosity of the British nation and tends to bring about alienation between the rulers and the ruled. The situation in the country is very critical, and it is very dangerous and foolish to oppose measures calculated to establish good relations between the Government and the people. It is to be hoped that those Englishmen who are jealous of the reputation of their nation and who are solicitous of the good of their Government will do their best to deter these enemies of Indians and of their own country from such a dangerous course, and to render every aid in the carrying out of those reforms which Government has so generously and wisely decided to introduce, and which promise so well to restore peace and tranquillity in the country.

The Reform Scheme.

ADVOCATE, 7th January 1909.

13. The editor of the *Advocate* (Lucknow), in the issue of the 7th January, devotes a lengthy leader to reviewing the attitude taken up by the Muhammadans in regard to the Reform Scheme for India. He begins by pointing out that a few years ago the leaders of the Muhammadan community preached total abstinence in political matters. In their childlike simplicity they preferred to leave themselves completely in the hands of Government. When the Congress at a later date began to make itself heard they saw that it was time to bestir themselves, and accordingly formed the All-India Moslem League to balance the power of the Congress. At first they considered it monstrous for a student of Aligarh to even contemplate representative government, but their attitude has now completely changed, so much so that, when the proposed reforms were made public, they called a meeting to protest that the interests of the Muhammadan community were not sufficiently considered in Lord Morley's scheme. The editor then goes on to discuss the basis of their claim to more representation. They make a great deal of their "political importance" and "service to the Empire." In both respects Hindus have *equal* claims to the gratitude of Government. The Hindu race is the most important in India, and the Indian Army possesses no better fighters than its Rajputs, Sikhs and Gurkhas. In other respects too the Muhammadans have no claim to better treatment at the hands of Government than their Hindu brethren. And why, then, should they put forward selfish and unreal claims at a time when all communities should work harmoniously for the good of the country? Their interests are fully guarded in the scheme evolved by Lord Morley, and they should gratefully accept the favours they have received instead of asking for more.

The Reform Scheme and the All-India Moslem League.

In conclusion the editor notes that what is wanted at present is a spirit of compromise and conciliation, a little sympathy and willingness to agree on minor points for the sake of great principles.

14. The *Awaza-i-Khalq* (Benares), of the 1st January, referring to the futility of the agitation for *swaraj*, advises its Extremist brethren to give up all agitation for political rights, in the same way as they have given up begging, and to bide their time patiently. The editor remarks that the British Government will, in the fullness of time, grant to them of their own accord, all that they now ask for, and that therefore it would be better to devote their energies to the industrial, social and moral progress of India, keeping themselves rigidly aloof from politics.

A word to the Extremists.

AWAZA-I-KHALQ, 1st January 1909.

15. Discussing "The Position of the Congress", the editor of the *Indian People* (Allahabad), in the issue of the 3rd January, asks if official recognition of the Congress is still to be withheld, and whether it is to count for anything in the new era of reform? In spite of all that may be said against it, it remains the weightiest and most representative popular assembly in India. It is non-sectarian in spite of the fact that the Muhammadans as a class have not joined it. The programme of the Congress is the programme which Government is gradually adopting. The Congress gives a voice to national aspirations, and when reforms are granted every section of the community has its share. What then, the editor reiterates, is to be the position of the Congress? The Viceroy has declared that the future of India is to be in the hands of her people. This being so, the Congress as the body appointed by the people to represent them, should have a recognized position. Heretofore the Congress has never been officially recognized, except perhaps by Lord Morley on one notable occasion in the House of Commons. Official indifference towards the Congress, the editor observes, should now cease, and the new era of reform should be signalized by its recognition as the one and only representative body in India that makes for progress and reform.

The National Congress.

INDIAN PEOPLE, 3rd January 1909.

16. The editor of the *Indian People* (Allahabad), in the issue of the 3rd January, expresses his approval of the sentiment that prompted the holding of a meeting at Nagpur to protest against the order prohibiting the holding of the National Congress in that city. He believes that, if the Congress had been held in Nagpur, there would have been no disturbance, as all the resolutions passed would have been loyal and constitutional. At the same time he thinks the Extremists make a mistake in trying to hold a separate Congress, and that they should unite with the Moderates and hold a common Congress. As their Congress has been forbidden in Nagpur there is every reason to fear that it will be forbidden in other cities. True patriots can only belong to one Congress, and those who refuse to subscribe to its creed must be prepared to face the consequences.

The prohibited Congress at Nagpur.

INDIAN PEOPLE, 3rd January 1909.

17. Referring to Dr. Rash Behari Ghosh's speech as President of the Indian National Congress, the editor of the *Indian People* (Allahabad), in the issue of the 3rd January, remarks:—

Dr. Rash Behari Ghosh's speech.

INDIAN PEOPLE, 3rd January 1909.

"The leading Anglo-Indian paper, the *Pioneer*, hitherto treated the Congress either with contempt or with ridicule and seldom published or noticed the presidential address. Times have now changed and the Congress can no longer be ignored. Those who looked upon the movement as of doubtful loyalty, or denied its claim to represent the educated classes of India, now realize that the danger lies not in recognizing the importance of the Congress but in overlooking it. Suppress or persistently ignore a constitutional and loyal movement of this kind and all wholesome criticism and agitation will be at an end. The secret of successful administration lies not only in maintaining order, but in so conducting affairs that there may be no encouragement to secret or open forces against order. This is indeed what the Government has done. Those who maintain that large or radical reforms should not be granted to India are enemies of the Government as well as of the people. Whether they happen to be Indians or Europeans they have no conception of the art of government. Because India is the easiest country in the world to govern, it seems just as easy to refuse all the demands of the people and to punish severely every disloyal or revolutionary movement. Happily, people who hold this view do not direct the business of government, or they would have lost India. The *Pioneer* takes exception to Dr. Ghosh's remarks that prosecution for seditious writings or speeches is open to grave question. It is useless to labour the point that there is a direct connection

between sedition and violence. Dr. Ghosh contends that you cannot imprison the mind. Men have been convicted for seditious speeches and writings, recitations and even conversation in railways. If it were to spread and people talked sedition all over the country it would be impossible to punish millions of people. The real prevention is not in mere punishment but in removing the causes that lead to sedition. Here is the Reform Scheme. Will it lead to sedition? On the contrary, it is a most powerful antidote to sedition. The people of India are growing and they cannot always be treated as children. This has been admitted by the Government and it is the wisdom of statesmanship. Those who would now attempt to stay the hands of the Government must be regarded as a common enemy."

INDIAN PEOPLE, 7th January 1909.

Dr. Rash Behari Ghosh's speech.

18. The editor of the *Indian People* (Allahabad), in the issue of the 7th January, makes the following observations on Dr. Rash Behari Ghosh's presidential address at the Madras Congress:—

"With hardly any exception the entire press and public have admired Dr. Ghosh's presidential address at the Madras Congress as one of the weightiest and most statesmanlike addresses ever delivered at that national assembly. The sustained excellence of thought and language is no less superb than the virility and manliness of feeling, to which the Hon'ble Mr. V. Krishnaswami Iyer so gracefully referred in moving a vote of thanks to Dr. Ghosh. His outspokenness has given offence in some quarters, but for that he was fully prepared. Dr. Ghosh felt that this was not an occasion for any attempt at compromise, when the country is on the threshold of reforms of great magnitude and far-reaching consequences. The Congress itself finally parted from impractical and unlawful aspirations at Surat, and it is meet that the spokesman of the Congress should make that declaration in emphatic language at the first opportunity. We have been twitted with crying for the moon, and must, once for all, lay aside impossible imaginings and dissociate ourselves from any movement or organization that threatens to subvert order. Cheered by the reality of the promised reforms Dr. Ghosh's prophetic vision travelled to the future, still dim and distant but aglow with the first light of the morning sun, when a self-contained and self-reliant nation in India will be England's crowning glory and reward."

INDIAN PEOPLE, 7th January 1909.

Official recognition of the Congress.

19. Referring to the cordial and friendly attitude of the Governor of Madras towards the Congress and its leaders, the editor of the *Indian People* (Allahabad), in the issue of the 7th January, says:—

"Nothing could be more desirable than this, but we are not yet in a position to say whether this is an indication of the attitude of the Government, or is only an instance of personal friendliness. However, putting two and two together, the sudden conversion of almost the entire Anglo-Indian press, which has treated the Congress seriously and with something like the importance that belongs to it, a general impression that the Government wishes that the Congress should be given every facility for holding its deliberations, and that the attendance of delegates should be encouraged, we are led to the hope that the tide has turned in the affairs of the Congress, and its real position will be soon recognized."

MUKHBIR-I-ALAM, 31st December 1908.

The Bengal deportations.

20. The *Mukhbir-i-Alam* (Moradabad), of the 31st December (received on the 4th January), referring to the deportation from Bengal of several prominent persons, remarks that the fact of the Government resorting to the old and effete Regulation of 1818 is itself a proof of the gravity of the situation brought about by the anarchists in Bengal.

ABHYUDAYA, 1st January 1909.

The Bengal deportations.

21. The *Abhyudaya* (Allahabad), of the 1st January, referring to the Bengal deportations, says that it is difficult to believe that religious-minded persons like Krishna Kumar Mittra and Aswini Kumar Datt could join any unrighteous secret conspiracy, and that the people in general believe that they have been imprisoned merely on the strength of the secret reports of the detective police.

The editor invites the attention of the Government to the *Pioneer's* criticism of the deportations, and remarks that Lords Minto and Morley must

have come to know by this time what reliance can be put in the reports of the secret police. He urges the desirability of the nine deported gentlemen being released, if no charge can be proved against them in a court of law, and of their being severely punished if on the contrary they be proved to be guilty of complicity in any conspiracy to subvert the British Government, in which event no one would have any cause for complaint against Government.

HINDUSTAN REVIEW, December 1908.

The Past and Future of India.

22. The *Hindustan Review* (Allahabad), for December, publishes an anonymous poem headed "Pledge", purporting to be written by an Englishman who, after recounting the past glories of India, exhorts its people to restore it to its pristine position, in the following lines:—

"Call to thy native hosts, O! Ind,
That they may ring the land—
Thou callest to the formless wind;
It will not understand!

Turn to the race that fate has brought,
Be it through storm or shine—
Thy hosts, through kindred valour taught,
Know us, that we are thine!

Then take our heart now, with the hand,
O! Ind, until we swerve,
Keeping the ring-fence of thy land,
That, see, we die to serve!"

NASIM-I-AGRA, 7th January 1909.

The future of India.

23. The editor of the *Nasim-i-Agra*, in the issue of the 7th January, exhorts Mother India not to look so gloomy nor dejected now that Lords Minto and Morley are seriously determined to better her lot. He notes that there might have been occasions when she was justified in taking a sad view of life, but the clouds had now dispersed, and a better and happier day is about to dawn for her. She need not be concerned about her loyalty, for it is above suspicion, and there is no need for her to make a parade of it. The development of the anarchist movement also should not trouble her as it will pass off and not remain.

ADVOCATE, 7th January 1909.

The Royal Grace.

24. The editor of the *Advocate* (Lucknow), in the issue of the 7th January, says that "nothing appeals so forcibly to the sense of gratefulness in men as the helping of those who do their very best to help themselves, but fail to keep their heads above water. In two ways the new year is a message of hope to the poor. The Royal word given in the message of November 1st to increase the pay of the Indian sepoy has been kept. Considering the high prices of foodstuff the concession surely arrives none too soon, if not rather late. We are sure the addition to the pay as well as the free issue of firewood daily will go a long way to relieve the strain that used otherwise to be put on the slender purse of our sepoys, which almost reached the breaking point. It is indeed a fitting recognition of the loyal and gallant services of the sepoys whose devotion was always above board. Much more graceful—more because of its unexpected character—has been the pleasant announcement of a bonus of one week's pay to all permanent Government servants whose pay does not exceed Rs. 50 a month. It is only to be expected that those in whose hands lies the distribution will as gracefully carry out the order. To the oriental mind royalty becomes a reality more through the shower of such favours than through the conferment of titles."

INDIAN PEOPLE, 7th January 1909.

The Royal Grace.

25. Under the heading "A New Year's Gift", the *Indian People* (Allahabad), of the 7th January, publishes the following:—

"More than the titles and distinctions conferred on New Year's Day we appreciate the bonus of a week's pay granted to all Government servants in receipt of a salary of under Rs. 50. Titles are gratifying to the individuals favoured, but they cause a great deal of heartburning to the expectant but disappointed ones and do not greatly affect the country at large. But the gift of small sums of money to people most in need of them will have an abiding and excellent effect, and even politically must be regarded as a wise move. In

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thousands of small homes in India there will be profound gratitude to the King-Emperor in person and to the Government, and women and children will join in the thanksgiving. The forces of disaffection and discontent will be paralysed among the middle classes by this exhibition of generosity at such a critical juncture, and loyal co-operation will overcome opposition. It is a wise, considerate, and most thoughtful act of munificence, and, though we know that the bonus will be paid out of the pocket of the taxpayer, no one will grudge it for the gift goes to the deserving, hard-worked but scantily paid public servants."

HINDUSTAN REVIEW, December 1908.

The King's Message.

26. The *Hindustan Review* (Allahabad), for December, has the following remarks on the King's Message, under the heading "Topics of the Day":—

"His Majesty the King-Emperor's gracious message to the Princes and people of India, issued on the auspicious occasion of the fiftieth anniversary of the late Queen Victoria's immortal Proclamation, has been received with subdued enthusiasm in this country. Extravagant eulogy as well as unmeasured denunciation is out of place in an appreciation of this historic State document. Those who have been disappointed with its character and contents have themselves to thank for such feeling, as they must have formed very erroneous conceptions of its scope and nature. A comparison with the Royal Proclamation is unjust to the Message as the occasions are wholly dissimilar. Surely there could be no repetition of the Proclamation on every conceivable occasion. Nor is it right to have expected the King-Emperor to say that the pledges contained in it had not been fulfilled or that the policy enunciated therein had been departed from in important particulars. After all, it is only a rhetorical extravagance to say that the Proclamation has either been a dead letter or that it has not influenced the policy of the Government in India. It is quite true that in the matter of the employment of Indians in the higher offices of the State a great deal yet remains to be done before it can be said that the promises of the Proclamation have been fulfilled. It is not less the fact also that for the mass of the people there is no material prosperity to speak of. But a man must be very much wanting in a sense of humour if he thought that any adverse opinion such as the people would naturally express would find its way into the King's Message. What the people had a right to look forward to in the Message, apart from expressions of sympathy, was a confirmation of the Proclamation so as to preclude future Viceroys from ingeniously explaining it away in the manner Lord Curzon tried to do, and a gracious promise of extended privileges in the near future. It cannot be denied that in both these respects the Message is almost entirely satisfactory.

We confess that to our mind it only savours of puerility to quarrel with either the language or the substance of this noble passage. Fault, we notice, has been found with it for alleged vagueness. It was only the fault of the critics if they thought that the detail of the projected reforms would be embodied in the Message. For ourselves we can only express our sense of respectful gratitude to His Majesty and his sage Minister, Viscount Morley, for the gracious message with which the Princes and people of India have been favoured, and we are confident that our present illustrious Secretary of State will take 'a firm, intrepid and courageous step' in the direction foreshadowed."

HINDUSTAN REVIEW, December 1908.

Students and politics.

27. The editor of the *Hindustan Review* (Allahabad), writing in the issue for December, under the heading "Topics of the Day", on the question of the participation of students in politics, expresses his disapproval of the excessive attention paid by college students to political movements, and the influence of Extremist demagogues over them, but condemns the policy of those who would entirely forbid them to study political questions, especially restrictions on their movements and activity such as are contained in Sir George Clarke's circular about students.

He further says:—

"The mischief of attempts to suppress the activity of youthful minds is that they will often have an effect opposite of what is intended. We have no difficulty in concurring in Mr. Justice Chandavarkar's opinion expressed in an interesting and learned article in the *Times of India* that an attitude of suspicion

of the motives of Government in promulgating the Resolution is not commendable, but we must part company with him when he asserts that the proper remedy for the evil of want of proper discipline in colleges and schools is the restrictions laid down in the circular. A greater evil, against which a strong protest ought to be lodged, is the entirely unwarranted and unjustifiable restrictions imposed in almost all provinces on teachers and managers of private schools—even unaided schools—whose right and duty it is to take a part in the political movements of their country. That teachers should be put in the leading strings of Government Inspectors is a conception of bureaucratic statesmanship upon which Anglo-India can hardly be congratulated. On the ground of expediency as well as of fairness an organized protest ought to be made against this injustice to teachers, schools and public life. While in the subject of students and politics we would like to draw particular attention to the words of sound advice contained in Sir John Hewett's address at the last Convocation of the University of Allahabad. That address is a truly admirable one in many respects, and we propose to return to it in a subsequent issue."

HINDUSTAN REVIEW, December 1908.

Political crimes in Bengal.

28. The editor of the *Hindustan Review* (Allahabad), writing in the issue for December, under the heading "Topics of the Day", has the following remarks on the attempt on the life of Sir Andrew Fraser and the murder of Inspector Banerji :—

"These two incidents are an unwelcome reminder that the assassins' brotherhood is still not a thing of the past, and that increased vigilance is necessary on the part of the police to root it out of existence. In this work they are entitled to receive such assistance as it may be in the power of the public to render. When we say this we feel called upon to utter two warnings. Amid much valuable work done by the police in recent months they have discredited themselves by the adoption of methods which cannot bear the light of day in obtaining confessions and other matters connected with the investigation of suspicious occurrences or alleged plots. Is it necessary to go beyond Midnapur for confirmation of our statement . . . . ?

There is no end of advice warning admonition and censure of educated Indians on the part of Anglo-Indian publicists for their alleged failure in rendering the necessary support to the guardians of the peace in tracing political offenders. In any case this would not be just, but has it never occurred to these self-appointed mentors that with such police as this country glories in, it is more than ordinarily difficult for the independent and self-respecting public to co-operate . . . . . ? The path of the Indian constitutionalists is clear and they will not be deflected from it either by cajolery or threats, whether from nervous friends or ill-meaning enemies. They are friends of ordered progress, they are loyal patriots, and they will do their unselfish duty for the country and the Government alike according to the light in them, 'heart within and God overhead.'"

HINDUSTAN REVIEW, December 1908.

Parsis and the National Polities of India.

29. Writing in the *Hindustan Review* (Allahabad), for December, on the subject of "Parsis and the National Politics of India", Dr. J. N. Bahadurji contends that the idea that the Parsis as a community take no interest in politics and view the Congress movement with indifference is a very erroneous one. At first, he says, the Parsi newspapers were opposed to the Congress and its policy. But latterly their attitude towards it has entirely altered, chiefly owing to the more favourable light in which it is now viewed by Anglo-Indian papers, from which they take their cue, so much so that at present they are unanimous in their praises of its laudable objects. This in itself, the writer maintains, is sufficient to show that the Parsi community is not unconcerned in the questions of the day. Again, a short time ago, when it was proposed to convene a meeting of the leading Parsis in Bombay to give expression to the loyal feelings of the Parsi community and to express abhorrence of the anarchist movement, the Parsi press unanimously condemned the suggestion. Then when a meeting was finally held those who attended it to put on record their loyal sentiments and their disapproval of violent methods of political warfare, went farther and actually endorsed the Congress propaganda. The resolutions adopted at this meeting were a truthful expression of the real feelings of the Parsi community, and

must have come, the writer thinks, as a shock to the officials who had formed their estimate of that community from the Parsis they met in society. The writer is glad to note that the Parsis are alive to the burning questions of the day, and trusts they will always maintain a disinterested devotion to duty regardless of wordly considerations.

ROHILKHAND GAZETTE, 24th December 1908.

Anarchism and the unrest in India.

30. The *Rohilkhand Gazette* (Bareilly), of the 24th December (received on the 8th January), referring to the misgivings expressed by the *Daily Mail* and other English papers about the danger to the British rule in India, owing to the machinations of the anarchists, remarks that the community which has given birth to them is singularly devoid of the power of organization and administrative acumen, and that the germs of anarchism are bound to speedily die out. The existence of a party which is intensely hostile to the British cannot be ignored, but at the same time it will have to be admitted on all hands that the number of the people who will rally to the side of the Government in time of danger is infinitely larger. Much of the disaffection is due to the defective system of education prevailing in the country, and the half-educated men who mislead the ignorant masses are its unwholesome products.

HINDUSTAN REVIEW, December 1908.

Britain's Ideal and India's—A Contrast.

31. An article entitled "Britain's Ideal and India's—A Contrast", appears in the *Hindustan Review* (Allahabad), for December, from the pen of Mr. C. V. Swaminatha Iyer. The writer begins by remarking that "Simple living and High Thinking" was ever the motto of India, while its glories were still undimmed by the materialism of the present day, and when its people had not yet been influenced by the commercial spirit of the West. He then goes on to say that Man's greatest glory is that he is a thinking being. To see life aright we must learn that the seen is but the sign of the invisible, the material is but the mask of the spiritual, and that things are but the precipitate of thought. This was all fully recognized by the people of India before they came into contact with the West. Their ambition was to be great thinkers, *Munis* or *Rishis*. But now their outlook on life has altered. Their high ideals have been crushed by the commercial spirit of the age and their one ambition in life is now to amass wealth. And that the change is one for the worst, the writer thinks, no one can deny. A brief glance at England's present condition will demonstrate this. Gaudy dress and empty show are considered more desirable than hard work and simple fare. Every one is striving after pleasure: empty vanities and social functions are the order of the day. No one cares for the deeper things of life. England, the writer says, is nearing a great crisis, and if for nothing else than to save her, India must take her rightful place in the world and shake the dust of Western materialism and commercialism off her feet. A man of action is not weakened but strengthened if his activities are founded on a clear and sound basis of thought. Therefore "High Thinking" is absolutely necessary for strong and effective action in practical life. And without simple living, high thinking is an impossibility.

HINDUSTAN REVIEW, December 1908.

India and the War Office.

32. An article entitled "India and the War Office" appears in the *Hindustan Review* (Allahabad), for December, from the pen of Mr. S. K. Sharma. He notes that the news of a further imposition of a sum of £ 3,00,000 upon the Indian Exchequer on account of the upkeep of the British Army has been received with profound regret throughout the country. The writer then goes on to say that the entire military policy of the country deserves examination and revision, and gives it as his opinion that an effort should be made to dissolve the imperial partnership that has proved so costly to India and so advantageous to England. When the Army Amalgamation Scheme was proposed it was generally recognized that it would be disastrous to India. Many eminent men condemned the scheme on this account, but the War Office refused to listen to argument, and brought the scheme into force. India relied on her friends in Parliament to protest against her being taxed to support the British soldier, but she has had to recognize that in military affairs Parliamentary control is but a fashionable myth. And the position of the War Office is not after all unintelligible. India is in partnership with England and must take her share of all imperial responsibilities. But the question now is has not the time come for the dissolution of such a one-sided

partnership? England, the writer maintains, derives all the benefit. India furnishes her with an excellent training ground for her Army. Boys are enlisted and sent out to India at an age when they should be at school, and after a few years' training they return to England to join the Reserve as well-built men and highly, trained soldiers. And it is not merely when they are in India that the charge of maintaining them is debited to the Indian Exchequer: India has to pay for their upkeep from the very day of their enlistment. And in view of all this it has now been decided to still further increase the military taxation of India!!

In conclusion the writer expresses the opinion that Indian money should not be spent on anything not purely Indian, and characterises it as cruelty personified to sacrifice India to the interests of England.

The Partition of Bengal.

33. The editor of the *Indian People* (Allahabad), in the issue of the 3rd January, sums up the momentous events of the past year, and then gives a forecast of the year to come. In the latter connection he remarks:— INDIAN PEOPLE, 3rd January 1909.

"The Reform Scheme preceded the new year by about a couple of weeks. It has been a very welcome Christmas gift to the Indian people. From one end of the country to another the thinking portion of the different communities are jubilant. No administrative measure in British India has been hailed with such approval and enthusiasm as this measure has been. But there are specks of cloud in the horizon. The Partition—or to call it by its new name, Subdivision—of Bengal is still considered by the Bengalis as an open sore. They feel it as keenly now as they did when the Partition scheme was first brought into execution. From the very first this unfortunate Partition has not been blessed by any man of any note. It has been like a love child which is disowned even by its foster-mother. Lord MacDonnell, whose insight into and experience of Indian affairs is second to no living Englishman of the present day, has admitted that the Partition is the greatest blunder that its English rulers ever committed in India. Shall this greatest blunder be left alone in the New Year? Shall Lord Morley continue to blind and silence himself in the New Year with the doctrine of 'Settled facts'? Is the prestige and good name of the English people so light that the rectification of a single mistake would be taken as a sign of weakness? The modification of the Partition was one of the things that the people expected would be included in the new Reform Scheme—and the people have been sorely disappointed. And then an amnesty to political prisoners, what a marvellous moral effect it will have at the present moment? The weak are vindictive, but the strong can afford to be merciful. We do not want to minimise or extenuate the seriousness of the offences committed by these men; but what we mean is this that they have felt the weight of the long arm of the administration and a little mercy shown to them will not only do no harm to anybody but will bless him that gives as well as him that receives. Yes—let the Partition be modified and an amnesty be granted to political prisoners and thus let an opportunity be offered to the Bengalis to turn over a new leaf and begin life with a clean slate. Will the New Year bring about this devoutly wished for consummation? Who can tell?"

The New Year's Day Honours List.

34. The *Mashriq* (Gorakhpur), of the 5th January, complains that the Gorakhpur division has been completely ignored in the distribution of the New Year's Honours, although there are hundreds of people whose public services entitle them to decorations. The editor is astonished to see that even Mr. Molony has been left out, whose services to the Government and the people during the recent visitation of famine and plague deserved notice. MASHRIQ, 5th January 1909.

Indians in Canada.

35. The *Advocate* (Lucknow), of the 7th January, has the following:— ADVOCATE, 7th January 1909.

"We have learnt with extreme delight the fact on the authority of a British Governor that the Sikh businessmen in Canada responded heartily to a call of patriotism at the most critical time. The Dominion Government wanted to get rid of all destitute Indians, that is, such as could not only show no ostensible means of livelihood but did not have in their possession a certain amount of money. These were to be shipped off to India or left stranded somewhere outside the boundary lines of Canada. Labour being scarce in British Honduras

the authorities of the place sent agents to induce Indians to migrate there. It meant humiliation on the part of the well-to-do Indians in Canada which they were not ready to put up with. The patriotic among them put forth their energy and so revived some industries that the unemployed and the destitute became scarce in no time. The agents went back unsuccessful and the Governor of Honduras, in a speech at Ottawa, bore eloquent testimony to the good work done by the Sikhs. If every patriotic Indian were to make it a point to help forward a few countrymen, Indian prosperity would in a short time be more than assured."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

ROHILKHAND GAZETTE, 24th December 1908.

The *Arya Samaj* and the Jodhpur State.

36. The *Rohilkhand Gazette* (Bareilly), of the 24th December (received on the 8th January), notes with satisfaction the high moral courage and want of prejudice shown by the Maharaja of Jodhpur and his officials in removing, on the occasion of His Excellency the Viceroy's recent visit, the signboard of the *Arya Samaj*, a Society which has made itself obnoxious both to the Government and the people by its intolerance and anti-British views.

IV.—Administration.

(a)—Judicial and Revenue.

HINDUSTAN REVIEW, December 1908.

The confiscation of the *Bande Mataram* Press.

37. The editor of the *Hindustan Review* (Allahabad), writing in the issue for December, under the heading "Topics of the Day" on the confiscation of the *Bande Mataram* Press, remarks that the decision of the High Court in this case will be watched with interest by the Indian press, as it has not been clearly proved whether its approval of the murder of the approver in the Alipur case is an incitement or simply amounts to an incitement. An article of a similar nature appeared in the *Pioneer*, and the editor would like to know if the Government intends to institute criminal proceedings against that paper too.

HINDUSTAN REVIEW, December 1908.

The appointment of Mr. Shah Din as a Judge of the Punjab Chief Court.

38. The editor of the *Hindustan Review* (Allahabad), writing in the issue for December, under the heading "Topics of the Day", notes with deep regret the agitation set on foot by the Hindus of the Punjab against the appointment of Mr. Shah Din as a Judge of the Punjab Chief Court, not on the score of incompetence, but because he was given preference to Mr. Lal Chand who had perhaps a prior claim. If such unhappy controversies, says the editor, occur frequently, then Indian unity would be a mere dream, and the Hindus only would be blamed who are always boasting of it.

The only objectionable feature of the appointment which really calls for criticism is, says the editor, that Mr. Shah Din has not been appointed to fill the permanent vacancy caused by the retirement of Mr. Justice Chatterji but has only been appointed for a year as a temporary Judge, Mr. Johnston of the Indian Civil Service being given permanent judgeship.

HINDUSTAN REVIEW, December 1908.

Cessation of sedition prosecutions in Madras.

39. The *Hindustan Review* (Allahabad), for December, notes with satisfaction the cessation of sedition prosecutions in the Madras Presidency, and remarks:—

"Every friend of the country will hope that the last has been heard of these sedition prosecutions and that the people as well as the Government have learnt the lesson of the last few months,—the former that it is criminal folly to act against the law which, all said and done, leaves ample latitude for the free expression of opinion, and the latter that it is sympathetic and conciliatory statesmanship which will heal, and not repression which will keep the sore open, that will produce the desired state of rest and contentment in the land."

MUSAFIR, 31st December 1908.

The case of Pandit Daulat Ram in Parliament.

40. Referring to the question put by Mr. Rees in the House of Commons regarding the arrest and conviction of Pandit Daulat Ram, the *Musáfir* (Agra), of the 31st December (received on the 4th January), suggests the advisability of sending a true

account of the case to such members of the Parliament as are interested in Indian affairs, so that they may be able to show to the House that "a Civilian Magistrate in India is no less a personage than the Nawab of old" on account of the unlimited power that he is vested with.

41. The *Mashriq* (Gorakhpur), of the 5th January, complains that *tahvildars* (treasurers in tahsils) are appointed not by the Government but by treasurers at the head-quarters of the district, who generally accept illegal gratification from their subordinates and otherwise ill-treat them. The editor advises the Government to take the appointment of *tahvildars* in its own hands.

Appointment of *tahvildars* in tahsils.

MASHRIQ, 5th January 1909.

(b)—Police.

42. The *Nizam-ul-Mulk* (Moradabad), of the 31st December (received on the 4th January), complains that constables in the employ of the Railway Police have been often found staring rudely at female passengers on the arrival of trains on platforms. This disgraceful conduct of constables should not be tolerated and instructions should issue to Sub-Inspectors at railway stations to take special note of this and punish their subordinates for any such misbehaviour that may come to their notice.

Female passengers and the Railway Police.

NIZAM-UL-MULK, 31st December 1908.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

43. In view of the approaching *Magh Mela* the *Abhyudaya* (Allahabad), of the 8th January, suggests the desirability of the road leading from Kydganj to the *Bund* being at once repaired, as it is at present in a very bad state of repair, and is calculated to cause serious inconvenience on the occasion of the rush of traffic during the *Magh Mela*.

Repairing of roads in Allahabad.

ABHYUDAYA, 8th January 1909.

(e)—Education.

Nil.

(f)—Agriculture and questions affecting the land.

44. The *Rohilkhand Gazette* (Bareilly), of the 24th December (received on the 8th January), notes with satisfaction the excellent record of work shown by the European and Indian officers during the recent famine, and hopes that the experience gathered by them during the last crisis will be stored for future use.

Famine in the United Provinces.

ROHILKHAND GAZETTE, 24th December 1908.

45. The following is from the *Advocate* (Lucknow), of the 7th January:—

Inquiry into High Prices.

ADVOCATE, 7th January 1909.

"There is no officially declared famine anywhere in India, except scarcity in North Behar. But famine conditions must be acknowledged to prevail everywhere, which alone can explain the repetition of an experiment that was successfully undertaken in the great famine of 1897. Then wheat and maize were imported from Canada and Australia to meet the demand in India, though exportation of wheat to Europe did not even then stop. For the first time since 1897 a cargo of 3,500 tons of Australian wheat was the other day emptied in Calcutta for up-country buyers. If any proof were needed for the famine rate of wheat, at least so much so that the Australian grower of the crop could easily think of competing here with one of our own food crops, that has been supplied. The Congress was none too soon in calling upon the Government to appoint a commission of inquiry into the causes of high prices. As sufferings on this score have enormously increased, the Government cannot sit silent in the matter without adding to the discontent which neither repressive measures can put down nor reforms relieve. What to say of the poor masses, middle class gentlemen no less feel the pinch."

(g)—General.

ADVOCATE, 3rd January 1909.

The Industrial Conference.

46. Commenting on the recent Industrial Conference, the editor of the *Advocate* (Lucknow), in the issue of the 3rd January, notes that the fostering of Indian industries is one of the most important matters requiring the attention of Government. Raw products must be treated by improved methods to enable them to compete with inferior and consequently cheaper substances that are prepared for the market by being chemically treated. The mineral resources of the country are to be developed and utilized for the benefit of the people and a mercantile mart must be created to trade with other nations. If the industrial advancement of India rests with Indians themselves they must exert all their energies in starting local organizations. Not merely knowledge of different processes of manufacture, of methods and of markets is essential, but steps must be taken to promote companies to develop industrial pursuits and commerce generally.

But the Government also has a duty to discharge in this respect. Since it is the embodiment of the people whose destinies it controls it is bound to provide for its subject education, industrial as well as general. The provision of the best machinery for the education of the nation in all its aspects is, the editor thinks, its primary duty. Schools must be established to teach the best methods of turning the raw materials that abound in the country into the finished product, and in course of time this will lead to the import of raw materials for production in final form in India. Again, Government should, as far as possible, purchase Indian-made articles for use in all Government offices and thus give tangible proof of its honest desire to encourage home industries.

In conclusion the editor expresses his agreement with the President of the Industrial Conference in the arguments he puts forward in support of a preferential tariff for India.

HINDUSTANI, 8th January 1909.

The Industrial Conference.

47. The *Hindustani* (Lucknow), of the 8th January, reproduces the observations and remarks of the *Advocate* (Lucknow), of the 3rd January, on the Industrial Conference held at Madras.

OUDH AKHBAR, 7th January 1909.

The *Swadeshi* movement.

48. The *Oudh Akhbár* (Lucknow), of the 7th January, says that in their satisfaction with Lord Morley's Scheme Indians should not forget their duties towards the *swadeshi* movement, on the success of which depends ultimately the material prosperity of India. The editor notes with regret the circumstances which unfortunately lend colour to the view that Government is opposed to the movement, but he points out its harmless and non-political character, and hopes that those who are still labouring under misapprehensions will now give up their false notions and become sympathisers and advocates of the *swadeshi* movement.

In the end the editor refers to the success of the *swadeshi* movement in spite of the many obstacles that had sprung up in its way, and wishes it a long lease of life.

MUSAFIR, 30th November 1908.

An alleged circular by Government regarding newspapers.

49. A subscriber to the *Musáfir* (Agra), in its issue of the 30th November, suggests that the reason of an appreciable fall in the number of subscribers to the *Musáfir* is that the Lieutenant Governors of the Punjab and the United Provinces have recently issued confidential circulars forbidding the *raises* and other respectable persons from subscribing to certain newspapers, and trying their best to dissuade others from taking them. In support of his remarks the subscriber further adds that he himself saw a copy of this circular with a *rais* of his town, who in compliance with the order ceased to be a subscriber of the *Musáfir* (Agra), and of the *Hindustan* (Lahore).

The editor requests that the responsible officials should take prompt and timely measures to contradict this news before it creates any discontent in the newspaper world.

ROHILKHAND GAZETTE, 1st January 1909.

Boycott of Austrian fez-caps.

50. The *Rohilkhand Gazette* (Bareilly), of the 1st January (received on the 8th January), notes with regret that the Aligarh school has taken no part in the agitation against the use of Austrian fez-caps, and advises Nawab Mustaq Husain to dissuade Aligarh

students from using them and to persuade the *raises* of Aligarh to start a factory for their manufacture.

The Bhinga Endowment trust.

51. The *Musáfir* (Agra), of the 31st December (received on the 1st January), ridicules the Raja of Bhinga's idea of a school where teachers and students, before their admission, would be required to take a vow of loyalty to the Government in presence of a duly authorized Magistrate. MUSAFIR, 31st December 1908.

Cartmen in the districts of Benares, Mirzapur and Allahabad and the Barkacha Camp.

52. The editor of the *Indian People* (Allahabad), in the issue of the 3rd January, notes that there has been a general complaint in Mirzapur, Allahabad, and Benares latterly of the paucity of carts for transport purposes. The reason for this was that many cart owners had hidden their carts to keep them away from the vigilant eye of the tahsil chaprasi in case they might be impressed for carting supplies to Barkacha camp-of-exercise. This year the annual camp at Barkacha assumed very large proportions and the exceptionally large number of carts impressed for transport purposes in connection with the camp had a very serious effect on trade. Even the cartmen themselves were loud in their complaints. Their complaints, however, were not so much directed against Government as against its menials, who invariably convert such occasions into a source of gain. In many instances tahsil peons were known to go about warning cartmen of the coming danger and realizing two to four annas from each of them on the promise of allowing them to escape from service. Then on such occasions when the demand for carts comes these menials induce cartmen to go into hiding and immediately proceed to levy further blackmail. The result is that each cartman makes an advance for immunity from molestation, and then loses two or three days' wages while he is in hiding. Another grievance that the cartmen have is that they do not receive their full wages when they are engaged on transport duty, as they have to give something to the peons who have impressed them. Then occasionally more carts are impressed than are actually required, with the result that many of them have to return to their villages without receiving any wages at all, and that too when they have been kept waiting about for several days. The editor says that this state of affairs cannot be known to the Magistrates, Tahsildars or Military officers concerned, or it would never be allowed to exist. INDIAN PEOPLE, 3rd January 1909.

The *Yugantar* in Benares.

53. The *Jadu* (Jaunpur), of the 5th January, reports that in spite of all that the Government has done to stop the circulation of the *Yugantar* it has after all found its way in Benares where it was seen posted recently in the streets. The contents are, as usual, inflammatory, promising the people a supply of arms and exhorting them to murder Europeans and thus establish *swaraj* in the land. JADU, 5th January 1909.

Attendance in Government offices during holidays.

54. A correspondent writing to the *Abhyudaya* (Allahabad), in the issue of the 8th January, complains that in certain offices and departments clerks are required to attend and work even during holidays, irrespective of whether there be urgent work to do, and expresses a hope that His Honour Sir John Hewett will put an end to this undesirable practice. ABHYUDAYA, 8th January 1909.

V.—Legislation.

Nil.

VI.—Railway.

Over-crowding of the Intermediate class compartments.

55. The *Nasim-Agra*, of the 3rd January, referring to the inconvenience caused by the over-crowding of the Intermediate class compartments, suggests that second class fares be reduced by one half to allow of well-to-do Indian gentlemen travelling second class and leaving the Intermediate accommodation for their less fortunate countrymen. NASIM-I-AGRA, 3rd January 1909.

VII.—Post Office.

Letter boxes in Bijnor.

56. The *Sahifa* (Bijnor), of the 5th January, complains that in spite of its repeated representations no step has yet been taken to increase the number of letter boxes in the Bijnor town. The editor hopes that in view of the inconvenience and trouble which the SAHIFA, 5th January 1909.

people have to suffer for want of them, letter boxes will be placed at convenient places in the town.

VIII.—Native Societies and Religious and Social matters.

HINDUSTANI, 8th January 1909.

The anniversary of the *Gurukul* at Farrukhabad.

57. The *Hindustani* (Lucknow), of the 8th January, has the following:—

"The success of the anniversary of the *Gurukul* at Farrukhabad is surely a new thing in the history of *Arya Samaj* in the United Provinces. The giving away by Kunwar Hukm Singh of the whole of his property, moveable and immoveable, amounting to one lakh and thirty-six thousand, the taking over of the charge of the *Gurukul* by Pandit Bhagwan Din, President, *Arya Pratinidhi Sabha*, at considerable pecuniary sacrifice, the splendid gift of the property to the value of Rs. 80,000 by an anonymous gentleman of Agra, the voluntary offer of their honorary services to the *Gurukul* by many persons of light and leading: all these are features which constitute a new departure in the history of popular movements of these provinces. Besides being a cause of satisfaction to patriotic workers these splendid gifts are standing contradictions of the pessimistic view so often taken about the success of any public movement in India, for they not only show that funds are forthcoming at the right moment but they also promise a supply of capable and self-sacrificing men when the need for them arises. We are really very glad to note that the splendid generosity of Pandit Bhagwan Din, Kunwar Hukm Singh and Lala Dwarka Prasad has established the *Gurukul* on a permanent and solid footing. We heartily welcome the institution which is destined to play a great part in the history of nation-building in India, and which has combined secular education with the spiritual, without losing sight of the physical development of the students in its charge. We eagerly wait for the day to arrive when these young Brahmcharis, healthy in body, mind and soul, will take upon themselves the arduous task of steering the ship of the nation safe to the shore."

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 9th January 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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SELECTIONS

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. One Brahma Deva, writing in the *Brahman Sarvaswa* (Etawah), for December (received on the 12th January), says that ever since India has come under British rule it has been steadily declining both morally and materially. British merchants, with the aid of railways, telegraphs, ships and Government, have depleted the resources of the country by their exploitations. Plague and famine are ravaging the country, while new laws and measures are being constantly forged (to complete its desolation). He remarks that conditions are not likely to change until Government accords a sympathetic treatment to the Indians. He expresses regret that the Indians, who have ever been loyal to Government, are held to be disloyal when they give expression to their grievances. He maintains that repressive measures only aggravate the evil instead of remedying it, and urges the necessity for a sympathetic policy which, he hopes, will secure the loyalty and devotion of the people to the British Throne.

The present situation in India.

BRAHMAN SARVASWA, December 1908.

2. The *Brahman Sarvaswa* (Etawah), for December (received on the 12th January), discussing the ways and means of removing the unrest in India, says that disorder being detrimental to the interests of the Government and the people alike, it is incumbent on both of them to take steps to restore peace in the country. The editor remarks that it is impossible that the British rule could be overthrown by the Indians, and so it is desirable that Government, instead of discouraging their agitation for the attainment of their rights, should attend to their grievances and treat them with sympathy. As regards the duty of the people in this connection, he says, that, while doing all they can for the welfare of the country, they should do nothing suggestive of disloyalty or which might be considered by Government to be seditious.

How the present unrest can be removed.

BRAHMAN SARVASWA, December 1908.

3. The *Anand* (Lucknow), of the 7th January (received on the 11th idem), expresses its approval of Dr. Ghosh's address at the Congress, but takes objection to his statement that the loyalty of the Moderates will be compromised by joining hands with the Extremists. The editor says that the charge of disloyalty brought against the Extremists will be resented by the majority of them, and will only serve to widen the already existing gulf between the two parties, and encourage the advocates of repression in their campaign of vilification of the Extremists.

Dr. Ghosh's address at the Congress.

ANAND, 7th January 1909.

4. Commenting on the Madras Congress, the editor of the *Advocate* (Lucknow), in the issue of the 14th January, remarks that, in spite of the gloomy forecast of men like the Hon'ble Mr. Krishnaswami Iyer, the Congress has proved a complete success. Its successful session, notwithstanding the many difficulties with which it was confronted, shows in a remarkable manner the vitality of the national movement. Many problems had to be dealt with by the Congress and their solution depended to a great extent on the tact and skill of the committee of management. All those who were responsible for the arrangements in connection with this session of the Congress discharged their onerous duties in a highly efficient manner, and the delegates from Bengal kept the two burning questions of the day in so far as their province is concerned—Partition and boycott—in the background.

The success that crowned the session, the editor hopes, will induce those who hitherto have kept aloof from the movement to cast their prejudices to the wind and join the Congress heart and soul.

In conclusion he remarks that every one interested in the movement is happy to contemplate the unqualified success that attended the first session of the resuscitated Congress and prays for still greater success to the national movement.

The Madras Congress.

ADVOCATE, 14th January 1909.

INDIA OFFICE LIBRARY & RECORDS

HINDUSTANI, 15th January 1909.

The Madras Congress.

5. The *Hindustani* (Lucknow), of the 15th January, reproduces the observations made by the editor of the *Advocate* (Lucknow), in the issue of the 14th January, on the proceedings and the unqualified success that attended the first session of the resuscitated Congress at Madras.

ALMORA AKHBAR, 31st December 1908.

The Reform Scheme.

6. The *Almora Akhbár*, of the 31st December (received on the 15th January), expresses its gratitude on behalf of the Indians to the King-Emperor and Lords Minto and Morley for the reforms recently announced, and it hopes that Indians will do all in their power to make the scheme a success, so as to show the world that they are fit to exercise properly the rights and privileges granted to them by Government.

RAHBAR, 7th January 1909.

The Reform Scheme.

7. The *Rahbar* (Moradabad), of the 7th January, notes with satisfaction the progressive spirit of Lord Morley's Reform Scheme, and expresses the hope that it will be gratefully received by the people of India.

OUDH AKHBAR, 12th January 1909.

The Reform Scheme.

8. The *Oudh Akhbár* (Lucknow), of the 12th January, notes with satisfaction the cordial reception of Lord Morley's Reform Scheme by men of all shades of political opinion in India. The editor expresses the opinion that it will be greatly instrumental in relaxing the tension of feeling between the English and Indians, and that it will lead to a better understanding between them. The reforms, he says, are of a progressive character, and a time will come when distinctions of race and creed will disappear, and even the Partition of Bengal may be modified, which has proved so hurtful to the feelings of the people of that province.

OUDH AKHBAR, 15th January 1909.

The Reform Scheme.

9. The *Oudh Akhbár* (Lucknow), of the 15th January, referring to Lord Morley's reform proposals, observes that one effect of these liberal concessions ought to be the cessation of all unrest in India. It is absurd to hold that these concessions are due to the violence of which one has heard so much during the last year. They are really the outcome of the promises which the British Government stands pledged to fulfil, and which it is fulfilling in a truly liberal spirit. Indians too should all the same try to prove themselves worthy of what they ask for; and if, sinking their mutual differences for the common cause of their country, they co-operate with the Government in enforcing the new reforms, there is every reason to hope that a better and a happier era is about to dawn for India. Differences of opinion there must be in every healthy community, but they should not be allowed to operate as a bar to the peaceful solution of the vital question of Indian regeneration.

AL BASHIR, 5th January 1909.

The Muhammadans and the Reform Scheme.

10. *Al Bashir* (Etawah), of the 5th January (received on the 11th idem), complains that the representation of Muhammadans in Lord Morley's scheme is not adequate, and that his proposed constitution of electoral colleges also is not in their favour. A mixed constituency would always select men of the type of Nawab Saiyid Muhammad, who will not advocate their special interests. The result will be that they will become dissatisfied with the Government and try to find a refuge in the Congress, where their impetuosity will lead them to swell the number of the Extremists. Such a course of action on their part would be dangerous to the Government and still more to the Muhammadan community as a whole, which would be placed in direct antagonism to it.

SADDHARM PRACHARAK, 6th January 1909.

The Muhammadans and the Reform Scheme.

11. The *Saddharm Prachárak* (Kangri, Bijnor), of the 6th January, says :—

"The Hindu politicians are generally satisfied with Lord Morley's reforms. No one now cares for the Extremists, for they are irreconcilable, but the specially loyal subjects of the Government, the Muhammadans, are even more dissatisfied than the Extremists. Their leader, Mr. Ali Imam has, on the one hand, excited the Moderate Congressists by saying that the reforms are no substantial concessions, and has stated that the Muhammadans do not join the Congress because the Congressists do not give proof of their loyalty by making loud professions. But, on the other hand, he has characterized the reforms as unjust to the

Muhammadans and has emphasized the necessity of a Muhammadan deputation attending upon Lord Morley in this connection. . . . . "It is quite possible that in course of time the deported persons may be released and that Mr. Gokhale may succeed in modifying the Partition of Bengal, but it is difficult to say whether all this will succeed in reforming the demoralized (or the perverted) persons."

12. The *Jadd-o-Jehad* (Shahabad), of the 11th January, referring to the dissatisfaction of the Musalmans with the reforms for the reason that their political importance has not been taken into consideration, and that the constitution of the electoral colleges is not in their favour, remarks that as to the former argument it is a mere boast, and that as to the latter it depends upon them to safeguard their interests against the Hindus. The Government will not create discord between the different communities inhabiting this country, and it is not going to have an overwhelming Hindu majority against it.

JADD-O-JEHAD, 11th January 1909.

The Muhammadans and the Reform Scheme.

13. Referring to the contention of the *Punjabee* (Lahore), that Lord Morley was influenced by craven fears in granting reforms, the *Rohilkhand Gazette* (Bareilly), of the 8th January (received on the 12th idem), makes the following observations:—

ROHILKHAND GAZETTE, 8th January 1909.

The Muhammadans and the Reform Scheme.

"After much consideration we too come to the conclusion that the present agitation really had its effect upon Lord Morley, for the rights of the Musalmans who remained quiet all the while have been heedlessly trampled under feet. It may be that Lord Morley thought that there is no public spirit among the Musalmans. (If so, he was mistaken.) Public spirit there is among them, which is very much stronger than among the Hindus. History abounds with examples of their heroic deeds. Their national martyrs are more zealous and enthusiastic than other patriots and heroes of the world. But the Muhammadans had thought that the Government would not hesitate to fulfil its promises, that the Muhammadan deputation would not go without any effect, and that they would be allowed an exclusive share in the administration of the country. But, alas! the weakness of Lord Morley has given the Muhammadans an opportunity to complain, and he himself has proved by his conduct that rights cannot be granted to those who have not got tongues to ask for them. Poor Musalmans, they cannot dare to become national martyrs: for, living under the aegis of a foreign power, they have ever been true to their principle of loyalty, and loyalty has always been fruitful of good results in their case.

'I shall come out in the darkness of the night along with my forsaken caravan.
My sighs will rain burning cinders and my breath (luminous) flames.'"

14. The *Indian People* (Allahabad), of the 10th January, says that "it is disappointing to find that Lord MacDonnell, while entirely approving of Lord Morley's Reform Scheme, is opposed to the appointment of an Indian to the Viceroy's Executive Council. There are scores of men in India who could be trusted with a bureau in the Government of India. There is no question of Hindu and Muhammadan, and such claims must not crop up when an appointment has to be made to the Viceroy's Executive Council or the Provincial Executive Councils."

INDIAN PEOPLE 10th January 1909.

Lord MacDonnell on the Reform Scheme.

The editor further remarks that "to be a member of the Government of India is not the same thing as being a popular leader. Upon whomsoever the choice of the Government may fall no occasion will arise for regretting the decision. The experiment of appointing two Indian members to the India Council has proved entirely successful, and there is no reason to apprehend that a similar appointment to the Viceroy's Executive Council will prove a failure. Of the Partition of Bengal, however, Lord MacDonnell took an eminently sound view and characterized it, as already noted, the greatest blunder made since the Battle of Plassey."

15. The *Rohilkhand Gazette* (Bareilly), of the 8th January (received on the 12th idem), referring to Lord Morley's Reform Scheme, remarks that it has completely failed in allaying popular discontent, for even now dangerous societies continue to exist and violent actions have not become rare. The editor, however, is of opinion that

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The Reform Scheme and the unrest in India.

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this "Devil of *Swaraj*" has done its work, and that the Indian mind would soon get rid of it. If so, the time is not far distant when the clouds will vanish from the political atmosphere of India and when the horizon will brighten up.

HINDUSTANI, 11th January 1909.

The Reform Scheme and the All-India Moslem League.

16. The *Hindustani* (Lucknow), of the 11th January, reproduces the observations and remarks made by the editor of the *Advocate* (Lucknow), in the issue of the 7th January, on the Reform Scheme in connection with the Congress and the All-India Moslem League. (Vide paragraph 13, Selections No. 2, current.)

INDIAN PEOPLE, 10th January 1909.

The cabal against Lord Morley.

17. Referring to the meeting held in London to organize opposition to Lord Morley's Reform Scheme, which was attended by some members of Parliament by Sir David Barr and Sir William Lee Warner, both members of the India Council, the *Indian People* (Allahabad), of the 10th January, observes that "it is the presence of these two gentlemen that calls for an explanation, for members of Parliament and journalists are free to do what they like. If the matter has been brought to the notice of Lord Morley. he will call for an explanation, neither is he a man who is likely to overlook a flagrant breach of discipline. If the two members of the India Council declare that they were present without being aware of the true object of the meeting, that they were no party to any breach of official etiquette, and that they refused to be associated with the movement that was organized then the matter need go no further, though their indiscretion will be deemed culpable. But if they have the hardihood to maintain that having been unable to resist the Secretary of State in his Council they are prepared to resist him outside, then they have practically forfeited their seats on the Council. For our own part, we do not think the matter will go so far. An expression of regret and a caution to be more careful in future will terminate the incident and the Anti-Morley League will know the two valiant knights no more."

INDIAN PEOPLE, 14th January 1909.

Alternative Reforms.

18. The editor of the *Indian People* (Allahabad), in the issue of the 14th January, notes the receipt of a letter from a correspondent suggesting that if simultaneous examinations for the Indian Civil Service were held in India and England, and if the examinations for commissions in the Army were thrown open to residents of India, much more substantial reforms would be introduced than any of those recently sanctioned by the Secretary of State. The writer of the letter does not wish to detract from these reforms, but is of opinion that they might have taken a more definite shape. Simultaneous examinations, he says, for appointments in the Civil Service have already been approved of in a Resolution of the House of Commons, and though a Resolution of this nature has not the force of an Act of Parliament, still its importance cannot be overlooked. Again Lord Curzon's idea in establishing the Imperial Cadet Corps was to provide a military training for the sons of Native Chiefs with a view to granting them commissions in the Native Army subsequently. But how far has Lord Curzon's intention been carried out? A few native Princes have been given commissions, but in most cases they have then been consigned to Native States. Why should this be? Surely native officers have now proved their worth? If the exclusion of a native of India from the Viceroy's Executive Council can no longer be defended, surely there can now be no grounds for refusing the command of a regiment to a native officer in time of peace or war?

HINDUSTAN REVIEW, December 1908.

Social Reform and self-government.

19. Mr. T. Sriramulu, B.A., editor of the *Carlylean* (Madras Presidency), discusses in the *Hindustan Review* (Allahabad), for December, the question whether social reform should precede or succeed self-government. After discussing the various theories advanced, he comes to the conclusion that if the people of India are desirous of the attainment of *swaraj* they should let caste and other social inequalities go to the wall. Without mutual sympathy the idea of *swaraj*, he says, will be a dream. He exhorts his countrymen to shake off their prejudices of caste, and thus pave the way for a united Indian nation, for then only the idea of *swaraj* would be found practicable.

Lord Morley on the unfitness of Asiatic nations for Parliamentary self-government.

20. Under the heading "Matters for Regret", the *Advocate* (Lucknow), of the 14th January, has the following:— ADVOCATE, 14th January 1909.

"A philosopher cannot be a diplomat, the two being poles asunder in their training and methods of action. Lord Morley, in spite of his few year's experience of practical politics, could not develop himself into the full-fledged politician with blinkers on his nose. His re-assertion of the Ordinance of 1818, his reference to his private opinion that Parliamentary systems are a mistake in Oriental countries, and his tacit approval of a friend's opinion to the effect 'that the ordinary man or lad in India has not too much courage' have been most sincerely deplored by the *Daily News*, the organ of the Liberal party. An M.P., in the course of a letter to this very paper, sees in the utterance about the unfitness of Asiatic nations for Parliamentary self-government 'deplorable tactlessness' displayed by Lord Morley, resulting from 'the narrow ring of European culture' to which his thoughts had ever been confined; he ascribes this attitude to 'deadening officialdom and reactionary environment.'"

The Partition of Bengal.

21. The *Oudh Akhbár* (Lucknow), of the 11th January, referring to the Partition of Bengal which, he notes, is generally agreed to be a great administrative blunder, remarks that Government should not be influenced by considerations of losing its prestige in undoing or modifying it, for people at large will take it in the light of a generous concession and not as an evidence of weakness. Besides, it would go a great way towards pacifying the Bengalis and through them the whole of India. OUDH AKHBAR, 11th January 1909.

The Partition of Bengal.

22. Under the heading "One Evil of the Partition", the *Indian People* (Allahabad), of the 14th January, has the following:— INDIAN PEOPLE, 14th January 1909.

"Lord Morley once said that if fresh facts could be brought to light he would be prepared to reconsider the Partition of Bengal. A new and a most serious fact is the startling and deplorable change that has occurred in the relations between Hindus and Muhammadans in East and West Bengal after the Partition. These two communities have lived in amity in Bengal for hundreds of years. In villages Hindus joined Muhammadan festivals and Muhammadans took part in Hindu celebrations. Nominal village relationships between Hindus and Muhammadans were quite common. A Muhammadan would be called uncle by a Hindu and so on. All this has been changed by the Partition. First came the egregious folly of Sir B. Fuller who played the Muhammadans against the Hindus. His example was improved upon by Nawab Salimulla who fancied himself a real ruler, though the Khwaja family of Dacca are Kashmiri Muhammadans who went there for trade and must not be confounded with the old Muhammadan rulers. Who can easily forget the flare-up in East Bengal and the feuds between Muhammadans and Hindus? The peace of centuries was broken by the Partition of Bengal. If it were to be set aside and Bengal made presidency under a Governor the religious tension and ill-feeling would soon come to an end."

Lord MacDonnell on the Partition of Bengal.

23. Commenting on Lord MacDonnell's denunciation of the Partition of Bengal, and referring in particular to his statement that the correction of a mistake has never been harmful to India, the editor of the *Indian People* (Allahabad), in the issue of the 14th January, says:— INDIAN PEOPLE, 14th January 1909.

"These remarks cover the whole ground. Is Lord Curzon's experience and his subsequent downfall to be compared with the career of Lord MacDonnell? The best of the young men in Bengal are those among whom the terrorists are to be found, and Lord MacDonnell makes no secret of their capacity. Have we to go very far back to satisfy the Government that the correction of a mistake is not a bad thing for it? Was not the Punjab Colonization Act a mistake? The veto of the Viceroy was exercised according to law, but is it anywise unlawful for a Ministry to set aside anything done by the party previously in office? Who passed the Vernacular Press Act of 1878 and who repealed it? Who issued the Jury Notification of Bengal and who directed that the notification should be withdrawn? Whether it was the same Government or another it was in every instance an acknowledgment and a correction of a

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mistake, including the vetoing of the Punjab Colonization Act. It is Government which has gained in prestige in every instance, and if the greatest blunder in two hundred years is set right the principal gain will again accrue to the Government."

INDIAN PEOPLE, 14th January 1909.

The Bengal deportations.

24. The following is from the *Indian People* (Allahabad), of the 14th January :—

"Events have justified the view we took of the deportations in Bengal. In the Punjab the deportation of two men nearly paralysed the province; in Bengal the deportation of nine men have produced no effect. In the Punjab Anglo-Indian papers made serious allegations against the men deported; in Bengal even Anglo-Indian papers have made no such allegations. On the contrary, in the case of some of the men even Anglo-Indian papers are surprised because they are known to be men of moderate views. Bengal is neither pacified nor cowed down. If there have been no fresh outrages it is not because of the deportations, for the men deported had nothing to do with the terrorists. Increased vigilance and the new laws may put an end to anarchism. As a matter of fact, the movement had not spread very far before it was exposed, and the number of men prepared 'to dare and die' must be small. But the whole temper of Bengal is stern, not positively rebellious, but almost desperate and certainly reckless. The fact can no longer be denied that the Partition of Bengal was a most serious blunder. The real danger lies not so much in the appearance of crime but in a permanent change in the temper of the people—a change that may gradually spread to the other provinces. We have been hearing so much about the redress of legitimate grievances that it is time that the authorities realized that the Partition of Bengal is a legitimate grievance and ought to be redressed."

INDIAN PEOPLE, 10th January 1909.

The Government Resolution on dangerous associations.

25. Commenting on the Government Resolution declaring certain associations in Bengal as unlawful under the new Act, the editor of the *Indian People* (Allahabad), in the issue of the 10th January, remarks:—

"As we pointed out at the time, the difference between the Irish and Indian Acts is that, whereas in Ireland the question of an association being unlawful was a matter of evidence, in India a proclamation by the Governor General in Council is sufficient. Any of the proclaimed associations may urge that it is a lawful body established for lawful purposes, but it is already out of court and there is no appeal from the decision of the Government. It is the same in the matter of the deportations: whatever evidence there may be in the possession of the Government it is never made public, nor has the public ever been satisfied that the deportations from that of the Natu brothers down to the nine Bengalis was justified by circumstances or events. Where the law fails executive authority steps in, but executive authority will never command the confidence that the law does."

ADVOCATE, 10th January 1909.

The Government Resolution on dangerous associations.

26. Commenting on the Government Resolution declaring certain societies in Bengal dangerous to the public peace, the editor of the *Advocate* (Lucknow), in the issue of the 10th January, remarks:—

"We know very little of the inner working of these bodies to sit in judgment over the decision of the Government. One fact is, however, public property with respect to one and all; they supplied the noble bands of volunteers who rendered excellent service in the last *Ardhoday Yog* at Calcutta and at many an annual bathing festival in Bengal in regulating orderly bathing at the ghats, taking care of the aged and the sick, guarding young women and children from being kidnapped and finding missing members of groups of pilgrims and restoring them to the proper groups or parties. About the Barisal Society we further know that through its efforts arbitration courts had been established in almost all villages of Backergunj rendering litigation unnecessary and that liquor shops had been reduced to their minimum number. Instead of practically ordering them to shut their doors, the Government would have been well advised in asking them to purge themselves of their undesirable features, if any. The least that should have been done was to give them a chance to explain themselves. The police have here been given a *carte blanche*, which their reputation, as proved by the recent cases, did not warrant them to be furnished with."

27. The *Hindi Hindosthan* (Kalakankar), of the 9th January, expresses its approval of the proposal to form an association in Calcutta which will aim at the propagation of loyalty and the suppression of sedition among the people, and expresses a hope that similar loyalty associations will be formed in other parts of the country also.

HINDI HINDOSTHAN, 9th January 1909.

A proposed Loyalty Association in Calcutta.

28. The *Rohilkhand Gazette* (Bareilly), of the 8th January (received on the 12th idem), referring to the loyalty meetings of the Hindus, observes that for them it is very inconsistent to voice forth their loyalty before a world which knows only too well that all this "clamour" in the country is simply the outcome of the Congress movement. But their conduct is not very unnatural. It is the conduct of one who, fearing the consequences of his own acts, turns round and tries to dissociate himself from them.

ROHILKHAND GAZETTE, 8th January 1909.

The loyalty of the Hindus.

29. The *Saddharm Prachárak* (Kangri, Bijnor), of the 6th January (received on the 11th idem), says that in answer to the Shivaji celebration the Muhammadans have started the celebration of the bicentenary of the death of Auranzebe. The editor remarks that, in view of the fact that both Hindus and Muhammadans praise the English at their respective celebrations for putting an end to the oppression of each by the other, it would be advisable that both the Shivaji and the Auranzebe celebrations should be replaced by the celebration of the day of the advent of the English into India.

SADDHARM PRACHARAK, 6th January 1909.

The Shivaji and the Auranzebe celebrations.

30. Referring to the speech of the Nawab of Dacca as President of the Muhammadan Educational Conference, the *Rohilkhand Gazette* (Bareilly), of the 8th January (received on the 12th idem), remarks that politics is very essential for creating administrative taste in a community, and should not be shunned accordingly. "But our politics," says the editor, "should not be of the dirty type which may in the end prove a danger to society."

ROHILKHAND GAZETTE, 8th January 1909.

Muhammadans and politics.

31. Commenting on the New Year's Day Honours List, the editor of the *Advocate* (Lucknow), in the issue of the 10th January, inclines to the opinion that the names of officials preponderate in the list in an unnecessary degree. He admits that the bestowal of honours to the satisfaction of all is a difficult matter. The best that Government can do is to distribute its favours in a manner that will not add to the present discontent. And if partiality appears to influence their distribution the result will not be satisfactory. In the present instance, the editor thinks, the list is open to criticism. Officials should generally be contented with the rewards and preferments to which they are entitled under the conditions of their service. Honours should chiefly be reserved for non-official members of the different communities, and for Indians in preference. All philanthropic works by non-officials should be publicly recognized. Those who quietly devote themselves to the promotion of arts and industries and to the development of the resources of the country should be marked out for distinction in preference to the leaders of public opinion who make a good deal of noise but confer no lasting benefit on the country. But till Government officials get more into touch with the people and take a deeper interest in their manners and customs, Local Governments will not be in a position to make suitable recommendations as to the people who should be honoured.

In conclusion the editor impresses on his readers that they should not devote themselves to works of public utility simply for the sake of the distinctions they may get for doing so. Applause is the spur of noble minds but the end and aim of weak ones, and Government should bear this in mind and honour those alone to whom honour is due and thereby enhance its own prestige.

ADVOCATE, 10th January 1909.

The New Year's Day Honours List.

32. The *Hindustani* (Lucknow), of the 11th January, reproduces the comments of the *Advocate* (Lucknow), of the 7th January, expressing gratification at the Government notification granting one week's pay as a bonus to all Government permanent servants whose pay does not exceed Rs. 50 per mensem as a mark of Royal favour. (Vide paragraph 24, Selections No. 2, current.)

HINDUSTANI, 11th January 1909.

The Royal Grace.

II.—Afghanistan and Trans-Frontier.

SADDHARM PRACHARAK, 6th January 1909.

Raids on Hindus by Frontier tribes.

33. The *Saddharm Prachárak* (Kangri, Bijnor), of the 6th January (received on the 11th idem), in view of constant raids by Frontier tribes, suggests the desirability of arms being given to Frontier Hindus without licenses for their self-protection and of adults among them being trained in drill and the use of weapons. The editor observes that it is against all principles of wise statesmanship to prevent the subjects from making themselves fit for self-protection when the Government is incapable of securing them complete safety of person and property. He remarks that, if Government cannot render them even so much assistance, the Hindus should learn to protect themselves with their *lathis*.

MUSAFIR, 8th January 1909.

Raids on the Frontier.

34. The *Musáfir* (Agra), of the 8th January (received on the 11th idem), referring to the frequent disturbances on the Frontier, asks if the Government is really so weak as not to be able to protect its subjects from the depredations of the Frontier *badmashes* and robbers.

III.—Native States.

MUSAFIR, 8th January 1909.

Arrest of the editors of the *Swarajya* by the Patiala State Police.

35. The *Musáfir* (Agra), of the 8th January (received on the 11th idem), referring to the arrest by the Patiala State Police of Babu Ram Das Suralia and Lala Kapur Chand, both of the *Swarajya* (Allahabad), complains that the State authorities, while refusing every application for bail, have not yet brought the case in the court and thus the accused are still rotting in the lock-up. The British Government, whose mainstay is its sense of justice, should put an end to this state of affairs and justify its existence as the paramount Power in the land by asking the State authorities to proceed with their trial at once.

IV.—Administration.

(a)—Judicial and Revenue.

RIYAZ-UL-AKHBAR, 12th January 1909.

Court-fee stamps.

36. The *Riyáz-ul-Akhbár* (Lucknow), of the 12th January, suggests the advisability of selling court-fee stamps without the dates and the names of the buyers being written on them, just like the postage stamps.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

ALMORA AKHBAR, 31st December 1908.

The Octroi Committee.

37. The *Almora Akhbár*, of the 31st December (received on the 15th January), notes with gratification the appointment of a committee to inquire into the question of the imposition of octroi duties in the United Provinces, and remarks that so far as Almora is concerned octroi is the most satisfactory form of taxation, and that no change is necessary, inasmuch as it is neither oppressive to the people nor interferes with local trade, while yielding an income adequate for the reasonable wants of the municipality. He expresses the opinion that considering the poverty of Almora neither a terminal tax nor any other tax on professions and industries of the town would prove satisfactory to its inhabitants or the municipality.

NASIM-I-AGRA, 11th January 1909.

Suggestions for the consideration of the Octroi Committee.

38. The *Nasim-i-Agra*, of the 11th January, makes the following suggestions for the consideration of the Octroi Commission :—

"There is a mart in Agra where goods from different parts of the country are stored by local merchants, who despatch them to their mofussil customers whenever a demand is made for them. Now the Agra Municipality is said to have levied some sort of duty on these goods, on account of which it is probable that the mercantile community will give up storing foreign goods here

much to the detriment of the commercial importance of the city. The Committee should therefore see that the Municipality levies no such tax.

That the rate of octroi duties should be reduced by half, and that the system of refunding the duties already paid should be abolished.

That water-tax should be given up, but in no case should water be allowed to be used for irrigation purposes without the payment of a duty at the rate of 6 annas per 1,000 gallons.

That with regard to the slaughter house in Agra where meat is dried and preserved for export to Burma it should be provided that, for every animal slaughtered there, a duty of Rs. 2 should be paid.

That in order to better the financial condition of the Municipality taxes should be levied on cycles, horses, and dogs.

39. The *Rahbar* (Moradabad), of the 7th January (received on the 12th idem), referring to the rumour that the octroi duty is about to be abolished in the Lucknow Municipality, and that it is to be replaced by a house-tax, remarks that the abolition of the former may lead to a slight reduction in the prices of the articles of daily consumption, but that the proposed tax will raise the rents of houses in the city by a good deal, especially as it is intended to construct new roads, by which a good many houses will be pulled down.

The proposed House-tax in Lucknow.

RAHBAR, 7th January 1909.

40. The following is from the *Indian People* (Allahabad), of the 10th January :—

The extension of Allahabad.

INDIAN PEOPLE, 10th January 1909.

"Our somewhat non-aryanized brother from over the seas, whom an unkind fate has made a citizen of Allahabad, does not have much faith in the extension of this city. He has a snug, tidy little property of his own, but is not prepared to lay out more capital in house-building and has no ambition to become a large house-owner. He shrewdly suspects that as soon as new sites are opened out these will be promptly taken up by the wealthy lawyers and the bloated bankers or mofussil zamindars. His interest is merely that of a somewhat cynical onlooker. It is immaterial to him whether house rents go up or come down and the present want of accommodation and consequent congestion do not trouble him. If there were others like him Allahabad would be a Sleepy Hollow, only the Hollow would be a very tight place. Without disturbing his quiescence we hope the Committee has nearly finished its labours and new sites will be soon available for the construction of residential houses. The house difficulty in Allahabad is a problem pressing for an early solution."

(e)—Education.

41. The *Kayastha Hitkari* (Agra), of the 8th January (received on the 14th idem), referring to the recent visit of His Honour the Lieutenant Governor to the Kayasth Pathshala, remarks that the Kayasth community strongly hopes that His Honour will extend his patronage to this institution and help it substantially by opening a B.A. class.

The visit of His Honour the Lieutenant Governor to the Kayasth Pathshala, Allahabad.

KAYASTHA HITKARI, 8th January 1909.

(f)—Agriculture and questions affecting the land.

42. The *Hindustani* (Lucknow), of the 11th January, reproduces the translation of a note that appeared in the *Advocate* (Lucknow), of the 7th January, suggesting the advisability of an inquiry into high prices of foodstuffs. (Vide paragraph 45, Selections No. 2, current.)

Inquiry into High Prices.

HINDUSTANI. 11th January 1909.

(g)—General.

43. The following poem appears in the *Brahman Sarvaswa* (Etawah), for December (received on the 12th January) :—

A *Swadeshi* poem.

BRAHMAN SARVASWA, December 1908.

"O you Supporter of Earth, Dispeller of misery, and Merciful one,
thou art the store-house of all happiness,
A great calamity has overtaken (them), so the Indians weep.
There is no grain here (for us) to eat, still the foreigners rob (us) and
live so luxuriously on it.

And they take away all that is produced here—
Plague, famine and cholera have encamped (themselves) here,
Indians have to put up with all sorts of hardship and there is no one to protect them.
Seeing the condition of the cow the mind is pained with considering
Why herds of them are slaughtered which give us milk to drink but themselves live upon straw.
O friend of the helpless, the time has come, fulfil your pledge.
Indians are weeping, O dear one, remove their misery now.
Except Thee there is no one to help them.
Without strong faith no one can find Thee,
Destroy the brood of demons and remove the misery of the mother cow.
This is what we ask of Thee in affliction and with drooping heads.
O Durga, pure and eternal (we) have strong faith in Thee.
Several times thou hast protected India.
Whenever the demons grew mighty thou didst take up the sword in thy hand
And in a moment cut down *Chand*, *Mund* and *Mahishasur*.
Even though sons may prove unworthy, the mother protects them
And this is what we see in the pages of history and in the Puranas, &c.
Indians are quite ignorant, O mother, awaken them.
Such be thy grace that they may consider one another as their brothers,
A means of regeneration has come to our hands in the form of *swadeshi*,
Even in this short time we have derived much good from it.
Manchester and Lancashire have come to grief.
Give up using foreign-made things, the above is a proof (of the success of the *swadeshi* movement),
You have slept away the night, now it is dawn,
Listen to *Brahma Deva* who is a servant of God."

OUDH AKHBAR, 11th January 1909.

The *Swadeshi* movement.

44. The *Oudh Akhbár* (Lucknow), of the 11th January, remarks that the *swadeshi* movement should not be allowed to be associated with the hatred of foreigners, for its success depends, not upon the negative and ephemeral feeling of hatred, but upon the positive and abiding feeling of love for the motherland. In popularizing it only peaceful methods should be followed, and every effort should be made to secure the goodwill and sympathy of the officials and of the Government. It should in the last place be dissociated from the Partition of Bengal, for partition or no partition the *swadeshi* movement must continue, if India is ever to survive the present economic crisis.

AL BASHIR. 5th January 1909.

Muhammadan holidays.

45. *Al Bashir* (Etawah), of the 5th January (received on the 11th idem), publishes a letter from a correspondent who complains that the number of Muhammadan holidays in Government offices is very small compared to those of the Hindus. He complains that on such important holidays as the *Id-ul-Fitr* and *Id-uz-Zuha*, offices are closed only for a day, when it should be for two and four days, respectively, and he asks the All-India Moslem League to send a memorial to the Government in this connection.

HINDUSTANI, 15th January 1909.

Holidays in Revenue and Criminal Courts.

46. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 15th January, urges upon the Government the urgent necessity of revising its list of holidays for the Revenue and Criminal Courts, as the present one has been arranged on a very illiberal scale. He suggests that offices should be closed at least for a week during the *Muharram* and that *Mahalaya Amawas*, *Makar Sankrant* and *Deouthavan Ekadasi* should also be recognized as Hindu holidays. He deprecates the amalgamation of holidays falling on the same date.

JADD-O-JEHAD, 4th January 1909.

Kabulis in Lucknow.

47. The *Jadd-o-Jehad* (Shahabad), of the 4th January (received on the 9th idem), referring to a letter in the *Hindustani* (Lucknow), on the evil practices of the Kabulis (vide paragraph 34, Selections No. 52 of 1908), remarks that most of the statements in the letter are exaggerated. The editor, however, admits that something should be done in this connection before the Government interferes, and advises the

people to stop all dealings with the Kabulis, and to come to the help of their neighbours when they are maltreated by the Kabulis.

Kabulis and the *Bakr-Id* in Lucknow.

48. A correspondent writing to the *Anand* (Lucknow), in the issue of the 9th January (received on the 11th idem), says :— ANAND, 9th January 1909.

"For some time past Kabulis have been behaving very outrageously in Lucknow. Hitherto they used to deal in coarse woollen fabrics, selling them on credit at extortionate prices. Their methods of realizing dues from their customers were too well-known. They not only abused their customers but even had recourse to assault. The people did not complain to the authorities, for there is a general impression abroad that Government will not take any step against Kabulis. They have been committing such outrages for years, but on the 3rd January last, on the occasion of *Bakr-Id*, they committed a new kind of outrage, calculated to hurt the feelings of all Hindus. On that day eight or nine Kabulis wanted to slaughter a cow in a new place in the Hammam Gali, in the vicinity of Akbari Darwaza. But the matter was amicably settled by the intervention of the Kotwal and the Deputy Commissioner who stopped the slaughtering of cows at that new place, and the Kabulis accepted Rs. 200 from Hindus to let go that cow. Now it is for the Deputy Commissioner to inquire who were the persons that instigated the Kabulis to commit such an outrage in a new place and what their motives were in doing so. He should take proper steps to reassure the public mind and put an end to such incidents in the future."

The editor reports that after the publication of the above. Kabulis again attempted to slaughter cows and tried to seize forcibly a cow of an Ahir but were prevented from doing so by the intervention of other Hindus: similar incidents were also reported from various other quarters of the city.

Promotion of Government servants.

49. The *Awaza-i-Khalq* (Benares), of the 8th January (received on the 11th idem), complains that Government order No. 168/III—117C of 1902, to the effect that Government servants who were appointed previous to 27th July 1896 and who had passed no university examination should not be promoted, however satisfactory their work may be, is seldom observed by the officers. The editor advises the Government to look into the matter and asks district officers to furnish annual statements of promotions and to see that the provisions of this order are carried out. AWAZA-I-KHALQ, 8th January 1909.

An appeal from Vernacular school teachers for increase of pay.

50. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 11th January, paints a very pathetic picture of a vernacular teacher getting only Rs. 10 or Rs. 12 per mensem on which he had to support a family of at least five members. He says that in these days of scarcity, when the prices of foodstuffs have risen considerably, it is quite impossible for the poor teacher to keep body and soul together with that small amount. Besides, if the nature of his work also be taken into consideration, he deserves an increment as much as other more fortunate officials of the Government. The writer concludes with the following appeal :— HINDUSTANI, 11th January 1909.

"We are heartbroken, we are suffering every sort of privation and hardship, and in spite of all this we neither fail nor falter in our duty. We have stated our case before you and we hope that our appeal will not go in vain."

Bonus to Government servants.

51. A correspondent of the *Mashriq* (Gorakhpur), writing in the issue of the 12th January, expresses gratitude to the Government for awarding to its servants a bonus of one week's pay in commemoration of the fiftieth anniversary of the Queen's Proclamation, but remarks that it would have made itself more popular had it made the posts of *ahlmads*, *muharrirs* and other petty officials pensionable. MASHRIQ, 12th January 1909.

Bonus to Government servants.

52. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 15th January, says that the bonus of one week's pay granted to Government servants in commemoration of the fiftieth anniversary of the Queen's Proclamation will be, like sweets given to a little child, forgotten after a short time, but that if the Government were to make the posts of the petty officials in the Collector's courts and HINDUSTANI, 15th January 1909.

those of *muharrirs* attached to the courts of Honorary Magistrates pensionable, it would earn their everlasting gratitude.

ALMORA AKHBAR, 31st December 1908.

Mortality by wild animals.

53. The *Almora Akhbár*, of the 31st December (received on the 15th January), deplores the growing increase in mortality caused by wild animals since the confiscation of arms, and suggests the desirability of villages in the neighbourhood of forests being either granted a few rifles or the services of some paid *shikari* to protect them from the depredations of wild animals.

SADDHARM PRACHARAK, 6th January 1909.

The *Pioneer* Press "*Army Newspaper.*"

54. The *Saddharm Prachárak* (Kangri, Bijnor), of the 6th January (received on the 11th idem), expresses surprise at the interest taken by the *Pioneer* in the sepoys, seeing that not only the *Pioneer* but all the Anglo-Indian papers at present distrust the sepoys. In one place efforts are being made to save them from the influence of the *Arya Samaj*, while in others an endeavour is made to infuse peculiar prejudices into their minds. Now an *Army Newspaper* is being started under the auspices of the *Pioneer*, that will aim at strengthening the fidelity of the Indian troops. Would it not be better that Indian sepoys, instead of being looked upon with distrust, should be disbanded and replaced by British soldiers from Canada, Australia and the Transvaal, &c.?

AWAZA-I-KHALQ, 8th January 1909.

Tours of Government officers.

55. The *Awaza-i-Khalq* (Benares), of the 8th January (received on the 11th idem), complains that during the winter tour of Government officials people, especially the litigants and their pleaders, are put to much trouble as the officers hold their courts in out-of-the-way places at night. It would be much better if the cases of people living at the headquarters of a district were tried there, as the Joint Magistrate and at least one Deputy Collector always remain there. The editor further suggests that a tent should be provided for the accommodation of pleaders.

V.—Legislation.

Nil.

VI.—Railway.

JADU, 12th January 1909.

Assault on a female passenger.

56. The *Jadu* (Jaunpur), of the 12th January, referring to the sad case of a female passenger, who was robbed of her ornaments and dishonoured in a running train on the Nowshera-Durgai Railway, complains of the neglect of the railway authorities to remove the footboards and handrails from railway carriages by means of which railway thieves are able to get into running trains.

RAHBAR, 7th January 1909.

A brawl in the Lucknow Junction Telegraph Office.

57. A correspondent of the *Rahbar* (Moradabad), of the 7th January (received on the 12th idem), reports that Mr. Pugh, Head Signaller, and Ram Nath Tiwari, Signaller, Lucknow Junction Telegraph Office, assaulted and seriously injured a peon named Bhindu.

VII.—Post Office.

NAIYAR-I-AZAM, 12th January 1909.

Urdu Money Order forms.

58. The *Naiyar-i-Azam* (Moradabad), of the 12th January, complains that Urdu Money Order forms are not generally available in Post offices, which is a cause of constant trouble to Urdu-knowing people.

VIII.—Native Societies and Religious and Social matters.

ADVOCATE, 14th January 1909.

The Government Resolution on the Shiah-Sunni differences.

59. The editor of the *Advocate* (Lucknow), in the issue of the 14th January, referring to the Government Resolution on the differences between Shiahs and Sunnis, hopes that the decision of the Committee will meet with the approval of all sections of the local community and that those immediately affected by it will render every possible help to the local authorities to peacefully control the Muharram celebration. The committee had to decide only two questions: Were there any innovations in the old Karbala? and were any of them such to which Sunnis could object? Were there any innovations in Muharram celebration introduced by the Sunnis, and, if so, were these innovations likely to cause offence to the Shiahs?

It was not at all difficult to reply to all these questions in the affirmative, and the orders of the Government do not interfere with any person's independence and religious freedom.

The complaint that the Committee's inquiry was not complete cannot be justified as the witnesses and documents produced by the parties were carefully examined and the arguments of counsels on both sides were heard.

He concludes with an expression of hope that the result of all experiments made by Government of associating the people in the administration of the country will meet with the approval and satisfaction of the Government and the people, and with the following words :—" The more confidence in such matters is placed in the people, the more happy will be the result. The thanks of the citizens of Lucknow are due to Sir John Hewett for thus taking the people in his confidence.

The orders of the Government, we have every hope, will meet with the general approval of the mass of the people, as they meet the requirements of the two communities concerned, the leaders of which, we trust, will do everything to see them loyally carried out, minimising all chances of friction which is not unlikely yet."

The Government Resolution on the Shiah-Sunni differences.

60. The *Hindustani* (Lucknow), of the 15th January, reproduces the comments of the *Advocate* (Lucknow), of the 14th January, on the Government Resolution on Shiah-Sunni differences, and hopes that the leaders of the two communities will do everything to see that the orders of the Government are loyally carried out.

HINDUSTANI, 15th January 1909.

Shiahs and Sunnis in Lucknow.

61. The *Oudh Akhbár* (Lucknow), of the 15th January, notes with satisfaction the settlement arrived at by the committee appointed by the Government to inquire into the disputes between the Shiahs and Sunnis, and expresses the hope that it may lead to an improvement of their relations in the future.

OUDH AKHBAR, 15th January 1909.

Dr. Rash Behari Ghosh's Religious Endowment Bill.

62. Goshwami Shri Krishna Chandra Deva of Brindaban, writing to the *Brahman Sarvaswa* (Etawah), for December (received on the 12th January), condemns Dr. Rash Behari Ghosh's Religious Endowment Bill and says that it is a fresh move on the part of the so-called reformers to cause alienation between the rulers and the ruled. He observes that if this Bill will be passed, unrest will be created among the hitherto quiet masses of the orthodox section, and expresses a hope that Government will stick to its time-honoured policy of religious neutrality and will not enact any measures regarding religious endowments.

BRAHMAN SARVASWA, December 1908.

The conversion of a European lady to the *Arya* faith in Cawnpore.

63. The *Riyaz-i-Faiz* (Pilibhit), of the 4th January (received on the 9th idem), complains that on the occasion of the *Shuddhi* (conversion to the *Arya* faith) of a European lady in Cawnpore a policeman was seen taking notes of the proceedings, and a Musalman, wearing a fez, was flourishing a long cane on the heads of people entering the place. The Government, says the editor, is pledged to a policy of religious neutrality, and there is no reason why it should subject the leaders of the *Arya Samaj* to such espionage and view it with suspicion, although it is professedly a religious body. He advises its leaders to assure the Government of its loyalty so that it may be allowed to carry on its work without interference.

RIYAZ-I-FAIZ, 4th January 1909.

The *Magh Mela*.

64. The editor of the *Indian People* (Allahabad), in the issue of the 10th January, says that the advent of the *Magh Mela* was considered a very good opportunity for vendors of indigenous goods of all descriptions to bring them to the *mela* grounds for purposes of sale, but he regrets to notice that a number of circumstances have combined to scare away the enormous trade that used to be the ordinary accompaniment of the *Magh Mela*.

He suggests that Government should appoint a small committee to make inquiries, and report on the causes of the decadence of the trade in the *Magh Mela* and to suggest practical measures for its revival. The long period during which this *mela* lasts should be taken advantage of to organize an exhibition of the arts, industries, agriculture and economies of the province, as it will enable

INDIAN PEOPLE, 10th January 1909.

people visiting the *mela* to learn from such an exhibition all the potential industrial capacity of the province, as well as the improved modern methods of agriculture, agricultural implements, manures, and their uses.

Continuing the editor remarks as follows :—" Allahabad has played a very important part in the rise and progress of the British Empire in India, and a historical section in the proposed exhibition might show the different parts played by this city in the several stages of the acquisition and growth of the Empire. Popular lectures on sanitation, hygiene, practical methods of improvement in agriculture may be organized in connection with the proposed exhibition, and amusements and recreations may also be provided in connection with it. We think it is a matter which should attract the attention of the authorities as well as of the public."

HINDUSTANI, 15th January 1909.

The *Anand* marriage.

65. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 15th January, condemns the agitation set on foot by a few educated Sikhs to persuade the Government to recognize the *Anand* form of marriage which is regarded with disfavour by the Sikhs themselves and by about five millions of Hindus who inter-marry with them but do not profess their creed. He says that this form of marriage is neither recognized by customary usage nor by the *Shastras*, and asks the Government not to lend any countenance to it.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 16*th January* 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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Nil.

I.—Politics.

(a)—Foreign.

1. The *Oudh Akhbár* (Lucknow), of the 21st January, referring to the threat held out by the Austrian Ambassador to break off negotiations if Turkey fail to accept the offered compensation of two and a half million pounds for the annexation of Bosnia and Herzigovina, remarks that such a threat would not have been made had the new constitution been thoroughly established in Turkey, and had the Sultan and the people been in a position to disregard their domestic concerns for the time being and to teach a lesson to their enemy. However, the editor expresses the hope that when Turkey enjoys internal peace, she will be better able to defend herself against such arbitrary foreign interference.

OUDH AKHBAR, 21st January 1909.

Turkey and payment of the compensation for Bosnia and Herzigovina.

2. The *Oudh Akhbár* (Lucknow), of the 22nd January, does not approve of England and Russia interfering with the internal affairs of Persia, and remarks that, so long as British and Russian subjects are safe in that country, there is absolutely no justification for these two Powers to meddle with what may be called the domestic affairs of the Shah. The editor also warns the Shah of the dangers attending autocratic and tyrannical rule over a discontented people.

OUDH AKHBAR, 22nd January 1909.

Anglo-Russian interference in Persian affairs.

(b)—Home.

3. The *Union Gazette* (Bareilly), of the 14th January (received on the 19th January), congratulates Lord Morley on his Reform Scheme, and expresses the hope that it will be gratefully received by all sections of the people in India.

UNION GAZETTE, 14th January 1909.

The Reform Scheme.

4. A correspondent, writing to the *Agra Akhbár*, of the 14th January (received on the 16th instant), referring to the Reform Scheme, remarks that Lord Morley tried his best to do justice to the people of India as a whole, but altogether failed to give satisfaction to all the parties concerned. First of all the interests of the Executive have not been safeguarded, which may perhaps lead to serious breaches of peace in the near future. Secondly, the comparatively small number of seats allotted to the Musalmans, and the waiving of the claims of the Executive to have a majority in the Councils, will lead to the accumulation of power in the hands of a single section of the people, the Hindus, which situation may perhaps culminate in the prohibition of cow-killing or in the prevention of the Musalmans from performing their religious obligations. Such a state of affairs would be certain to excite Indian Muhammadans and they would probably be led to riot, in which event they would incur the wrath of the Government. This is no vague misgiving, but it has been already realized at Titagarh, where the Bengali Hindus, confident of their newly-obtained power, tried to prevent the Musalmans from slaughtering cows on the *Bakr-Id*.

AGRA AKHBAR, 14th January 1909.

Muhammadans and the Reform Scheme.

The appointment of non-officials as chairmen of municipalities would be a serious blow to the interests of Musalman residents. They will never be elected as Municipal Commissioners, and Musalman contractors, and petty municipal officials would find their bread taken out of their mouths owing to the intolerance of the Hindu officials.

The scheme, the writer maintains, will be fatal to the interests of the Musalmans, and he advises Government to keep it in abeyance till a more favourable opportunity presents itself, when the various people of India are more tolerant of each other. If, however, Government be determined to make some concessions, the numbers of Hindus and Musalman members in Councils and other representative institutions should be equal to prevent all possible friction.

5. The *Naiyár-i-Azam* (Moradabad), of the 19th January, complains that the claims of the Muhammadans for separate representation in Legislative Councils have been sadly ignored by Lord Morley in his Reform Scheme, and says that it is due to their keeping quiet while others were clamouring for reforms. The editor expresses the opinion that the policy of contentment has been detrimental to them, and in future they should adopt the noisy manner in which others demand concessions.

NAIYAR-I-AZAM, 19th January 1909.

Muhammadans and the Reform Scheme.

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RIYAZ-UL-AKHBAR, 20th January 1909.

Muhammadans and the Reform Scheme.

6. The *Riyăz-ul-Akhbár* (Lucknow), of the 20th January, endeavours to refute the objections that can be urged against Muhammadans raising a voice of protest in connection with Lord Morley's scheme, and remarks that the proposed system of representation, instead of protecting the rights of minorities, forebodes much danger to them.

ALIGARH INSTITUTE GAZETTE, 20th January 1909.

Muhammadans and the Reform Scheme.

7. The *Aligarh Institute Gazette*, of the 20th January, referring to the important services rendered by the Muhammadans in establishing British rule in India, makes the following observations :—

" Is it possible then that the British Government will disregard the position of Indian Musalmans and pass over their rights ? No, this cannot be expected of a race who learnt the lessons of righteousness and justice from the Musalmans themselves at a time when the Holy war was going on around Mecca. Besides this Englishmen further know that the Muhammadan nation is not confined to India alone, but that it is spread over a large portion of the globe, that the Muhammadan in India is not a solitary unit but that he is a member of that vast organism which is so different from others. The question then is why Lord Morley voluntarily shut his eyes to the position and rights of the Musalmans. The plain answer is that our united voice has failed to reach the ears of Lord Morley, who has estimated the people of India from the standpoint of numbers and not from that of their comparative importance, although those who have some insight into the conditions of the Indian people know it too well that no representative Government in India is possible on the basis of 'proportion'. We therefore impress upon the Muhammadans the necessity of representing their case before Lord Morley, and of sending a deputation to England, and in conclusion we say that there is no reason to grow hopeless of good results from the justice-loving British Government."

RAHBAR, 14th January 1909.

Lord Morley's Scheme and the present situation in India.

8. In reviewing the events of the year 1908, the *Rahbar* (Moradabad), of the 14th January (received on the 19th January), makes the following comments on the present situation and on the Reform Scheme :—

". . . . . The situation, then, to-day is that Lord Morley on the one hand is trying to eradicate sedition and anarchism from the country, and on the other he is anxious to secure the goodwill of the Moderates. So it is that we find repression stalking hand in hand with conciliation. There was a time when Lord Curzon refused an interview to Sir Henry Cotton, who had been sent as a representative of the Indian National Congress, but to-day we find a Governor inviting the leaders of the same Indian National Congress to a tea party, and actually taking part with them in a lively conversation. In short the whole attitude of the Government shows that, while it is desirous to do away with those who want to expel the Englishman bag and baggage from India, it is ready to join hands with Moderates, this being of course a virtue born of necessity, for the latter are tolerated only as a lesser evil.

As to the Moderates they too are ready to compromise, for they have already changed the tone of the Congress and dropped the objectionable resolutions. The prospect, therefore, is hopeful, though Lord Morley's scheme fails to pacify the masses, upon whom depends ultimately the permanence of British rule in India. However, we are ready to say that the year 1908 was a memorable year for India. May the light which has just gleamed go on spreading far and wide until the darkness is removed, and a new day of prosperity and happiness dawns upon us. But we have some apprehensions and therefore we ask 'if the Government is prepared to modify the Partition and to grant an amnesty to the political offenders. Is it ready to give up treating Indians as a subject race, and to adopt them as its children ? We pause—and let the Government reply not in words but in deeds.' "

ROHILKHAND GAZETTE, 16th January 1909.

The English press on unrest in India.

9. The *Rohilkhand Gazette* (Bareilly), of the 16th January, referring to the statements in the English press regarding the existence of a deep-laid conspiracy to subvert British rule in India, remarks that these wild and irresponsible vapourings of the English press are calculated to do much mischief in this country. It is very difficult to find out why these journals are constantly representing Indian nationalism and aspirations for liberty in such false and exaggerated colours. There is, doubtless,

some discontent in India, but to say that it is on the verge of a rebellion betrays a gross ignorance of the true state of affairs. "Just imagine," says the editor, "the boldness of these persons, who are ready to accuse even our ruling chiefs of disloyalty to the Government. Let us hope that those whom they want to mislead are too wise to fall a prey to their misrepresentations. There was a class of Indians, no doubt, who in the excess of their love for their country, considered it excusable to resort to violence, but with the advent of Lord Morley's scheme they are fast losing faith in their own propaganda and in a short time we hope they will be converted into loyal and peaceful citizens of the Empire. As for the ruling chiefs, it is difficult to say who else are trying to promote ideas of loyalty more than they."

10. The *Rahbar* (Moradabad), of the 14th January (received on the 19th January), holds that the Madras session of the Indian National Congress was not so successful as it is represented to have been. In fact it is quite impossible for the new Congress to command that respect which it once deserved, especially now that it has dropped the Calcutta resolutions on boycott and national education, and perpetuated an ill-advised separation with a large section of the Indian community. However, there would be nothing much to regret if even now every one took to some practical work and gave up all the tall talk with which one has been so familiar in the past.

RAHBAR, 14th January 1909.

The Indian National Congress.

11. The *Abhyudaya* (Allahabad), of the 22nd January, refers to an article which appeared in a recent issue of the *Pioneer* under the heading "The Conversion of the Congress", and in which the writer pointed out that this year the Congress changed its old tone and attitude, and that this change was not due to the prospects held out in the Reform Scheme but to other causes which he would dwell upon in a future issue. The editor remarks that there has been no change in the policy of the Congress. It has always been fighting for the interests of Indians, and whenever Government introduced any good measure and accepted its proposals, it always testified its gratefulness for the concessions made and praised the Government for the same; and so has also been the case with the last session of the Congress. It applauded the Government for the reforms but condemned the Partition of Bengal, the recent deportations and the ill-treatment of Indians in South Africa. The editor admits the mildness of the tone of speeches delivered at the last session, but attributes it to the psychological fact that as the hearts of the speakers were mollified with gratification and gratitude for the reforms, they could not but indulge in mild utterances.

ABHYUDAYA, 22nd January 1909.

The Indian National Congress.

12. The *Union Gazette* (Bareilly), of the 14th January (received on the 19th January), notes with satisfaction that the Congress is once more a loyal body, and asks the Muhammadans to co-operate with it for the advancement of India, and to sink their differences with the Hindus, which have led to so much bitterness during the last few years.

UNION GAZETTE, 14th January 1909.

Muhammadans and the Congress.

13. The *Oudh Akhbár* (Lucknow), of the 21st January, referring to the secession of a section of Indians from the National Congress, remarks that since it has been purged of its Extremist element now, the Muhammadans should lose no time in joining it.

OUDH AKHBAR. 21st January 1909.

Muhammadans and the Congress.

The editor in conclusion insists upon the comparative uselessness of devoting much time in begging political concessions from the Government, and maintains that much good would result if everybody's energy were directed towards reviving Indian arts and industries, and promoting the *swadeshi* movement.

14. *Al Bashir* (Etawah), of the 12th January (received on the 18th January), has the following remarks on Dr. Rash Behari Ghosh's speech at the Congress:—

AL BASHIR, 12th January 1909.

Dr. Rash Behari Ghosh's presidential speech.

"It is characterized by impudent petulance and cowardly flattery and is full of mis-statements. The words in which reference has been made to Lord Curzon are not fit to be uttered by a refined and serious man. On the one hand there is a condemnation of the unrest and on the other of the punishment of the culprits, of the deportations and of the laws for the suppression of sedition.

The learned gentleman however did not point out how this ever-increasing force of sedition was to be dealt with. He expressed his disapproval of the resolutions introduced into the Congress to condemn the unrest and the holding of loyalty meetings (?). It is surprising to see that a resolution was carried through in which the agitation was condemned."

ZUL QARNAIN, 14th January 1909.

The loyalty of the Congress.

15. Referring to that portion of Dr. Rash Behari Ghosh's presidential address which deals with the loyalty of the Congress party, the *Zul Qarnain* (Budaun), of the 14th January (received on the 16th instant), remarks that Extremists and anarchists are now condemned by the Moderates simply because they consider it expedient just now to disown them, otherwise there is very little difference, if any, between a Moderate and an Extremist. He even avers that the Extremist is less dangerous than the Moderate, for, while the former says openly what he feels, the latter constantly practises duplicity.

RIYAZ-UL-AKHBAR, 16th January 1909.

Partition and the Muhammadans.

16. The *Riyáz-ul-Akhbár* (Lucknow), of the 16th January, says that a proposal is abroad to hold meetings all over India to express disapproval of the Partition of Bengal. It is time, therefore, for the Muhammadans to express their opinion also on the subject, especially when it is given out in some quarters that the Nawab of Dacca does not represent the true and honest section of the Muhammadans.

OUDH AKHBAR, 19th January 1909.

The Partition of Bengal.

17. The *Oudh Akhbár* (Lucknow), of the 19th January, referring to the proposal that meetings should be held all over the country to protest against the Partition of Bengal, remarks that if the proceedings of these meetings are conducted on peaceful and moderate lines, it is not too much to hope that the justice-loving British Government may modify the Partition so as to take away all its bitterness, especially when it has been recognized as a great administrative blunder by some high English officials also.

ADVOCATE, 21st January 1909.

The Lucknow Darbar.

18. Discussing the Darbar recently held in Lucknow, the editor of the *Advocate* (Lucknow), in the issue of the 21st January, remarks that Lord MacDonnell's was the last Provincial Darbar held in Oudh. It was followed eight years ago by the one held by Lord Curzon. Hence Sir John Hewett's Darbar cannot be said to have come too soon even by persons who fail to understand the occasion for holding it. In opening the Darbar Sir John Hewett said that he would have held it fifteen months previously but for the famine. The famine, the editor notes, is now over, but the material condition of the Taluqdars and *darbaris* has not improved, and, if the holding of a darbar had been left to their choice, they would scarcely have voted for one at present. If a darbar was to be regarded in the light of a necessary function, they would have preferred one during the visit of His Excellency the Viceroy to Lucknow. The editor then goes on to discuss His Honour's speech. The view taken by the Lieutenant Governor regarding the suspension and remission of their tenants' rents on the part of zamindars when similar concessions have been made to them by Government is one that will appeal to the public. The plague and malaria mortality figures are harrowing in the extreme. The actual loss to the country is not represented by the number of people swept away by these scourges. Account must also be taken of those who have been left physical wrecks.

The steps taken by Government to preserve the *taluqdari* estates will be much appreciated. In particular, the steps taken by Government to save the Esanagar estate from bankruptcy will give general satisfaction. In conclusion the editor remarks that it is peace and a settled government that have made the people happy and contented and resolute in their determination to support law and order. In spite of the many privations and sufferings to which the people of India have been subjected no one would be willing to exchange the present form of government for any other.

HINDUSTANI, 22nd January 1909.

The Lucknow Darbar.

19. The *Hindustani* (Lucknow), of the 22nd January, reproduces the observations made by the editor of the *Advocate* (Lucknow), in the issue of the 21st January, on the Darbar held at Lucknow by His Honour the Lieutenant Governor.

20. *Al Bashir* (Etawah), of the 12th January (received on the 18th instant), publishes a comparative statement of the honours conferred on Hindus and Musalmans on the New Year's Day, and complains that the number of Musalmans who have been decorated is very small compared to that of the Hindus, and that the number of the Indian titles reserved for the Musalmans is much less than that for the Hindus. The editor invites the attention of the Government to this disparity.

Musalmans and New Year's Honours.

AL BASHIR, 12th January 1909.

The *Riyáz-ul-Akhbár* (Lucknow), of the 16th January, makes a similar complaint.

RIYAZ-UL-AKHBAR, 16th January 1909.

21. Referring to the Government Resolution declaring certain associations to be unlawful under the new Act, the *Abhyudaya* (Allahabad), of the 15th January, says that nothing of the inner working of these associations is known, but so far as their outer working is concerned the public is aware that they did useful work on various occasions. The editor remarks that so long as it is not proved what unlawful work they did in secret, the people will only be grieved at such useful associations being closed, and will consider the action of the Government to be unjust. He says that the Viceroy must have proclaimed these associations on the strength of the district and secret police reports, but that the public has lost all confidence in such reports after what it has seen in the Rawalpindi and Midnapur cases and in the matter of the deportation of Lala Lajpat Rai.

The Government Resolution on dangerous associations.

ABHYUDAYA, 15th January 1909.

22. The *Abhyudaya* (Allahabad), of the 15th January, says that the success of Parliamentary institutions in Turkey completely refutes the contention that the East is not a congenial place for the growth and development of constitutional institutions, and remarks that representative government can be gradually introduced in India with equal success despite the racial and religious differences of its heterogeneous population.

The Turkish constitution and self-government in India.

ABHYUDAYA, 15th January 1909.

The editor refers to the rights and privileges which the Turkish people have received by the grant of the constitution, and calls upon the Indians to qualify themselves for self-government, and to carry on constitutional agitation for its attainment, if they want to improve the material and political condition of their country.

23. The *Abhyudaya* (Allahabad), of the 15th January, writes :—"Our political agitation aims at the attainment of that form of government whereby our country may be governed by the representatives of our own countrymen. Although we shall get constitutional government without having recourse to bloodshed or violent methods, still our way to that government is beset with innumerable difficulties and obstacles. No sooner have Lords Minto and Morley proposed to introduce certain reforms in this country than a powerful opposition has been organized against their proposals. This shows what difficulties we shall have to encounter, and what efforts and self-sacrifices we shall have to make to overcome them, before we obtain the representative form of government.

Politics and the regeneration of India.

ABHYUDAYA, 15th January 1909.

For its attainment our struggle as heretofore will be a constitutional one, and the weapon we shall use will be public opinion. If we were to demand any right from the Government with one voice, it would undoubtedly concede it. For awakening and educating public opinion it is necessary that we should spread education among our countrymen to the farthest extent possible. This education should be both general and technical. Education alone will qualify the people to govern their country through their representatives. It will alone rouse sufficiently strong public opinion to make the political agitation of Indians successful in its object. Thus education is the chief means of bringing about the regeneration of India, and in its spread all Indians, students, Government servants, and men of independent professions can take their full share."

The Bengal deportees.

24. The following is from the *Indian People* (Allahabad), of the 21st January :—

INDIAN PEOPLE, 21st January 1909.

"All the nine Bengali gentlemen deported have been allowed to communicate with their relatives. They have been scattered all over the country, from Burma to the Punjab, and the majority of them are detained in prisons. We

think a question should be put either here or in Parliament as to the accommodation given to the prisoners. Are they kept in the ordinary cells, or are they accommodated elsewhere? It would be obviously wrong to treat them as common prisoners. Lala Lajpat Rai and Mr. Ajit Singh were given separate houses and there is no reason why the Bengali prisoners should not be similarly treated. The Bengal Government has offered Rs. 200 a month to the family of Babu Krishna Kumar Mitra during his detention; Rs. 40 a month have been offered to Babu Sachindra Prasad Bose's family. These offers are being considered and no definite reply has yet been received. We have not heard that similar offers have been made to the families of the other *detenues*. As to the period of detention it is entirely in the discretion of the Government, but if the precedent of the Punjab is to be followed the prisoners cannot be detained for over six months."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

RAHBAR, 14th January 1909.

Insolvent debtors.

25. Referring to the case of Tulsi and Jahawir Singh in Amritsar, who had with malicious intent applied to be declared insolvent, the *Rahbar* (Moradabad), of the 14th January (received on the 19th January), says that Government should make some legislation to prevent such unscrupulous persons from defrauding the public in this way.

INDIAN PEOPLE, 17th January 1909.

Damages against Mr. Clarke, late District Magistrate of Mymensingh.

26. Referring to the judgment of the Appellate Bench of the Calcutta High Court dismissing the appeal of Mr. Clarke, late District Magistrate of Mymensingh, who was mulcted in damages by Mr. Justice Fletcher for searching the zamindari kutchery of Babu Brijendra Kishore Roy Chaudhry without due warrant, the editor of the *Indian People* (Allahabad), in the issue of the 17th January, says that emphatic and unanimous approval will be expressed thoughout the country of the judgment that has maintained the prestige and the traditions of the Calcutta High Court.

INDIAN PEOPLE, 17th January 1909.

The New Tribunal in Bengal.

27. The *Indian People* (Allahabad), of the 17th January, says that the special tribunal of the Calcutta High Court will be shortly formed by the Chief Justice and will begin its work with dacoity cases. "But it does not somehow look to be in the fitness of things that the first case before this tribunal should not be one of the description anticipated at the time when provisions for the creation of this tribunal were hastily made, and one might seriously ask whether the actual formation of this tribunal may not still be deferred."

INDIAN PEOPLE, 21st January 1909.

Prosecutions under the Newspapers Act.

28. Referring to the different prosecutions under the Newspapers Act during the past year, the editor of the *Indian People* (Allahabad), in the issue of the 21st January, remarks that in such cases the difficulty is to decide what constitutes incitement to murder. In the case of the *Inqilab* (Lahore), the Judge held that the editor was guilty. within the meaning of the section, because he suggested that revolution might be attempted in the next generation. The defence contended that the article simply discouraged violence and advocated reliance on moral force, but this argument was of no avail. The editor states that his interpretation of the new law is that there should be immediate and direct incentive to violence and murder to bring a paper within its scope. If a newspaper urges that the next generation should prepare for revolution, it may be guilty of sedition, but surely there is no direct incentive to murder? Then, again, in the case instituted against the *Bande Mataram* and also in the case brought against the *Sandhya*, the prosecution was based on an article giving a detailed account of Kanai Lal Dutt's funeral. In writing the articles, for which they were subsequently indicted, the editors of these papers had no intention of creating ill-feeling between Indians and Europeans

or of advocating murder and bloodshed. They simply desired to honour Kanai Lal Dutt as a martyr and a hero. What the new law aims at is the general suppression of any general form of incitement to violence such as used to appear in the *Yugantar*. Magistrates and others concerned with the strict interpretation of the law should bear this in mind. Open incitement, the editor notes in conclusion, is no longer to be apprehended, though no one can say what is going on secretly.

(b)—Police.

29. The *Awáza-i-Khalq* (Benares), of the 16th January, referring to a remark made by His Honour in his review on the annual report of the Police Department that people do not help the police in making inquiries and shrink from appearing as witnesses in courts, remarks that this is due to the arrogant and overbearing behaviour of Police officers towards the people in general, and to their cupidity and covetousness in particular, which make the people keep at a safe distance from them. Whenever they have to appear as prosecution witnesses in courts, they are pestered with irrelevant questions by pleaders which make them reluctant to appear again in a similar capacity. Pleaders should be warned not to do this, and Superintendents of Police should be ordered to keep in touch with people by interviewing the leading people of the mofussil and the city when inspecting police stations.

AWAZA-I-KHALQ, 16th January 1909.

The people and the police.

30. The editor of the *Shams-ul-Nahar* (Moradabad), in the issue of the 17th January, referring to his previous conviction under section 500, Indian Penal Code, says that ever since he fell a victim in this case he has been an eye-sore to the police. Moreover his strictures on the conduct of the local Kotwal in connection with the recent case of forged notes there have so much exasperated that "high and august personage" that he fears the Kotwal may do some harm to him, and he therefore appeals to His Honour the Lieutenant Governor to protect him from the oppressions of the police. He very bitterly complains of having been subjected to humiliation and disgrace, in that his house was searched, the press room was broken into, and his females were taken into custody and stripped of their ornaments.

SHAMS-UL-NAHAR, 17th January 1909.

The editor of the *Shams-ul-Nahar* and the Moradabad Police.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

31. The *Nizam-ul-Mulk* (Moradabad), of the 16th January, deprecates the proposal to abolish the existing octroi duty in Moradabad and urges that the substitution of a house-tax would be altogether distasteful to the people.

NIZAM-UL-MULK, 16th January 1909.

Abolition of octroi duty in Moradabad.

32. Referring to the differences between the Ootacamund Municipal Council and the Madras Government over the drainage scheme, the *Indian People* (Allahabad), of the 17th January, remarks that "few Municipal Councils in these provinces would have had the hardihood to fight the official chairman, much less the Government, in this manner. The most important municipality in these provinces, that of Benares, would not have had to face difficulties like those that confront it now if the members had had the grit to refuse requests, recommendations or commands for arrangements in municipal matters. What they must do now, ought to have been done long ago."

INDIAN PEOPLE, 17th January 1909.

The drainage schemes at Ootacamund and at Benares.

Regarding the drainage scheme at Benares (which is almost completed), the editor further observes:—"But how many councillors are there who have given a thought as to how it works? Almost all of them know, and if there are any who do not they ought to know at once, that the alignment and scheme first proposed and decided upon is not the scheme now near its completion. The mint of money sunk in this drainage ought to have been more fairly represented by the existence of work at once solid and sound. Standard clay pipes have been put in in places where masonry drains were at first contemplated. The result may be better or worse, that only experts can judge. The citizens only

know that during the rains the drains, instead of being flushed by the extra water, discharged their black odoriferous contents upwards, and that even in busy thoroughfares the surface water accumulated knee-deep and the new drains sprouted up like so many underground springs."

SAHIFA, 19th January 1909.

The Bijnor Municipality.

33. The *Sahifa* (Bijnor), of the 19th January, resenting the inclusion of the word "swine" in the notification issued on the 11th January by the Bijnor Municipality regarding the supervision of the local slaughter-house, makes the following suggestions :—

(1) That no unnecessary trouble should be imposed upon the people and that they should be freely allowed to slaughter animals on religious and other social occasions.

(2) That it is very inconvenient and expensive to require that meat should be carried from the slaughter-house on carts, the existing system of carrying it in covered baskets being quite sufficient.

(3) That time should be fixed for slaughtering animals in the slaughter-house according to the season of the year. For example in winter season it should be 6 a.m. and in summer 4 a.m.

(e)—Education.

ADVOCATE, 14th January 1909.

Text-books in schools.

34. Referring to the Convocation address in which His Honour pointed out how the course prescribed in English for the Matriculation Examination was open to grave criticism, and in which he drew the attention of the University to the recommendation of the University Commission regarding the prescribing of English text-books for this examination, the editor of the *Advocate* (Lucknow), in the issue of the 14th January, remarks that it is weakness in English which is responsible for the extensive failure of Indian boys in the higher examinations. The mistake, he agrees with Sir John Hewett, arises from the attempt made by the University to teach Indian boys a smattering of English literature instead of trying to teach them English. The evil which hampers the work of teaching English by the prescription of one text-book for every high school is manifold, and that the scope which such a system gives to the preparation of keys to that book not only makes students listless and inactive in class, but it also discourages the development of the power of understanding. The use of keys, moreover, reacts on the teachers themselves, who become indifferent and lose that respect which the earlier generation paid to their teachers, though His Honour attributed this difference in respect to the spread of democratic ideas from the West.

The editor further adds that the incompetence of some of the teachers also leads to the production of keys, and expresses his regret that, while recognizing the higher duties of the profession and realizing the nature of the teachers' tasks and its responsibilities, His Honour did not hold out any effective hopes of reward to them.

In conclusion he hopes that like integrity in commerce and trade, the higher qualities in teachers would be paid for, and that, this question which has a double aspect would be solved by the University and the Government so as to bring about the result they have in view.

RAHBAR, 14th January 1909.

The need for National Medical Colleges in the United Provinces.

35. The *Rahbar* (Moradabad), of the 14th January (received on the 19th January), referring to the establishment of medical colleges in Bengal, conducted on national lines, remarks that if the leaders of these provinces start similar institutions here they would be doing a real service to the country by saving her sons from the trammels of Government service.

INDIAN PEOPLE, 17th January 1909.

Agricultural education in Upper India.

36. The following is an extract from the *Indian People* (Allahabad), of the 17th January, with reference to schemes for agricultural education of young men in Upper India :—

"The colleges at Cawnpore for the United Provinces and that at Lyallpur for the Punjab are both primarily meant for the use not of the general public but of a restricted class of it—the sons of agriculturists and the nominees of land-owners. The sugar schools at Bareilly and Partabgarh, we are told, are not meant for the sons of middle class people who want to serve out of the fixed groove of

University education but are intended for those who are directly engaged in the cultivation of the canes or in the manufacture of sugar. If this is really the policy, nothing can, we think, be more shortsighted. The establishment of regular schools for industrial and agricultural pursuits is the fruit of ideas developed in the West with the expansion of the knowledge and teaching of science. To keep such schools confined to a particular class would be harking back to times and ideas when the social, political and domestic economy in every country were very differently ordained. The creation of the middle class in Indian society has been due to the advancement, material and moral, under English rule. The leaven of progress which exists in this class ought to be communicated both to the class above, which does not know what to do with its wealth, and to that below which is steeped in ignorance. To try to keep the middle class out of the knowledge of any art or pursuit would seem to be absurd."

Indian Vice-Chancellors and the Punjab University.

37. "There are Indian Vice-Chancellors in every University, excepting ours," says the *Rahbar* (Moradabad), of the 14th January (received on the 19th January). "But, since it has been proved by experience that an Indian Vice-Chancellor is of no positive use to the country, we do not regret that the post is occupied by an Englishman in our University for the present. RAHBAR, 14th January 1909.

Sir Pratul Chandra Chatterjee, the present Vice-Chancellor of the Punjab University, has proposed that instead of Urdu, Gurmukhi should be recognized as the medium of instruction in the Primary Schools of the province. Since this has given some offence to the Muhammadans it is only proper that Urdu should also go side by side with Gurmukhi."

The Punjab University LL.B. Examination papers.

38. The *Oudh Akhbár* (Lucknow), of the 23rd January, complains that the last LL.B. Examination papers of the Punjab University were unusually stiff and that one day the candidates had to wait a long time before they got the question paper. OUDH AKHBAR, 23rd January 1909.

(f)—Agriculture and questions affecting the land.

Proposal to issue the *Mufid-ul-Mazarain* in Hindi.

39. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 18th January, suggests the advisability of issuing a Hindi edition of the *Mufid-ul-Mazárain* (the agricultural journal published by the Agricultural Department, United Provinces) which would make it acceptable to a larger public. HINDUSTANI, 18th January 1909.

Agriculture on scientific methods.

40. The *Rohilkhand Gazette* (Bareilly), of the 16th January, referring to the deplorable condition of the Indian peasants, remarks that unless they take to scientific methods of agriculture no improvement in their condition can be expected. ROHILKHAND GAZETTE, 16th January 1909.

Causes of the Scarcity in India.

41. The *Tohfa-i-Hind* (Bijnor), of the 18th January, referring to the high prices of foodstuffs in India, remarks that the scarcity is due chiefly to the failure of rain and to the enormous export of grain from India. There is another cause also, namely the fact that land is to a large extent taken up by the cultivation of cotton, opium, sugarcane, &c., and so only a very small portion of land is left for the cultivation of grain. In view of the great havoc that is being wrought among the masses of India by these ever-recurring famines it is hoped that the Government will devote its attention to the matter of removing the causes mentioned above. TOHFA-I-HIND, 18th January 1909.

Government and the famine.

42. The *Sahifa* (Bijnor), of the 19th January, referring to the measures adopted by the Amir of Afghanistan, and by some of the Ruling Chiefs of India also, to protect their subjects from the ravages of famine, expresses its satisfaction at the fact that the Government of India also is turning its attention to the question of scarcity in the country. SAHIFA, 19th January 1909.

Inquiry into High Prices of foodstuffs.

43. The *Oudh Akhbár* (Lucknow), of the 19th January, referring to the question raised in the Imperial Council regarding an inquiry into the high prices of foodstuffs, remarks that if something be done to stop the export of grain to foreign countries the masses of India would be as much reconciled by it as the educated classes have been by the Reform Scheme. OUDH AKHBAR, 19th January 1909.

ADVOCATE, 21st January 1909.

Inquiry into High Prices of foodstuffs.

44. Discussing the high prices that prevail in India, the editor of the *Advocate* (Lucknow), in the issue of the 21st January, remarks that the cost of living is on the ascending scale and causes much embarrasment to all classes. The sufferings of the people are acute in the extreme on this account and require a little more than the sympathetic interest of Government. One reason adduced for the dearness of foodstuffs, the editor says, is that the area under grain cultivation is decreasing steadily as the ryot finds it more profitable to grow cotton. Again, some people ascribe the evil to the artificial rate of exchange fixed by Government at an arbitrary figure. Be this as it may, the editor says, the area under non-food crops, such as jute, cotton, oilseeds, &c., is annually on the increase, in spite of the fact that competition from all parts of the world has a tendency to lower the market prices of such commodities, while the area under foodgrains, for which the market is ready at hand, diminishes from year to year. The complexity of the situation is rendered more mystifying by Government officials themselves. Last year the Financial Member made frantic effort to prove that his department had no hand in adding to the sufferings of the people. When the mints were closed to free coinage and a gold standard was introduced, Government were warned of the risk of making silver with the stamp of the State on it five annas more in value than commercial silver. Strangely the action of Government on this occasion did not stay the import of silver into the country. As the situation is now so distressing to the people and appalling to the Government, it requires to be faced squarely and publicly, and the only way out of the difficulty, the editor thinks, is by the appointment of a committee of experts to consider the question in all its aspects. The committee should include an acknowledged authority on economics, say a man like Professor A. Marshall, and also leading Indian gentlemen. Such a committee would command the utmost public confidence, and would probably arrive at a satisfactory solution of the difficult question entrusted to them.

(g)—General.

SADDHARM PRACHARAK, 13th January 1909.

The Titagarh riots.

45. The *Saddharm Prachárak* (Kangri, Bijnor), of the 13th January (received on the 16th idem), referring to the Titagarh riots, says that, in spite of the fact that Muhammadans disobeyed the order of the Magistrate in slaughtering cows and attacked the authorities when they came to prevent breach of public peace, no one has so far called them rebels, but on the contrary Nawab Salimullah has been thanked. The editor remarks that when Government, repressing the Hindus, has called the Muhammadans its friends, it is but natural that it should overlook their doings even though directed against itself, but that this is not the way in which the high duties of government are discharged.

OUDH AKHBAR, 19th January 1909.

The Titagarh riots.

46. The *Oudh Akhbár* (Lucknow), of the 19th January, pays a warm tribute to the Government and to the Nawab of Dacca for their laudable efforts in quelling the Titagarh disturbances, and hopes that the leaders of both the communities, Hindus and Muhammadans, will in future try to avoid all chance of friction so far as it lies in their power.

RAHBAR, 14th January 1909.

The effect of the *Swadeshi* movement on the export of grain.

47. The *Rahbar* (Moradabad), of the 14th January (received on the 19th January), says that the European countries have given up agriculture simply because they find it more profitable to deal with India in cotton piece-goods and such other things as fancy toys, looking glasses and pins. If, therefore, India boycotts all these goods, they will fall back on their natural resources and take to agriculture as before. And when they have taken to agriculture they will not require grain from India which will then be consumed solely by Indians.

ADVOCATE, 17th January 1909.

The *Swadeshi* movement.

48. Under the heading "The Fly-Shuttle in Evidence", the *Advocate* (Lucknow), of the 17th January, has the following:—

"That the *swadeshi* movement—apart from its disturbing element, the boycott—has taken hold of Bengal and in the right spirit is proved from a fact culled from Government reports. The very first article which the people wanted

to have from Indian manufacturers was raiment to clothe themselves with, and the *dhoti* in particular. So the machine-weaving concerns and handloom pliers had to devote their entire energy to their business. But the latter could not hold their own. Hence arose the need for larger use of the fly-shuttle. Several experiments in several places were made to graft the fly-shuttle on to the ordinary loom with different measures of success. It is, however, satisfactory to learn now that the improved loom is gradually being taken up by the weaver class in Eastern Bengal and Assam. It is in evidence in the Dacca district and is also largely used in the Bakarganj district in which it is proposed to make advances to selected weavers to purchase improved appliances. In North Sylhet demonstrations of the improved loom have been keenly followed by the local weavers who have set up a few looms, and more would have been started but for the poverty of the people. The local authorities have invited attention to an invention in Darbhanga of an arrangement by which the fly-shuttle can be adopted to the ordinary country loom, thereby obviating the difficulty caused by the high price of the improved loom. The cost of altering a country loom in this way is said to be approximately Rs. 7, while the outturn is almost equal to that of the ordinary fly-shuttle loom. We earnestly request Sir John Hewett to depute some officer to investigate into the usefulness of the latest improvements, in order to introduce the best fly-shuttle with due regard to cost."

The sugar industry in the United Provinces.

49. Under the heading "A Serious Situation", the *Advocate* (Lucknow), of the 21st January, has the following :— **ADVOCATE, 21st January 1909.**

"Sir John Hewett said he would bless the day when not one ton of sugar would be imported to the United Provinces, the home of the sugar industry in India. Since this utterance was made many efforts have been made to float new companies and induce old concerns to manufacture sugar on improved methods. But as yet we are very very far off from realizing in a hundredth part the ideal set before us by His Honour. On the other hand, the state of affairs is going apace downhill. What painful reading is supplied by the trade returns of India! It is indeed cold comfort to be told that not many years ago Indians supplied themselves with the sugar which they consumed and large quantities were exported abroad by the East India Company. The competition was commenced by the importation of small quantities of refined sugar from Mauritius and the West Indies, and gradually but surely the Indian refineries had to close their doors before the inrush of the imported article. Even religious and patriotic sentiments must at the end give way to economic consideration, particularly with a poor people as we Indians are. How long can the indigenous sugar-maker hold out when foreign refined sugar sells at Rs. 9 per maund, the Indian-made by modern processes at Rs. 12, and Benares sugar, the truly indigenous from start to finish, at Rs. 16 ?

So what is really wanted seems to be the cultivation of superior cane and the introduction of quite up to date appliances, both in growing the cane and in extracting the juice, two matters in which India should do at least as well as Java. It has been pointed out that the trade in this country is hampered by rules and regulations which restrict the utilization of by-products, the excise regulations being needlessly rigorous, and it may be that some favourable change may be possible so as to give the refineries every chance of paying their way and multiplying their numbers. The water-rate in canal areas should as a temporary measure be reduced to help forward a drooping industry. It were well some competent officers were deputed to visit Java and Mauritius for the purpose of studying the conditions that prevail in the sugar plantations. We have said it more than once, and we say it again with all the emphasis at our disposal, that unless the cost of production both as to cultivation and manufacture can be reduced by at least 50 per cent. *plus* utilization of by-products, the sugar industry of India is doomed."

The sugar industry in the United Provinces.

50. The *Hindustani* (Lucknow), of the 22nd January, reproduces a translation of the note on the sugar industry in these Provinces that appeared in the *Advocate* (Lucknow), of the 21st January, under the heading "A Serious Situation." **HINDUSTANI, 22nd January 1909.**

ABHYUDAYA, 22nd January 1909.

Boycott of foreign sugar at Mirzapur.

51. A correspondent writing to the *Abhyudaya* (Allahabad), in the issue of the 22nd January, reports that a meeting of Marwari Gaur Brahmans was held at Mirzapur at which the following resolutions were passed :—

(a) that the assembled Brahmans will neither eat themselves nor feed others with sweets sold in the market;

(b) that they will only eat sweets prepared from country sugar, *khand* and *gur*, in the house of any Brahman or Vaishya on festive occasions;

(c) that all Marwari Brahmans and Vaishyas, who deal in foreign sugar, should clear off their stock by the next *Asarh* (June). After which time Brahmans found dealing in foreign sugar would be excommunicated, and no Brahman would accept food or other offerings from the hands of delinquent Vaishyas.

MUKHBIR-I-ALAM, 16th January 1909.

Free trade in India.

52. The *Mukhbir-i-Alam* (Moradabad), of the 16th January, deplores the free trade policy which has brought about the present crisis in the economic conditions of the country, and hopes that something will be done to stop the export of grain from India.

INDIAN PEOPLE, 17th January 1909.

The Almora Weaving School.

53. Referring to the establishment at Almora of a school for weaving *pashmina* fabrics, as one of the results of the recommendations of the Industrial Conference convened by the Government in 1907, the *Indian People* (Allahabad), of the 17th January, says :—

"We trust the establishment of this school will usher in an era of industrialism in Kumaun which will make this land of flints overflow with plenty. As a matter of fact this school in the hills will not be much available to the students in the plains. For them, we believe, other schools will be established in places like Benares and Moradabad. We trust, however, that any student from the plains willing to get admitted in the school at Almora will not be prevented from getting the advantage. We now await to learn that some enterprising young men from the horticultural school at Saharanpur have taken up fruit gardening in the hills."

AL BASHIR, 12th January 1909.

Apprehension of a riot at Etawah on the occasion of the *Bakr-Id*.

54. *Al Bashir* (Etawah), of the 12th January (received on the 19th January), notes with satisfaction the promptness and vigilance of Mr. Gracey, the Collector of Etawah, and Chaudhari Nathan Singh, Deputy Superintendent of Police, who prevented what otherwise would have been a serious riot at Etawah by quartering a large number of armed policemen in Chapeti Muhalla where the Hindus intended to prevent the Musalmans from slaughtering cows on the *Bakr-Id* day, and where they had collected in large numbers bent on mischief.

SADDHARM PRACHARAK, 13th January 1909.

The *Pioneer* Press *Army Newspaper*.

55. Referring to the publication of an Army Newspaper by the *Pioneer* Press, the *Saddharm Prachárak* (Kangri, Bijnor), of the 13th January (received on the 16th idem), doubts if this will prevent reports of various activities in the country from reaching sepoys from other sources, considering the fact that ordinary men are all the more attracted by what is forbidden to them. The editor remarks that, if Lord Kitchener wants to make sepoys loyal and faithful, he should allow them to start a newspaper after their own taste.

SADDHARM PRACHARAK, 13th January 1909.

Poverty of Indians.

56. The *Saddharm Prachárak* (Kangri, Bijnor), of the 13th January (received on the 16th idem), says that the monthly cost of the boarding of a poor student in London is said to be eleven rupees, whereas in India a *chaprasi* has to support himself and a family of two or three members for a month on ten rupees only. This being the case, the editor adds, Government should institute a sifting inquiry into the question of the poverty of India.

INDIAN PEOPLE, 17th January 1909.

The *Bande Mataram* Press.

57. Under the heading "The Last of *Bande Mataram*", the *Indian People* (Allahabad), of the 17th January, has the following :—

"The last printer of the defunct *Bande Mataram* newspaper was charged with sedition ever so long ago for the second time. The man fell seriously ill and for a long time it appeared doubtful whether he would recover. Meantime other serious developments had taken place. The paper was prosecuted under

the new law of incitement to murder and the press was confiscated. It ceased publication as a necessary consequence. The printer who was prosecuted for sedition months ago was recently brought forward to stand his trial. He is crippled for life. Nothing is to be gained by his conviction, as the paper itself was stopped and is not likely to be revived. The Government did not press the charge and after being warned the printer was discharged. This action of the Bengal Government is to be attributed to the reaction that has set in. Repression alone will not succeed; justice tempered with mercy will win over the people gradually, but the main thing is to go down to the root of the whole affair and modify the Partition. There is no longer any defending it, and to still regard it as a settled fact would be perverseness and not statesmanship."

58. The *Indian People* (Allahabad), of the 17th January, has an article complaining of an order issued in the Accountant General's office requiring the clerks of that office to work overtime and during holidays.

INDIAN PEOPLE, 17th January 1909.

Clerks of the Accountant General's office and their grievances.

59. The *Naiyar-i-Azam* (Moradabad), of the 19th January, notes with satisfaction the bicentenary of the Emperor Aurangzebe held recently at Ahmadnagar, and remarks that the Moslems should do justice to the memory of a great Emperor who tried his best to consolidate Musalman power in India, and who is therefore always vilified by intolerant Hindus.

NAIYAR-I-AZAM, 19th January 1909.

Bicentenary of Aurangzebe at Ahmadnagar.

60. The *Abhyudaya* (Allahabad), of the 22nd January, says that, although humanitarianism occupies a higher position than patriotism in the code of morality, still one cannot profess to love the whole world until he loves his own country. It is therefore necessary, the editor remarks, that Indians should protect their growing industries and manufactures from being paralysed by foreign competition. They have no legislative powers to levy prohibitive duties on foreign goods, as other countries have done from time to time to foster and protect their own industries and manufactures. They can protect their industries only through their voluntary self-sacrifices. They should pay higher prices for *swadeshi* goods for the present, and in course of time they will see their country grow prosperous and happy when their indigenous industries have secured a firm footing, holding their own ground against any foreign competition.

ABHYUDAYA, 22nd January 1909.

Patriotism and humanitarianism.

61. The *Oudh Akhbár* (Lucknow), of the 23rd January, says that the proposed partitioning of the Gorakhpur district is not at all calculated to benefit the people, for, besides being an unpopular measure, the whole machinery of administration will have to be overhauled and multiplied, thus entailing much unnecessary trouble and expense to the Government. It would be better if, instead of dividing the district into two, an Additional Joint Magistrate and a few Deputy Collectors were appointed to relieve the officials of the pressure of work.

OUDH AKHBAR, 23rd January 1909.

The proposed partitioning of the Gorakhpur district.

V.—Legislation.

Nil.

VI.—Railway.

62. The *Rohilkhand Gazette* (Bareilly), of the 16th January, makes the following suggestions for the consideration of the railway authorities:—

ROHILKHAND GAZETTE, 16th January 1909.

The Bareilly Junction Railway Station.

(1) That there ought to be a city station on the Oudh and Rohilkhand Railway line in Bareilly, as the junction station is situated at a great distance from the town.

(2) That a waiting room for Indian ladies should be provided at the Bareilly Junction Station.

(3) That better lighting arrangements be made, particularly for the overbridge leading to the servants' quarters.

(4) That in mixed trains the passenger carriages should be attached after the goods waggons, as being safer than in front of them.

(5) That the Bareilly City Station on the Rohilkhand and Kumaun Railway line should be provided with more lamps, and that there should be a room for the Assistant Station Master also.

VII.—Post Office.

ZUL QARNAIN, 14th January 1909.

A complaint against the Budaun Postal authorities.

63. The *Zul Qarnain* (Budaun), of the 14th January (received on the 18th instant), complains of the late delivery of letters and parcels addressed to the editor.

VIII.—Native Societies and Religious and Social matters.

AL NAJM, 14th January 1909.

Shiahs and Sunnis in Lucknow.

64. *Al Najm* (Lucknow), of the 14th January (received on the 18th January), notes with regret that the Government has departed from its time-honoured policy of religious neutrality in prohibiting the Sunnis of Lucknow from chanting poems in praise of the first three Caliphs during the Muharram, on the plea that it is hurtful to the feelings of the Shiahs. The editor quotes at length from the Queen's Proclamation of 1858 to show that the Government is pledged to a policy of non-interference, and points out that the praise of the Caliphs by the Sunnis does not fall in the category of *sati* of the Hindus or the *tabarra* of the Shiahs which have been put down by force by the Government. The Sunnis have as much respect for Husain as the Shiahs and mourn his sad death during the Muharram, but, in order to make the meetings of a more sacred character, they recite poems in the praise of all the Caliphs.

The praise of the founders of their faith by people professing it should not be obnoxius to others, and the Government would be clearly guilty of partiality if it were to lend its support to one party, and prevent the other from performing its religious duties.

The words *kafir* (infidel) and *jahannami* (destined to damnation) used in the *jhandas*, to which the Shiahs have taken exception, have not been used for them, but for the Sunnis who are not so strict in their religious observances.

In a subsequent note the editor exhorts the Sunnis not to exhibit the *tazias*, as it is an irreligious act and has no sanction in the *Koran* or in the traditions of the prophet, and as it is not practised in Arabia or Turkey or even in Persia where the Shiahs preponderate.

ZUL QARNAIN. 14th January 1909.

Shiahs and Sunnis in Lucknow.

65. Referring to the decision of the committee appointed to settle the differences between Shiahs and Sunnis, the *Zul Qarnain* (Budaun), of the 14th January (received on the 18th instant), regrets to note the necessity which compels the Government to interfere in religious matters, and hopes that the leaders of the two great communities will impress upon their ignorant countrymen that it is of no use defying the Government and attempting a breach of the peace.

RIYAZ-UL-AKHBAR, 16th January 1909.

Shiahs and Sunnis in Lucknow.

66. The *Riyáz-ul-Akhbár* (Lucknow), of the 16th January, expresses its satisfaction at the decision of the committee appointed to settle the differences between the Shiahs and Sunnis of Lucknow, and remarks that it would have been much better if the people concerned had themselves come to an amicable settlement of the questions, and had not shown to the world that they are divided among themselves.

RAHBAR, 14th January 1909.

Saiyid Ali Imam on the Hindu-Muhammadan problem.

67. Saiyid Ali Imam, says the *Rahbar* (Moradabad), of the 14th January (received on the 19th January), has, in his presidential address to the Moslem League, deprecated the fact that, even after having lived so long together Hindus should not allow inter-marriage and inter-dining with Muhammadans. This, coming as it does from a responsible Barrister, has compelled the editor to say something by way of justification. Hindus, as everybody knows, are a peculiarly conservative people. They do not allow inter-marriage and inter-dining among the members of their own various sects. How is it possible, then, for them to shake off their conservatism all in a moment, to the extent of dining with Muhammadans or entering into matrimonial alliances with them. Saiyid Ali Imam ought to have known how conservative their feelings on this subject are, and should not blame the Hindus because they are so constituted.

68. The *Rohilkhand Gazette* (Bareilly), of the 16th January, deplores the growing tendency among Muhammadans to carry on the work of national advancement on sectarian lines, and remarks that no true progress is possible unless the Muhammadans try to create a feeling of unity among themselves, leaving aside their sectarian and other petty differences.

ROHILKHAND GAZETTE, 16th January 1909.

Unity among Muhammadans.

69. *Al Bashir* (Etawah), of the 19th January, publishes a letter from one Moosa Chaudhri of mauza Kamhariya, district Mirzapur, in which the writer asks the editor to support the memorial submitted by the Muhammadans residing in the Family Domains of the Maharaja of Benares in connection with the prohibition of cow-killing on the occasion of the *Bakr-Id* festival. (Vide paragraph 59, Selections No. 52 of 1908.)

AL BASHIR, 19th January 1909.

Prohibition of cow-killing in the Family Domains of the Maharaja of Benares.

70. The following is an extract from the *Indian People* (Allahabad), of the 21st January, on social amenities between Indians and Europeans :—

INDIAN PEOPLE, 21st January 1909.

Social amenities between Indians and Europeans.

"The clouds have lifted, and the political horizon seems to be brightening. Indians and Europeans alike have understood that their destinies are indissolubly bound together, and that for weal and woe they must stand together or fall. Unfortunate political events in India, which we fervently believe are now matters of past history, have left their mark on social relations. But it is an ill wind that blows nobody any good; and underlying every circumstance, good or bad, we ought to see an immutable purpose ordained by high Providence. The reaction, we believe, has set in, and Indians and Europeans can now dispassionately think together how their joint destinies can be worked out. Mutual confidence should be the result of a calm survey of all the circumstances. Europeans need no longer think that even in arranging for social functions Indians are plotting for the subversion of the Empire, neither should Indians think that everything that any European does must be viewed with suspicion, as prompted by self-interest, and that justice between man and man can no longer be obtained. One of the ways in which the two communities can co-operate to a common end is that social meetings must be arranged by members of both communities, and that the higher officials in the district must view such arrangements for social functions with favour, and where possible, and not positively harmful, they must encourage such attempts by official and non-official recognition. The present is the season most opportune for social meeting."

IX.—Miscellaneous.

Nil.

ALLAHABAD :
The 23rd January 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Agra Magazine... ...	Agra	Priya Lál Saksena ...	500 copies.
2	Central Hindu College Magazine.	Benares	Board of Trustees, Central Hindu College, Benares.	11,000 „
3	Hindustán Review ...	Allahabad	Munshi Shádi Lál ...	1,500 „
4	Poet	Mirzapur	Bhagwan Dás	Very small.
5	Sons of India	Benares	G. S. Arundale	2,000 copies.
6	Theosophy in India ...	Benares	Theosophical Society, Benares	5,000 „
7	Virjánand Magazine ...	Partabgarh	S. S. Tug, M.A.	1,000 „
	Weekly.			
8	Allahabad Law Journal ...	Allahabad	Pandit Man Mohan Lál Nehru	1,000 copies.
	Twice a week.			
9	Advocate	Lucknow	Munshi Gangá Prasád Varmá	1,000 copies.
10	Citizen	Allahabad	M. Ghulam Muhammad ...	650 „
11	Indian People	Allahabad	M. Lal	700 „
	Daily.			
12	Hindosthán	Kálákánkar (Partabgarh) ...	Rája Rámpál Singh ...	200 copies.
	ROMAN.			
	Monthly.			
13	Sipáhi	Cawnpore	Sita Rám	300 copies.
	ANGLO-HINDI.			
	Monthly.			
14	Bhárat Bandhu ...	Benares	Adya Prasád Misra ...	225 copies.
	ANGLO-SANSKRIT.			
	Monthly.			
15	Prabudha Bhárat ...	Almora	Swámi Virjánand ...	1,500 copies.
	ANGLO-HINDI.			
	Weekly.			
16	Khichri Samáchár ...	Mirzapur	Madho Prasád	Very small.
	ANGLO-URDU.			
	Monthly.			
17	Aligarh Monthly ...	Aligarh	M. Muhammad Shafi, B.A. ...	323 copies.
	URDU.			
	Monthly.			
18	Al Hakam	Lucknow	Aghawali	600 copies.
19	Al Awarif	Lucknow	Mirza Ahmad Raza ...	600 „
20	Al Aziz	Agra	Abdul Aziz Khán... ...	500 „

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No.	Name.	Locality.	Name of publisher.	Circulation.
21	Al Islám	Allahabad	Hámid Husain, Shaikh ...	300 copies.
22	An Nadwah	Lucknow	Abdul Hai	550 „
23	Árya Bandhu	Meerut	Dr. Rám Chandra ...	575 „
24	Árya Patra	Bareilly	Pandit Púran Mal ...	1,900 „
25	Árya Samáchár ...	Cawnpore	Bábu Anand Sarúp ...	360 „
26	Asra-i-Jadid	Lucknow	Khwaja Munawar Ali ...	450 „
27	Educational Magazine ...	Ghazipur	Rám Saran Lal	25 „
28	Gurukul Samáchár ...	Budaun	Abbás Ali	500 „
29	Hamdard-i-Qaum ...	Meerut	Dalip Singh	500 „
30	Kanyá Saháyak ...	Meerut	Rám Dás	500 „
31	Khátún	Aligarh	Shaikh Abdulla, B.A. ...	500 „
32	Kshatriya	Bulandshahr	Chaudhri Bir Naráyan Singh	875 „
33	Pardah Nashin... ...	Agra	Abdul Aziz Khán... ...	1,100 „
34	Postal Magazine ...	Agra	Ditto	1,000 „
35	Satopkári	Bareilly	Bareilly Satopkári Sabhá ...	1,500 „
36	Vaishya Hitkári ...	Meerut	Vaishya Maha Sabhá ...	750 „
37	Yad-i-Bayzá	Sikandrabad (Bulandsbahr)...	Saiyid Muhammad Said ...	250 „
38	Zamána	Cawnpore	Dayá Narayan Nigam ...	1,000 „
39	Zamíndár-wa-Káshtkár ...	Bijnor...	Muhammad Khalíl-ur-Rahmán	300 „
40	Ziá-ul-Islám	Moradabad	Ashfáq Husain	524 „
	Twice a month.			
41	Akhbár-i-Imámia ...	Lucknow	Saiyid Kazim Husain ...	175 copies.
42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich) ...	Ali Bahadur	150 „
43	Muraqqa-i-Tasawwar ...	Fatehpur	Abdul Aziz	300 „
44	Násir-ul-Akhbár ...	Meerut	Ahmad Husain	300 „
	Weekly.			
45	Agra Akhbár	Agra	Khwája Siddiq Husain ...	250 copies.
46	Al Bashír	Etawah	Muhammad Bashir-ud-din ...	850 „
47	Aligarh Institute Gazette...	Aligarh	Muhammad Mumtáz-ud-din...	350 „
48	An Najm	Lucknow	Maulvi Abdus Shakúr ...	700 „
49	Kwáza-i-Khalq... ...	Benares	Guláb Chand	600 „
50	Cawnpore Gazette ...	Cawnpore	Har Nám Singh	500 „
51	Dabdaba-i-Sikandari ...	Rampur	Muhammad Fárúk Hasan ...	300 „
52	Fitnah	Gorakhpur	Hakím Abdul Karím Khán ...	1,000 „
53	Jadd-o-Jehad	Shahabad (Hardoi) ...	Shaikh Faiyáz Ali ...	275 „
54	Jádu	Jaunpur	Abdur Rahman Khán	Very small.
55	Kanauj Punch	Kanauj (Farrukhabad)	Abdur Rahim Khán	500 copies.
56	Káyasth Hitkári	Agra	Ahmad Husain	400 „

List of newspapers and periodicals—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
57	Mahá Vidyálya Samáchár...	Jawalapur (Haradwar) ...	Anwar Husain ...	650 copies.
58	Mashriq	Gorakhpur	Hakím Barham	1,000 „
59	Mufid-i-Ám	Agra	Qádir Ali Khán Súfi ...	250 „
60	Mukhbir-Álam	Moradabad	Qázi Abdul Ali	300 „
61	Musáfir	Agra	Pandit Bhoj Dat	1,000 „
62	Naiyar-i-Azam	Moradabad	Saiyid Ibn-i-Ali	350 „
63	Nizám-ul-Mulk ...	Moradabad	Qázi Fahim-ud-din ...	367 „
64	Oudh Punch	Lucknow	Muhammad Sádiq ...	300 „
65	Rafíq Punch	Moradabad	Mahmúd-ul-Hasan ...	450 „
66	Rahbar	Moradabad	Banwari Lál	400 „
67	Riyáz-i-Faiz	Pilibhit	Munshi Dál Chand ...	150 „
68	Rohilkhand Gazette ...	Bareilly	Shaikh Abdul Azíz ...	500 „
69	Sahífa	Bijnor	Maulvi Ahmad Hasan ...	300 „
70	Shahna-i-Hind... ...	Meerut	Ahmad Hasan Shaukat ...	200 „
71	Shams-ul-Nahar ...	Moradabad	Mohammad Ismail ...	200 „
72	Surma-i-Rozgár ...	Agra	Itrat Husain	184 „
73	Swarájya	Allahabad	Kapur Chand	1,000 „
74	Tafríh	Lucknow	Shaikh Ahmad Ali Kamil ...	1,000 „
75	Tohfa-i-Hind	Bijnor	Munshi Jiráj Singh ...	380 „
76	Union Gazette	Bareilly	Karam Iláhi	175 „
77	Zul Qarnain	Budaun	Faizul Hasan	350 „
	Twice a week.			
78	Hindustani	Lucknow	M. Ganga Prasád Varmá ...	1,600 copies.
79	Nasím-i-Agra	Agra	Bíreshwar Sányál ...	276 „
80	Riyáz-ul-Akhbár ...	Lucknow	Saiyid Riyáz Ahmad ...	300 „
	Daily.			
81	Oudh Akhbár	Lucknow	Bábu M. Jálpa Prasád ...	600 copies.
	ARABIC-URDU.			
	Monthly.			
82	Al Bayán	Lucknow	Maulvi Abdul Wali ...	150 copies.
	HINDI.			
	Monthly.			
83	Ánand Kádambini ...	Mirzapur	Pandit Badri Naráyan ...	Very small.
84	Bhárat Sudashá Pravartak...	Farrukhabad	Pandit Ganesh Prasád Sharma	300 copies.
85	Bráhman Samáchár ...	Parichhatgarh (Meerut) ...	Pandit Chhuttan Lál ...	400 „
86	Bráhman Sarvasva ...	Etawah	Pandit Bhímsen Sharma ...	800 „
87	Dayánand Patriká ...	Meerut	Pandit Mutsaddi Rám ...	150 „
88	Garhwáli	Dehra Dun	Pandit Girja Dutt ...	800 „
89	Jásús	Gahmar (Ghazipur) ...	Gopál Rám	320 „

List of newspapers and periodicals—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
90	Kalwár Mitra	Allahabad	Máta Prasád	300 copies.
91	Kányakubj Hitkári ...	Cawnpore	Manohar Prasád	1,200 „
92	Khatri Hitkári ...	Benares	Balmukund Varmá ...	500 „
93	Nágri Pracháral ...	Lucknow	Bábu Gopal Lál	100 „
94	Nigamágam Chandriká ...	Benares	Joti Sarup Varmá ...	3,750 „
95	Rasik Mitra	Cawnpore	Manohar Lál	550 „
96	Sanádhyopkárak ...	Agra	Pandit Ghan Syam ...	400 „
97	Sanátan Dharm Patáka ...	Moradabad	Pandit Rám Sarup ...	1,350 „
98	Saraswati	Allahabad	Bábu Chintámani Ghose ...	2,000 „
99	Sudha Ságar	Cawnpore	Pandit Sahdeo Prasád Vaidya	1,000 „
100	Swadesh Bándhava ...	Agra	Kunwar Hanumant Singh ...	1,000 „
101	Vánijya Sukhdáyak ...	Benares	Bábu Jagannáth Prasád Singh	1,000 „
102	Veda Prakásh	Meerut	Pandit Tulsi Rám ...	1,000 „
	Twice a month.			
103	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	155 copies.
104	Rájpút	Agra	Lalji Singh	1,700 „
105	Samrát	Kalakankar	B. B. Lal Ramésh Singh Ju Deo	400 „
106	Vyapári and Karígar ...	Benares	Bábu Thakur Prasád Khatri...	500 „
	Weekly.			
107	Abhyudaya	Allahabad	Sital Prasád Tiwari ...	1,700 copies.
108	Ánand	Lucknow	Pandit Shiva Náth ...	200 „
109	Árya Mitra	Agra	Hukam Singh	1,800 „
110	Bhárat Jíwan	Benares	Bábu Shri Kishan Varmá ...	1,550 „
111	Jain Gazette	Deoband (Saharanpur) ...	Pandit Shambhu Náth ...	1,500 „
112	Mohini	Kanauj (Farrukhabad) ...	Puttu Lál	175 „
113	Saddharm Pracháral ...	Bijnor...	Anant Rám Sharma.	
	Daily.			
114	Hindosthán	Kálákánkar (Partabgarh) ...	Rája Rámpál Singh ...	250 copies.
	HINDI-URDU.			
	Monthly.			
115	Baranwál Saháyak ...	Moradabad	Dwarka Prasád	500 copies.
116	Kashmír Darpan ...	Lucknow	Munshi Ajodhiya Prasád ...	300 „

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

The Reform Scheme.

1. The *Zamana* (Cawnpore), for December 1908 (received on the 27th January), referring to Lord Morley's Reform Scheme, remarks :— ZAMANA, December 1908.

"We shall discuss the scheme in a future issue. At present we feel it to be our duty to say that Lord Morley has entrusted Indians with extensive powers, and, if the members perform their duties fearlessly and with a feeling of responsibility, they shall do the people a real service. All representative men and papers of India have welcomed it, and the Viceroy and the Governor of Madras have declared that they are willing to put its principles into practice."

The Reform Scheme.

2. The *Shahna-i-Hind* (Meerut), of the 24th January, notes with regret the dissatisfaction of the Muhammadans with Lord Morley's scheme, and remarks that from what Mr. Gokhale has said in England regarding the granting of amnesty to political prisoners and the modification of the Partition of Bengal, it appears that the scheme has failed to satisfy the Moderate party also. SHAHNA-I-HIND, 24th January 1909.

The editor is of opinion that unless universal satisfaction is expressed with the scheme and the unrest subsides, the reform proposals will not be given a practical shape. In the end he refers to that portion of the Royal Message which deals with His Majesty's determination to eradicate sedition and anarchism from the country, and remarks that it is not in keeping with the high and exalted rank of the Emperor to indulge in such reflections, for the might of the British Government is too well known to require any mention of it from one who ought to be above such petty details.

The Reform Scheme.

3. The *Indian People* (Allahabad), of the 28th January, says that "Lord Morley's Reform Scheme is likely to prove a veritable bone of contention between the party of reform and the reactionary party in India and elsewhere. The thoughtful section of the Indian people has given the scheme a very warm reception. But another important section of the Indian people, a section very susceptible to wire-pulling, has given it a reception quite out of keeping with the importance of the scheme and forgetful of the many boons it is likely to confer. The Anglo-Indian press is not only lukewarm but some individual papers have been quite hostile to the scheme. And, if report be true, in the heart of free England itself there are persons who do not hesitate to spoil the whole affair by means of shady and questionable manœuvres. People who have eaten the salt of India, people who have fattened on the poor Indian taxpayer, some of them too are trying to handicap the Secretary of State for India. So far as Indian affairs are concerned, ignorance in certain matters might have impelled him to act in certain cases in a way not quite in accordance with the liberal principles he professes, but when he has been convinced that a certain course is the only proper one, it is certainly wrong for others to attempt to force him to take another course. The share that Lord Minto had in the recently-hatched Reform Scheme shows that he has the breadth and capacity of a statesman. But all the same the signs of the times are clear and a good deal of opposition will have to be faced. This will not be the first time that an Indian Viceroy will feel the weight of Jingo Imperialists thrown in the balance against him. Lord Ripon, among a few others, was made to bow to the mandate of the Anglo-Indian community. But the struggle this time is likely to be very keen and the sides are better matched. If the party of reaction gets the upper hand, if Lord Morley has to lower his colours, it will gladden the hearts on the one hand of those who profess the cult of the bomb and on the other of those who believe in the gospel of the big battalion. And the men whom Lord Morley wants to rally round his banner will, in the meantime, be watching the struggle with deep concern. About the result of the struggle there is still some shadow of doubt, but it should be the duty of the Secretary of State and the Viceroy to remove that doubt without delay." INDIAN PEOPLE, 28th January 1909.

In another note in the same issue, referring to the interests of minorities, the editor observes that "the present quarrel about class interests has been showing such a vigour that to attribute it to more than usually clever engineering behind it would be excusable. Unless we take it as an attempt to discredit Lord Morley's proposals we cannot explain why this question should rise at all. The pathetic portion of it is that it is taken for granted that it only remains for the "proposals" to be put into use at once—as if the fight is over and the prize only remains to be divided and distributed. We cannot certainly deny that every community has a right to look after its own interests. But it would be sad indeed if the selfish promptings of any community were to make it play into the hands of the enemies of all reforms. The minority, as we have said, has always received careful attention and the utmost consideration."

He questions there having been any favour shown to the majority which has been withheld from the minority, and remarks that the minority "must acknowledge that, if rights and privileges have been conceded to the people by those that have the power to bestow them, this has mainly been due to the efforts of this so-called majority. The Congress never furthered any class interests, and, we believe, never will. If Muhammadan interests are to be separately represented simply because Muhammadan loyalty is an asset of imperial value, to court non-Muhammadan discontent would not be politic either, and it would always be wise and safe to deal with strict impartiality with all classes of His Majesty's subjects."

ADVOCATE, 24th January 1909.

The *Pioneer* and the Reform Scheme.

4. The following is an extract from the *Advocate* (Lucknow), of the 24th January :—

"It is hard to please the confirmed opponents of educated Indians, we mean such as have made up their minds always to misread their thoughts and wrongly interpret their intentions. If educated Indians strongly criticise the Government, they are charged of harbouring seditious ideas; if they, on the other hand, are mild in their criticism then it is said there must be something behind this compromising attitude. If they criticise any action of the Government and repeat their criticism year after year, the Anglo-Indian press feels ruffled; if, on the other hand, they express satisfaction with any measure, a cry is forthwith raised that the Government must be in the wrong. The object is plain. It is to terrorize educated Indians and hamper them in their efforts to politically raise their status. If constant captious criticism of this nature creates resentment in them and they use strong language against their opponents, they are charged of not possessing the quality of self-restraint which is necessary for the success of self-government. Such is the attitude of the *Pioneer* and of people whose mouthpiece it is. In connection with the Reform Scheme the old tactics are being played. The Government is being incited against the educated party and an attempt is being made to set Hindus and Muhammadans against each other and create a conflagration of racial bitterness. It is unfortunate that some short-sighted Indians should play in the hands of such opponents of Indian progress like so many toys.

The *Pioneer* has come out with two leaders on the Madras session of the Congress within the course of one week. It has nothing to say by way of criticism on the resolution of the Congress on the speeches made thereat. It is lost in wonder why a sudden change should have come over the Congress, which, instead of hurling abuses and anathemas on the devoted heads of Lord Minto and Lord Morley, should have expressed satisfaction with the Reform Scheme, and why the Congress should have first foresaken its Extremist wing and then blessed the Reform Scheme. The *Pioneer* first attempts to prove that the leaders of Indian thought are always in the wrong and that the Government was right in inaugurating a coercive policy. Dr. Rash Behari Ghosh and Mr. G. K. Gokhale in opposing repressive legislation were either actuated by insincere motives, in that they, while aware that the country was honeycombed with secret societies, did not inform the Government of their existence, or they did not possess a representative character, being quite out of touch with popular feeling. The Government was, we are told, far better informed than these two representative Indians. No human institution and no person has ever claimed infallibility, but this proud distinction belongs only to the bureaucracy in India and its mouthpiece the *Pioneer*. Yes, the whole world may be liable to commit

mistakes, the leaders of Indian thought are either insincere or simpletons; but the bureaucrats in India and their representative, the *Pioneer*, are alone infallible and can never make any mistake about the real feelings of Indians. The *Pioneer* spent a week in search of the causes which led to conversion of the Congress. It cannot understand why the Congress should express satisfaction with the present scheme of reforms which is so little different from the one promulgated in 1907. Why, it is asked, should Lord Morley be praised when Lord Minto is the author of the scheme? Why should there be any enthusiasm at all over it? The *Pioneer* feels that this is the result of a deep-laid conspiracy. The Indians are following the tactics of Irish Nationalists. They have learnt how to concealt heir thoughts when it suits their purpose to deceive their opponents." We ask, can there be any more degrading and mean insinuation than the one contained in the suggestion that Mr. G. K. Gokhale and Mr. R. C. Dutt succeeded in duping Lord Morley? To say that Hindus will be able to get complete command of the whole representative system is pure fiction. Is it not trotted out with a view to incite Muhammadan opposition to the scheme and create racial bitterness? To tell Muhammadans that Hindus will have exclusive influence in the new Legislative Councils can have one meaning, and only one—that is to fan Muhammadan fanaticism and retard the success of the project of reforms, which is so dear to the heads of Government in England and India. The scheme may undergo changes, but, if once the fanaticism of Hindus or Muhammadans is excited, and one section is led to believe that its interests are deliberately sacrificed to meet an opposition which is being manufactured by unworthy tactics as mentioned above, it cannot but leave behind an apple of discord which will bode ill to the country. Some times the Government is accused of following the divide-and-rule policy by favouring one class of people against the other. It is not the action of individual officers which leads to such accusations, but irresponsible writings in Anglo-Indian journals like the *Pioneer*, which are considered the mouthpiece of the Government, that give colour to the popular belief in such accusations. The *Pioneer* cannot do greater disservice to the Government of India at the present moment than making baseless allegations like the one referred to above."

The *Pioneer* and the Reform Scheme.

5. The *Hindustani* (Lucknow), of the 25th January, reproduces the comments made by the editor of the *Advocate* (Lucknow), in the issue of the 24th January, on the observations made by the *Pioneer* on the Reform Scheme. HINDUSTANI, 25th January 1909.

Muhammadans and the Reform Scheme.

6. Discussing the provision made by Lord Morley's scheme of electoral colleges for the representation of minorities, to which serious exception has been taken by some prominent spokesmen of the Muhammadan community, the editor of the *Citizen* (Allahabad), in the issue of the 21st January, quotes from a contemporary the remark that "Lord Morley's scheme is based on the territorial principle qualified by a special regard for the Muhammadan minority, and is the most statesmanlike solution of the problem of minority representation in this country. Those who maintain that this principle is unsuited to this country cannot be aware of the profound influence that territorial divisions have exercised on Indian society. Large homogenous castes have been permanently split up by territorial divergences into subcastes holding little social intercourse with one another. The feeling against the Partition of Bengal is a good proof of the hold that the territorial principle has on the Indian mind, and that Lord Morley has been well advised in adhering to that principle. At the same time, Muhammadan claims have been fairly met by laying down that a proportion of the members of that community, commensurate with their ratio to population in the particular electoral division, should be ensured in the electoral college as well as in the candidates returned by it. But this does not apparently satisfy Muhammadan demands. They ask that their representation must be proportionate, not only to their numbers but also to what they call their 'political importance.' They ask that they should be provided with a totally distinct electorate of their own, electing only Muhammadans as members." As regards the first claim, the writer is of opinion that no responsible statesman will give encouragement to the idea that one section of His Majesty's Indian subjects is politically more important than the others. CITIZEN, 21st January 1909.

Muhammadan representation must be based on tests of numbers and educational and property qualifications just like the representation of other communities. With regard to the second claim of a distinctive communal electorate, he believes that there will be great practical difficulties in forming such electorates avoiding the unfairness, pointed out several months ago and referred to in Lord Morley's despatch of giving a double franchise to Muhammadans as such. He adds that it is essential to the success of the reforms that no community, even if it happen to be a large majority, should feel that it is called upon to co-operate in carrying out a scheme which is manifestly and unreasonably injurious to its self-respect, if not to its interests.

NAIYAR-I-AZAM, 26th January 1909.

Muhammadans and the Reform Scheme.

7. The *Naiyar-i-Azam* (Moradabad), of the 26th January, advises the Musalmans not to express any indignation at Lord Morley's Reform Scheme. What they should do, says the editor, is to make a respectful representation to the Government that the number of seats allotted to them should be proportionate to their political importance, and that they should be allowed to elect their own members.

ALIGARH INSTITUTE GAZETTE, 27th January 1909.

Muhammadans and the Reform Scheme.

8. The *Aligarh Institute Gazette*, of the 27th January, referring to the article in the *Times*, in which the writer takes objection to Lord Morley's Reform Scheme, on the ground that it does not recognize the political importance of the Musalmans in India, remarks that Lord Morley has never had the advantage of personal and direct contact with the people of India and for this reason, unlike Lord Minto, he holds it possible for a representative government to be successful in a country inhabited by races so different from one another in their traditions, mode of life and thoughts.

OUDH AKHBAR, 29th January 1909.

The Anglo-Indian press on the Reform Scheme.

9. The *Oudh Akhbár* (Lucknow), of the 29th January, referring to the objections of the *Pioneer* and other Anglo-Indian newspapers of the same way of thinking, to the appointment of an Indian to the Viceroy's Executive Council and to the creation of Provincial Executive Councils, remarks that it is always futile to stand in the way of progress, especially now when Lords Minto and Morley are honestly determined to grant reforms to Indians.

INDIAN PEOPLE, 24th January 1909.

The reconstituted Congress at Madras.

10. Under the heading "Wreckers and Breakers", the *Indian People* (Allahabad), of the 24th January, has the following :—

"Whatever hostile critics may say the reconstituted Congress at Madras is the resuscitation of the old Congress. The official recognition given to the movement may be sneered at, but it is not equally easy to explain away the cordial blessings of Mr. Hume and Sir William Wedderburn. The Congress was established for the express purpose of demanding extended rights from the Government, and not for superseding or ignoring the Government. Those who wish to do either, openly or secretly, had better leave the Congress alone. All the insulting insinuations made against Dr. Rash Behari Ghosh and others are prompted by the bitterness of a baffled opposition. The Government and the Moderates were alike the quarry of the new headhunters, but the Government is now at bay and the valiant hunters have discreetly retired. But the Moderates are fair game. However, the campaign of insidious abuse should have the effect of bringing the Moderates together and making them stronger than before. Whatever the new party may have in view all associated open work has been rendered impossible by the action of the authorities. At the Nagpur protest meeting it was declared that the forbidden Congress was 'loyal.' Many such assurances will have to be given before a second Congress is accepted as loyal or the need for its existence is conceded. To the first Congress it is no reproach to say that it is loyal, for it was never anything else, and if the authorities now recognize its importance it is so much to their credit."

NAIYAR-I-AZAM, 26th January 1909.

Dr. Rash Behari Ghosh's Speech at the Congress.

11. The editor of the *Naiyar-i-Azam* (Moradabad), in the issue of the 26th January, referring to the Madras Congress and Dr. Rash Behari Ghosh's presidential speech, remarks that, whatever the professions of the Moderates may be, their dealings are not straight forward and they should be watched more carefully than the Extremists, who have at least the redeeming grace of being frank and sincere. The fact

that '*Bande Mataram*' and other songs were sung at the Congress shows that it has not changed for the better. He takes up the speech of Dr. Ghosh bit by bit and goes on to prove that his attitude towards the Government does not materially differ from that held by the Extremists. The Moderates, he says, have disavowed the Extremists because the latter were not prepared to adopt their dissembling policy but put into practice what they believed. Referring to Dr. Ghosh's remarks on the *swadeshi* movement he says that it has not been championed by the Congress in order to develop the material resources of the country, but to ruin English manufacturers and thus compel the Government to annul the Partition of Bengal. Further on he characterizes Dr. Ghosh's condemnation of the anarchists as dishonest and meant to hoodwink the Government.

His Honour's policy of holding darbars in the United Provinces.

12. The *Mashriq* (Gorakhpur), of the 26th January, referring to His Honour's commendable policy of holding darbars at various important places in the province, remarks that this policy is sure to create a desire among the people to take interest in administrative affairs. Moreover, such darbars serve a very useful purpose, inasmuch as they can be utilized for explaining the policy and motives of the Government, which are often misrepresented by mischievous and irresponsible persons.

MASHRIQ, 26th January 1909.

The Darbar at Lucknow.

13. Referring to His Honour's speech at the Lucknow Darbar, in which he said that the Government has all along been anxious to preserve the landed gentry in the possession of their estates, and that two draft Bills were submitted to the Secretary of State through the Supreme Government in furtherance of this object, the editor of the *Indian People* (Allahabad), in the issue of the 28th January, remarks "that instead of passing bills to keep the estates intact and in the same family, efforts should be made to force their expectants and owners to be under compulsory training for a certain number of years, care being taken to give them a special grounding in the rudiments of estate management and the land laws. Cannot again a class of properly-educated men be created who will be amenable to the Court of Wards for their conduct and can take up management of estates? Young graduates taking special training in the land laws and zamindari accounts may be appointed with great profit."

INDIAN PEOPLE, 28th January 1909.

The Partition of Bengal.

14. The *Zamana* (Cawnpore), for December 1908 (received on the 27th January), urges upon Lord Morley the feasibility of annulling the Partition of Bengal, as His Lordship himself believes that it was a blunder and as it has been disavowed by Lord Curzon himself. Lord Ripon too has spoken against it and so have Mr. Gokhale and Sir P. Mehta. It is a patent fact, says the editor, that the prevailing discontent had its origin in the Partition, and it cannot be allayed till Bengal is once more united.

ZAMANA, December 1908.

Muhammadans and the Partition of Bengal.

15. The *Aligarh Institute Gazette*, of the 27th January, in view of the great danger attending the undoing or modification of the Partition of Bengal, urges upon the Muhammadans the necessity of raising a voice of protest in the British Parliament.

ALIGARH INSTITUTE GAZETTE, 27th January 1909.

Deportations in Bengal.

16. The *Zamana* (Cawnpore), for December 1908 (received on the 27th January), referring to the deportation of nine prominent Bengalis, remarks that these men were not guilty of dacoity or murder. Their only fault was that they preferred the service of their country to flattering the Government. The only noticeable thing about these deportations is that there seems to be no feeling in the country against them, as was witnessed last year, when Lala Lajpat Rai was deported. It may, perhaps, be due to the fact that the people do not wish to put any obstacles in the way of Lord Morley's reforms or that the Indians have lost their power of endurance.

ZAMANA, December 1908.

Causes of the poverty of India.

17. The *Anand* (Lucknow), of the 21st January (received on the 25th idem), discussing the alleged growing poverty of India, attributes it to the inability of its inhabitants

ANAND, 21st January 1909.

to adapt themselves to the altered circumstances of the present age, to the abnormal increase in its population with no outlet for its surplus, to the policy of free trade, to the extinction of indigenous arts and industries, to the excessive burden of land revenue and to the employment of so many Europeans in the higher posts in the public service. The editor remarks that, if steps were taken to remove these causes India could be made rich and prosperous, but in view of the present social and political condition of the country he has little hope that anything will be done in this direction.

ADVOCATE, 24th January 1909.

Appointment of an Indian member in the Viceroy's Executive Council.

18. The following is from the *Advocate* (Lucknow), of the 24th January :—

"There has naturally arisen a hue and cry, on the part of those in service and their friends, against the decision—and not merely a proposal as the rest of the scheme appears to be—of Lord Morley to appoint an Indian to the Viceregal Executive Council, so that participation of a representative of the country in the day-to-day administration may be assured. Civilians and their supporters fight for vested interests; our Muhammadan neighbours are not satisfied unless the post be given to a co-religionist of theirs either singly or along with a Hindu. Because hitherto generally all the posts, except that of the Legal Member, were the monopoly of the Civil Service is no reason why they should continue to be so, more because the Parliament did not mean it. Of the six members besides the Viceroy, three must, according to the statute, have served the Crown in India for at least ten years. The appointment of Sir Fleetwood Wilson as Finance Minister last year and of Major Gordon as Public Works Member temporarily by Lord Curzon were surely encroachments upon the close preserves of the Civil Service. There is no reason why members should not be recruited from the ranks of law, education, commerce and industry in India and England for the better government of the land. And the pay is sufficiently high to attract the best intellect from both countries."

ADVOCATE, 24th January 1909.

Military precautions in India.

19. Under the heading "Overdoing It", the *Advocate* (Lucknow), of the 24th January, publishes the following :—

"There is no harm in being prepared for every emergency on the principle to be forewarned is to be forearmed. But there is also such a thing as overdoing it, which makes the doer of it ridiculous in the eyes of the public. A telegram from Quetta appears in certain Calcutta papers, to state that special inquiries are being made by Government Military headquarters to ascertain the actual number of Europeans throughout India capable of bearing arms in case of sudden emergency, and that returns have been called for from each centre showing the number of Europeans that are not at present enrolled as volunteers. It is believed that General Officers Commanding have been specially urged to impress upon all such European non-volunteers the necessity for their immediate enrolment and military training against unforeseen contingencies. Almost at the close of 1908 inquiries were addressed to the heads of certain offices in these provinces to ascertain the number of revolvers and other firearms possessed by European and Eurasian employés. The inquiry, if true, exhibits a piece of wariness that does no credit to the authorities ordering it."

HINDUSTANI, 25th January 1909.

Muhammadans and the New Year's Honours.

20. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 25th January, holds to ridicule an article in *Al Bashir* (Etawah), complaining that the claims of the Musalmans for decorations are ignored. (Vide Selections No. 4, paragraph 21.) He says that it is very foolish on the part of Musalmans to hanker after empty honours, when the Hindus are spurning judgeships and other important posts.

The editor of the *Hindustani*, in a note on the letter, says that the multiplicity of Hindu titles is due to the fact that there are different titles for different provinces. It would be a good day indeed, says he, when this custom of conferring titles will become obsolete, so that people will not have to pass anxious and sleepless nights on the 31st December and the 22nd June.

21. Referring to various endowments of large sums of money and of landed properties by the Hindus for educational purposes, the *Aligarh Institute Gazette*, of the 27th January, remarks that the condition of Indian Musalmans is much to be deplored, for, apart from creating new institutions, they have failed to discharge their obligations to the Muhammadan Anglo-Oriental College, the only institution which can be called national in the true sense of the word.

Public spirit among Muhammadans.

ALIGARH INSTITUTE GAZETTE, 27th January 1909.

The editor is of opinion that this want of public spirit among Muhammadans is due to the fact that they have not received any national education worth the name. He therefore suggests that a band of national workers should be formed to go abroad to induce well-to-do Muhammadans in different parts of the country to send their children for education to the college, for it is in the atmosphere of a national institution alone that students can imbibe patriotic ideas so necessary for the national welfare.

22. The *Advocate* (Lucknow), of the 28th January, publishes the following :—

The Transvaal Problem.

ADVOCATE, 28th January 1909.

"The *Pioneer's* own correspondent wired from London on Saturday thus :—'The Chairman of the Indian Association of the Transvaal has announced the closing of his establishment owing to the Government's determination to ruin unregistered Indian merchants. The Chamber of Commerce has warned Asiatics not to adopt such a course, but several other Indians have telegraphed to exporting houses to discontinue the forwarding of goods.' Can any Indian read this sad news without a sinking in his heart? What does it mean but the practical extermination of the Indian community resident in the Transvaal, not by military raids upon their offices and homes, looting their property, dispersing them on all sides and bayonetting the rest, these are too barbarous methods for the early years of the twentieth century—but with the help of the fine art of legislative subtlety, under the plea of strengthening the bonds between the colonies and the mother country? How slowly but steadily the old ideal of liberty and equality under the British Flag has now been almost completely exchanged for one which recognizes, under the cover of fine phrases and jingling verses, the more ancient distinction of races and perpetuation of the same? There are many Indians who by education and mode of living are not a whit less qualified than the best colonist in the Transvaal to discharge all the responsibilities and enjoy all the privileges of citizenship in that land. But no, they are not to do either because they are Indians, no matter if qualified in the highest degree. That is the long and short of the whole situation."

23. The editor of the *Oudh Akhbár* (Lucknow), in the issue of the 28th January, referring to the three classes of political offenders in India, namely anarchists, violent speakers, and violent writers, remarks that anarchists should in no way be tolerated, for they are the enemies, not only of the British Government, but of humanity at large. But as regards violent speakers and writers he urges that they should now be restored to liberty if they promise to lead a peaceful life in future. Such a general act of amnesty, combined with Lord Morley's reform proposals, would pacify the whole of India and make it loyal to the Throne in future.

Political offenders.

OUDH AKHBAR, 28th January 1909.

24. The *Indian People* (Allahabad), of the 28th January, has the following :—

The Alipore conspiracy case.

INDIAN PEOPLE, 28th January 1909.

"Public interest in this case has faded almost to the vanishing point. In the Sessions Court the seventieth day of the trial has been reached, but the prosecution has not yet closed its case. It is impossible to form any idea of what the defence will be, or how many witnesses will be called for the prisoners. As regards expenditure a large fortune must have been paid to Mr. Norton alone, to say nothing of the immense amount spent on detectives and secret police. From the arrests to the end of the case it will take over a year, as nine months are already gone and the case will only be finished in the High Court. It is now becoming evident that the importance of the anarchist movement was greatly exaggerated. Beyond the fact that a new form of crime has appeared in India there is nothing to show that terrorism has taken deep root or has wide ramifications in the country. Attempts at outrages have nearly died out and

the excitement in the country has abated. Leaving the present case to take its course we may not unreasonably hope that anarchism and conspiracy will soon die out from India."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

CITIZEN, 24th January 1909.

The case against Mr. Clarke, late District Magistrate of Mymensingh.

25. Referring to the remarks in the *Pioneer* on the result of Mr. Clarke's appeal to the Calcutta High Court, the editor of the *Citizen* (Allahabad), in the issue of the 24th January, says :—

"The *Pioneer* in its zeal to support an English official as against an Indian, evidently forgets that the seemingly old-fashioned section of the Criminal Procedure Code was conceived in the interests of the public and intended to safeguard them against the whims of a magistrate. The *Pioneer* fails to realize the immense protective value of the section simply because in practical operation it has not much chance of affecting it and the community to which it belongs. The Penal Code and the Criminal Procedure Code are not in practical operation as generally they are in theory. Certain sections apply only to certain classes. The sedition sections, for instance, do not touch the Anglo-Indian community even in their worst sins—this explains much of the misdirected criticism of the Anglo-Indian press."

INDIAN PEOPLE, 24th January 1909.

Newspaper prosecutions.

26. Referring to the confiscation of the *Classic Press* at Calcutta, which printed the issue of the *Sandhya* newspaper alleged to have contained an incitement to murder, the conviction of Professor Vijapurkar in the *Vishwavritta* sedition case of Kolhapur, and the confirmation of the sentence and conviction of the editor of the *Swarajya* by the *Bombay High Court, the *Indian People* (Allahabad), of the 24th January, remarks :—

"As we have more than once observed the most remarkable feature of all such cases is the certainty with which a conviction follows a prosecution. There are no uncertainties of the law when there is a State prosecution for sedition. Many Crown prosecutions on other charges fail, but never on a charge of sedition. The interpretation put by counsel for the prosecution is invariably accepted by the magistrate or the judge and nothing avails the defence. In this respect State trials afford a striking contrast to ordinary criminal trials, though the Crown is the complainant in every case."

INDIAN PEOPLE, 28th January 1909.

Separation of Executive and Judicial functions.

27. Commenting on the opinion expressed by the Bengal Chamber of Commerce upon the proposed separation of Judicial and Executive functions, the editor of the *Indian People* (Allahabad), in the issue of the 28th January, remarks that Lord Morley has spoken in no uncertain terms, and Anglo-India must now to a certain extent give up its cant about prestige. The recommendation of the Chamber is that action had better be postponed for the present, but as a matter of general principle the Chamber consider that Executive and Judicial functions should not be united in one man.

He maintains that in the long run this recommendation will damage the interests which the Chamber represents.

In conclusion the editor hopes that the ensuing Provincial Conference will again take this matter up, and not only support the Resolution of the Congress on this subject, but insist that some districts in these provinces be at once chosen for the experiment, as, even if the Chamber's objection has any force with reference to the case of Bengal, there can be no similar reason for withholding the reform in these provinces.

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*N.B.—Not Allahabad ?

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

ANAND, 21st January 1909.

Sanitation in Lucknow.

28. A correspondent writing in the *Anand* (Lucknow), of the 21st January (received on the 25th idem), complains of the insanitary condition of the older parts of the city of Lucknow, and says that the Chauk and the adjoining *muhallas* are so much neglected by the municipality that mud has so far collected in several of the paved lanes as to render them like unmetalled roads, thus causing serious inconvenience to the traffic, particularly in the rains. He also complains that several of the streets in the same quarters are not lighted at all, and expresses the hope that the new chairman will pay greater attention to the improvement of the Indian quarter of the town.

AWAZA-I-KHALQ, 24th January 1909.

Municipal appointments.

29. The *Awaza-i-Khalq* (Benares), of the 24th January, suggests the advisability of creating a provincial graded system in the higher appointments of the United Provinces municipalities, the salary of the posts to be determined by the income, importance and the nature of work performed by officials holding them in each of the municipalities; and that, on a vacancy occurring in any of the municipalities, it should be filled up by the promotion and transfer of the next senior man on the provincial list. The editor remarks that this will facilitate the promotion of municipal employés and will make a better class of men available for service in municipalities.

INDIAN PEOPLE, 24th January 1909.
ADVOCATE, 24th January 1909.

The Benares Poll tax.

30. Both the *Indian People* (Allahabad), and the *Advocate* (Lucknow), of the 24th January, publish the following letter from one G. N. Sharma:—

"Please see G. O No. 4439/X—538D., dated the 23rd December 1908 (Municipal Department), published in Part III of the Government Gazette, dated the 26th December 1908, authorizing the Benares Municipality to levy a visitors' tax of one anna on each person, &c., &c., with effect from the *1st January 1909*. But I do not understand under what authority this tax was realized by the Oudh and Rohilkhand Railway prior to this date. I had on more than one occasion to pay one anna in addition to railway fare while returning to Benares in October, November and December last. I think it was illegal for the Benares Municipality to levy this tax without specific orders from the Government. Since a good round sum has thus been realized I would suggest that either (1) a show room of Benares industries be opened in or very near Chauk for people visiting Benares, or (2) some other charitable institution affecting the pilgrims be started from this amount."

ADVOCATE, 24th January 1909.

Municipal taxation.

31. G. C. Srivastava, proprietor and editor of the *Awaza-i-Khalq* (Benares), writes to the *Advocate* (Lucknow), of the 24th January, to point out that the annual revenue the Government draws from Excise in these provinces is nearly equal to the amount realized from Octroi. Rightly speaking, he says, that sum ought to come to our pockets, i.e. to the municipal purse. He thinks that if the Government remitted the whole of the revenue, Indians would have but little to collect from ryots to make up the deficit, and that this could be easily made up by a terminal tax. He hopes that the octroi committee will have this suggestion brought to their notice and embody it in their suggestion to Government.

INDIAN PEOPLE, 24th January 1909.

The Allahabad Municipality.

32. The *Indian People* (Allahabad), of the 24th January, discusses in several short notes the local municipality's management of the conservancy and sanitation of the "native" quarter of the town, and the indifference of the Board to several crying defects in its arrangements. By way of illustration the editor calls attention to the following abuses:—The fouling of the barrow pits on either side of the Oudh and Rohilkhand Railway line and of the fields to the east of Government House; the inadequacy of the arrangements for the removal of the rubbish

and sweepings from the dustbins; and the continued existence of a filthy drain in front of the Kotha Parcha slaughter house.

INDIAN PEOPLE, 24th January 1909.

The extension of Allahabad.

33. A correspondent writing to the *Indian People* (Allahabad), of the 24th January, expresses regret that the report of the committee appointed to consider the question of the extension of Allahabad has not yet reached His Honour the Lieutenant Governor. He asks Mr. Brownrigg. the President of the committee, to consider the house problem in Allahabad as one of very great importance and to expedite the submission of the report, because there are other preliminary matters that will have to be settled before land can be made available for building purposes, and that their settlement is bound to take some time.

He appeals to His Honour to give his attention to this matter.

INDIAN PEOPLE, 24th January 1909.

The Drainage of the Allahabad Fort.

34. The *Indian People* (Allahabad), of the 24th January, says that "it is very gratifying to find that action has at last been taken and the drain has been diverted from the Ganges to the Jumna by order of His Honour the Lieutenant Governor. In the official statement it is observed:—'The Lieutenant Governor was unable to admit that the drain as it then existed was the serious nuisance it was alleged to be.' That was not the only complaint. It was a matter of sentiment and a notion of sanctity. Since the cause of complaint has been removed we need not go again into the merits of the question. Sir John Hewett has earned the gratitude of the entire Hindu community by his action, particularly during the *Magh Mela*."

ADVOCATE, 28th January 1909.

The Drainage of the Allahabad Fort.

35. Referring to the official *communique* about the Allahabad Fort drainage, the *Advocate* (Lucknow), of the 28th January, says "the heartfelt thanks of the Hindu public, and specially of pilgrims, are due to Sir John Hewett for removing this nuisance which was a menace to their health and which not a little was responsible for the outbreak of epidemic diseases. The visitors to the *Sangam* will be thankful for this improvement, who no more have to bathe in water mixed up much with sewage as they at times had to do."

(e)—Education.

ZAMANA, December 1908.

English education.

36. The *Zamana* (Cawnpore), for December 1908 (received on the 27th January), contains a criticism of an article on English education, which appeared in the July issue of the paper. (Vide paragraph 46, Selections No. 35 of 1908.) The critic holds to ridicule the theory put forward by the original writer that the religious, social, political and intellectual advancement of India during the last century has been due to the study of English literature, and that the system of education adopted by the Government has been productive of good and beneficial results. He maintains that, instead of accelerating the intellectual development of the country, the study of sciences through the medium of English has led to the stunting of the Indian intellect, as no great poet or writer has risen in the country whose works will be read after a lapse of time. Besides this, the study of the vernaculars has been sadly neglected, and all that has been acquired is a smattering of English. The physique of English educated persons is not satisfactory. They are all thin, lean, haggard-looking and emaciated and incapable of the slightest exertion.

As to the political advancement, the writer says that it is very foolish on the part of educated men to say that they were taught the A B C of political liberty by the English. Were their own ancestors barbarians and brutes? These misapprehensions are all due to the ignorance of Indian history or to the knowledge which has been derived from the historical manual of Lethbridge. The fact is, he says, that patriotic feeling is nearly extinct in these days, and a study of history will show that the ancient Indians were brave, patriotic and god-fearing.

Patriotism at the present day in India simply means contributing an inflammatory article to a newspaper or delivering a thundering oration from the Congress platform. Patriots are not made of such vile stuff. Self-sacrifice is

the essence of patriotism and no one who has not suffered can be called a patriot. All educated persons aspire either to become Government servants or lawyers. Both of these classes hamper the progress of the country and are opposed to popular aspirations. The lawyers drag the people to the law-courts and deprivet hem of their hard-earned money, and thus degrade them socially. The educated classes imitate the dress and fashions of the English, and think that they belong to a higher order of creation than their countrymen, proofs of which can be seen every day on railways. They maintain that they have succeeded in launching the Congress, but what has that august body done. Its founder, Mr. Hume, was an Englishman, and its proceedings are carried on in English. Is English their mother tongue? It has been formed on entirely wrong principles, and it can never foster public spirit and patriotism in the people of India, much less succeed in reaching the desired end.

Passing on to the recent religious developments in the country, he says that the *Arya Samaj* was founded by a man of the old culture, Pandit Dayanand Saraswati, and its strength lies in the *Vedas* and *Shastras*, and not in the teachings of Milton, Macaulay and Shakespeare.

"The Government system of education has been instrumental in starving our literature, in stunting the growth of our language and in discouraging the study of our national history. It has produced a class of men who are devoted to the English language, English dress and English education and who decline to associate with the common people. It has thus sown the seeds of disunion in the country. They were the persons who convicted B. C. Pal, Tilak and Dina Nath, and who, when Lala Lajpat Rai and Ajit Singh were deported, held loyalty meetings, swayed by a strong and irrepressible feeling of patriotism. Certainly the Government system of education is the remedy of all our evils!"

ZAMAAN, December 1908.

Centralization of legal studies in Bengal.

37. The *Zamana* (Cawnpore), for December 1908 (received on the 27th January), referring to the strong opposition offered to the centralization of legal studies in Bengal, remarks that the University has every right to improve the teaching of law, but it should not make it so costly as to place it beyond the reach of a man of moderate means.

HINDUSTAN REVIEW, January 1909.

A criticism of Indian Higher Education.

38. A criticism on Indian Higher Education appears in the *Hindustan Review* (Allahabad), for January, from the pen of the Revd. (Professor) C. F. Andrews, M.A. The essayist begins by pointing out that Government education is characterized by the employment of English as the medium of study and the absence of all direct religious teaching. The spread of English, he notes, has been one of the most remarkable factors making for national unity in modern India. It has moulded and fashioned the educated classes of different provinces and different religions into a compact body with common conceptions and common ideals and in the main a common programme of reform. But at one time there was great danger that this very factor of English education might denationalize rather than nationalize and destroy unity rather than create it. The mind of India has been in danger of starving for want of its own proper and peculiar food. Knowledge of the West has too often been purchased at the cost of ignorance of the East. Vernaculars have remained undeveloped, and ancient literature has remained unexplored while English has been imperfectly mastered. The attempt to think in a foreign language has stunted originality and frequently the struggle to obtain fluency in English has taken the place of acquirement of higher education.

The essayist then goes on to discuss the views put forward by some of the chief writers on the Indian problems of the day, and concludes by giving his own ideas as to the methods that should be adopted in educational matters. In the first place he thinks English should remain in force but the vernacular should receive more attention than it has done in the past. English literature should be taught but not to the neglect of the best Indian literature. But above all every effort should be made to avoid anglicizing Indian customs and ideals. Religious, neutrality should continue and political and national aspirations should be encouraged, not with a view to the sectional supremacy of any particular community, but with a view to fostering a truly Indian national life to include all.

ADVOCATE, 24th January 1909.

A Scheme of Commercial Education.

39. Referring to the lectures delivered by Professor Lees-Smith of the London School of Economics in Bombay, the editor of the *Advocate* (Lucknow), in the issue of the 24th January, remarks that the imperative need of a practical as well as liberal course of commercial education is admitted on all hands. It is not a large measure of enthusiasm that is wanting but real and reliable information in order to lead to a successful issue. The Provincial Governments are certainly moving in the matter of supplying industrial and technical education. This should lead to the manufacture of all articles of general use. But all articles that are required for common use should not be manufactured in the country; a good number must be imported. In commercial matters Government and the merchant princes of the country have many opportunities of meeting and discussing the welfare of the country, and in all their intercourse should adopt a give-and-take policy.

The editor then goes on to discuss the proposals put forward by Professor Lees-Smith for the foundation of a school of Commerce in India, and cordially agrees with all he suggests. The equipment needed for such an institution is neither elaborate nor costly. No new buildings are required as the school in its initial stages would have few students and they could meet in one of the rooms of some public building. But to provide assistant lecturers six scholarships of Rs. 3,000 a year each should be provided at once, to enable selected men to go to England and study commercial education in all its branches, in order that they may be able to take up their appointments when a commercial school is opened in this country.

(f)—Agriculture and questions affecting the land.

MASHRIQ, 26th January 1909.

Suggested prohibition of the export of grain owing to the failure of *rabi* crop.

40. A correspondent of the *Mashriq* (Gorakhpur), of the 26th January, referring to the failure of the *rabi* crop, urges upon the Government the necessity of stopping the export of grain from the country.

OUDH AKHBAR, 27th January 1909.

High Prices of foodstuffs.

41. The *Oudh Akhbár* (Lucknow), of the 27th January, notes with satisfaction that the Government has promised to appoint a committee to inquire into the prevailing high prices. The editor suggests that the Government should make primary education compulsory and make better arrangements for the imparting of technical education, so that the means of earning their livelihood may be more extended for the people.

(g)—General.

CITIZEN, 21st January 1909.

The Titagarh riots.

42. Referring to the account of the Titagarh disturbances published by certain Anglo-Indian papers, the *Citizen* (Allahabad), of the 21st January, remarks "Much capital is made out of such disturbances by Anglo-Indian papers, whose fatal tendency to treat now one class then another with special favour, and set class against class, does not as yet fail to meet with a response from the communities. The result of the well-known story of Sir Bampfylde Fuller's favourite wife was seen in the Jamalpore riot cases. Such course of policy is pernicious both to the rulers and the ruled, and the sooner matters are corrected the better would it be for both."

ROHILKHAND GAZETTE, 24th January 1909.

The Titagarh riots.

43. The *Rohilkhand Gazette* (Bareilly), of the 24th January, referring to the Titagarh riots, remarks that the Bengalis have by their intolerance shown that they are incapable of coalescing with the other communities in the development of national feeling in India. In their blind respect for a mere animal, like a cow, they have not hesitated from shedding the blood of human beings whom they profess to call brethren. The Bengalis are not patriots but cow-worshippers. If such a state of things continue it will be foolish to dream of unity in India.

In a subsequent note the editor pays a warm tribute to the Calcutta Musalmans for their commendable sobriety and presence of mind during the crisis, and says that if the Hindus had been treated in that way, the whole country would have been ablaze with agitation.

44. The *Zamana* (Cawnpore), for December 1908 (received on the 27th January), contains an appreciation of Fazl-ul-Hassan Hasrat Mohani, late editor of the *Urdu-i-Mualla* (Aligarh), by an anonymous writer. He gives a detailed account of Mohani's college career, his literary activities and his impetuosity which finally led to his expulsion from the college. Mohani, he says, was always strongly attracted by any thing strange and out-of-the-way. This led him into many scrapes while at college, and was the cause of his joining the Congress which is shunned by the majority of Musalmans. When Mr. Tilak began to preach the gospel of Extremism, Mohani could not fail to be fascinated by its glamour. He joined the advanced party with his usual ardour and fell a martyr to his uncontrollable impetuosity.

ZAMANA, December 1908.

Fazl-ul-Hassan Hasrat Mohani, late editor of the *Urdu-i-Mualla*.

In conclusion the writer says:—

"There are very few persons who do not sympathize with this talented, conscientious and patriotic man in his distress. While he was free, he was free in every way. Even now in prison his mind and soul are as free (as they were). His sentence of two years' and a half rigorous imprisonment has been reduced by a year. Even this is too much, but God tempers the wind to the shorn lamb."

45. The *Zamana* (Cawnpore), for December 1908 (received on the 27th January), contains an article headed "All Men Are Equal", in which the writer tries to prove that unless a man treats others considerately and on a footing of equality he can never expect to be treated with respect by others. He appeals to the higher castes of India to treat men of the lower castes in a more humane and considerate manner, if they want to be treated on a footing of equality by Englishmen, or desire to be associated with them in the Government of the country.

ZAMANA, December 1908.

Relations between different classes in India.

46. The *Rahbar* (Moradabad), of the 21st January (received on the 25th January), referring to a cart's having been impressed in a certain district in the Punjab, which subsequently led to serious rioting, remarks that such incidents are due to the callousness of the superior officers of Government, who pay no attention to the sufferings of the people when arranging for their own convenience. It is true, the editor remarks, that the people suffer a great deal in this respect at the hands of their own countrymen, but if superior officers were to discountenance *begar* no petty official would dare to ill-treat people when arranging for transport.

RAHBAR, 21st January 1909.

The *begar* system.

The *Zul Qarnain* (Budaun), of the 21st January (received on the 23rd January), makes a similar complaint and says that in many cases carts, &c., are taken away from their owners and never returned at all, and that *tahsil chaprasis* fell trees belonging to zamindars without their permission.

ZUL QARNAIN, 21st January 1909.

47. Referring to a note that appeared in a recent issue of the *Patrika* regarding a vacancy in a certain Secretariat, for which only Europeans or Eurasians were to apply, the editor of the *Citizen* (Allahabad), in the issue of the 24th January, remarks that this is not an exceptional case of unjust favouritism, it is merely one of many such cases that do not attract the attention of the public. Favouritism, became pronounced in the time of Lord Curzon. His Lordship was the friend and patron of unworthy Eurasian and Anglo-Indian vagabonds. Circulars were issued ordaining that certain posts were to be kept for persons of these classes. But some of these circulars were detected and discussed publicly and then Government became ashamed of its partiality and the evil stopped. Why, the editor asks, should Government favour one community at the expense of another? Why should lucrative posts be reserved for Europeans and Eurasians only? If Eurasians and Europeans are not able to compete with Indians on equal terms, Government, in the interests of the public service, should not give them any preference in the matter of State appointments. Such undue favouritism is not conducive to allaying any discontent there is in the country. When Muhammadans approach Government for special favours for their community, they are turned away with the answer that they are not well enough educated for special boons. What must be their feelings when they see their intellectual inferiors of another race singled out for special distinction?

CITIZEN, 24th January 1909.

Secretariat appointments.

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ADVOCATE, 24th January 1909.

Grievances of clerks in fourth class districts.

48. A correspondent, who signs himself "Finis", writes to the *Advocate* (Lucknow), of the 24th January, to protest against Correction Slip No. 32—1—IX, recently issued by the Board :—

"According to the correction slip in question", he writes :—"District Officers are empowered to make local arrangements for all vacancies except a vacancy in the post of General Superintendent, Treasury head clerk and Revenue head clerk, arrangements for which posts are to be made by the Commissioner of the division having due regard to the claims of officials of all the districts within his division. As the fourth class districts have no post carrying a salary above Rs. 60, an official on Rs. 60 in the fourth class district has no chance of promotion, except when a vacancy in the post of a Treasury head clerk occurs, but then also he cannot secure it as there are seniors in the grade holding posts of Rs. 70 in the first and second class districts who can fairly assert their seniority and beyond any doubt they will be given preference. The vacancy of the Rs. 70 post having occurred in this connection is not unfortunately to be filled by the Commissioner and consequently the District Officer of a first or second class district will fill in the vacancies locally from the officials of his district. The poor man on Rs. 60 in the fourth class district has no chance of promotion at all and this has thrown a just dejection in the minds of the fourth class district officials. This is not all. Chances of promotion of other officials in fourth class districts have also been much minimized. There are only two posts of Rs. 60 in a fourth class district. Unless these officials make room by their death or retirement, as there is no chance of their promotion otherwise, the juniors in such districts cannot get a lift. Consequently the hardship on these officials is real and should be removed at once not to let the work suffer. Therefore it is requested that the old system of Divisional and graded arrangement should be revived."

MASHRIQ, 26th January 1909.

Subordinate executive and judicial officers in the Basti and Gorakhpur districts.

49. A correspondent of the *Mashriq* (Gorakhpur), writing in the issue of the 26th January, complains of the ill-treatment to which litigants and their pleaders are subjected by the subordinate executive and judicial officers in the Basti and Gorakhpur districts.

V.—Legislation.

ZAMANA, December 1908.

The Criminal Amendment Act.

50. The editor of the *Zamana* (Cawnpore), writing in the issue for December 1908 (received on the 27th January), makes the following remarks on Sir Harvey Adamson's speech in the Council on the Criminal Amendment Act :—

"He has the right to speak and has a stentorian voice. Every one shall have to hear him, whether he likes it or not. The idea has been for a long time abroad in the country and now it has been confirmed that all societies which are formed to infuse a spirit of nationality into the people of India, or to make them healthier or of better morals, are somehow or other looked on askance by the Government. We are a fallen race, we have no right to make our muscles and sinews stronger, or to walk with lifted heads or swollen chests, for, if we do so, we may do something which may not befit our fallen condition. This is the crime of which the *Samitis* are guilty and for which they are being ruthlessly suppressed. The riots at Mymensingh and Comilla had clearly brought home to the Bengalis that they were the sole protectors of their property and the honour of their women, as the police played the part of mere spectators during those perilous times. The *Samitis* came into being at this period. The Bengalis never intended to turn into desperadoes in order to loot and ruin their fellow-countrymen. It may be true that some unprincipled men may have found admission into these societies. They ought to have been arrested and the *Samitis* left unmolested. All sorts of *badmashes* and dacoits congregate in liquor-houses, but does the Government take any steps to exterminate these houses of ill-fame?"

Referring to the special bench of judges which has been formed to try sedition cases, the editor takes exception to the provision that neither the accused himself nor his counsel will be allowed to cross-examine any witness put forward by the prosecution. He says that this is calculatad to defeat the ends of justice, and that the police will have every one at their mercy.

"The Government is sufficiently aware of the misdeeds of the police, and is still extending their authority. If it does not proceed cautiously, the political aspect of the country will change for the worse instead of improving. The Government has not been content with these penal laws, but is prohibiting the singing of national airs and songs. This leads me to suspect that the Government, on the pretext of uprooting anarchy, is trying to stifle the new-born feelings of patriotism in the people. But undoubtedly its efforts in this direction are bound to fail."

VI.—Railway.

51. The *Rahbar* (Moradabad), of the 21st January (received on the 25th idem), complains that owing to the absence of female Ticket Collectors on the Bengal and North-Western Railway women passengers are put to much trouble, and also that the coolies on the Oudh and Rohilkhand Railway, especially at Lucknow, charge exorbitant rates for carrying passengers' luggage.

RAHBAR, 21st January 1909.

Railways.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

52. The *Indian People* (Allahabad), of the 24th January, remarks that the arrangements for *Magh Mela* this year are satisfactory, though the supervision over the foodstuffs retailed is rather lax. The editor suggests that the Health Officer in charge of the camp should be authorized to inspect the sweets and other foodstuffs and the *ghi* exposed for sale, and to reject doubtful or unwholesome articles. He remarks that if the pilgrims are prevented from using the water of the pools in the riverbed and for eating unwholesome food the fair may pass without the outbreak of any epidemic.

INDIAN PEOPLE. 24th January 1909.

The *Magh Mela*.

His other suggestion in connection with the *Magh Mela* arrangements is that the East Indian Railway authorities should be required to light the interior of the bridge and to regulate the passage of droves of cattle. He says that sometimes in the morning, when the traffic is heavy, butchers drive their cattle rashly inside the bridge so as to be a source of danger to foot passengers, particularly the old and infirm.

53. The *Tohfa-i-Hind* (Bijnor), of the 25th January, referring to Dr. Rash Behari Ghosh's Religious Endowment Bill, remarks that the Bill, if it be passed, will not only be welcome to the people at large but will free from anxiety and vexation the souls of those good people who bestowed their property at their death on those charitable institutions which are now so badly suffering for want of proper supervision. The editor is of opinion that the Government should not pay any attention to the objections of the *Mahants* of *Muths* and of the trustees of *waqfs*, for they are the last persons who would give their assent to a bill, which aims at putting an end to their own malpractices.

TOHFA-I-HIND, 25th January 1909.

Dr. Rash Behari Ghosh's Religious Endowment Bill.

54. The *Mashriq* (Gorakhpur), of the 26th January, referring to the hospitality extended by His Excellency the Governor of Madras to the leaders of the Indian National Congress, remarks that this will have a far-reaching effect in allaying popular discontent in the country. The editor expresses the opinion that if every European followed the example of the Governor of Madras and of the Lieutenant Governor of these provinces, all unrest in the country would subside in no time.

MASHRIQ, 26th January 1909.

Social amenities between Indians and Europeans.

IX.—Miscellaneous.

Nil.

Allahabad:
The 30th January 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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LIST OF NEWSPAPERS AND PERIODICALS.

[As it stood on the 1st February 1909.]

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
*1	Agra Magazine	Agra	Monthly ...	Munshi Priya Lál Saksena; Kayasth; 29.	500 copies.
2	Central Hindu College Magazine.	Benares ...	Do. ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 ,,
3	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 37.	1,500 ,,
*4	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	,,
6	Theosophy in India ...	Benares ...	Do. ...	Bábu Upendra Nath Basu, B.A., LL.B.; Bengali Kayasth; 55.	5,000 copies.
*7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 ,,
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 ,,
9	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 ,,
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad; Muhammadan; 55.	650 ,,
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 ,,
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	Rája Rámpál Singh; Hindu Rajput; 60.	200 ,,
	ROMAN.				
*13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
†14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-SANSKRIT.				
16	Prabudha Bhárat	Almora ...	Monthly ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
18	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35	600 copies.
19	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 ,,
20	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 ,,
21	Al Islám	Allahabad ...	Do. ...	Shaikh Saiyid Ahmad; Muhammadan; 46.	300 ,,
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibb Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 ,,
23	Árya Bandhu	Meerut ...	Do. ...	Dr. Rám Chándra; Khatri; 81 ...	575 ,,
24	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 ,,
25	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánant Sarúp; Kayasth; 40 ...	360 ,,
26	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqalain; Muhammadan; 36.	450 ,,
27	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 ,,
*28	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 ,,
29	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 ,,
30	Kanyá Saháyak	Meerut ...	Do. ...	Bábu Rám Dás; Vaishya; 38 ...	500 ,,

* Irregular.

† Temporarily stopped.

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List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
31	Khátún	Aligarh ...	Monthly ...	Sheikh Abdulla, B.A.; Muhammadan; 33.	500 copies.
32	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 „
33	Pardah Nashin	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,100 „
34	Postal Magazine	Agra ...	Do. ...	Ditto ditto ...	1,000 „
35	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
36	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya ...	750 „
37	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
38	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*39	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*40	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*41	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 „
†42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
43	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
44	Násir-ul-Akhbár	Meerut ...	Do. ...	Saib Ahmad; Muhammadan; 21 ...	300 „
45	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
46	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
47	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 „
48	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
49	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	600 „
50	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Har Nám Singh; Khatri; 55 ...	500 „
51	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
52	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím; Muhammadan; 50.	1,000 „
53	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Sheikh Faiyaz Ali; Muhammadan; 41 Sheikh Mumtáz Ali; Muhammadan; 33.	275 „
*54	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
55	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
56	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
*57	Mahá Vidyálaya Samáchár ...	Jawalapur (Haradwar).	Do. ...	Swámi Darshananand; Arya; 51 ...	650 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
59	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadam; 55...	250 „
60	Mukhbir-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Sheikh Sajjad Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Sheikh Abdul Aziz; Muhammadan; 45	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
70	Shahna-i-Hind	Meerut ...	Weekly ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 copies.
71	Shams-ul-Nahar	Moradabad ...	Do. ...	Muhammad Ismail; Muhammadan; 30	200 „
72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
†73	Swarájya	Allahabad ...	Do. ...	...	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44 ...	380 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
79	Nasím-i-Agra	Agra	Do. ...	Bábu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52	Very small.
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*87	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
89	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 „
90	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogeshwar; 34 ...	300 „
91	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*92	Khatri Hitkári	Benares ...	Do. ...	Pandit Balmukund Varmá; Brahman; 24.	500 „
93	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
94	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
95	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
96	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 „
†97	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
98	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
*99	Sudha Ságar	Cawnpore ...	Do. ...	Pandit Sahdeo Prasád Vaidya; Brahman; 36.	1,000 „
100	Swadesh Bándhava... ...	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
*101	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh Mathur; Brahman; 36.	1,000 „
102	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
103	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
104	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
105	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
*106	Samrát	Kálákánkar (Partabgarh).	Do. ...	B. B. Lal Ramesh Singh Ju Deo; Kshatriya; 30.	400 „
107	Abhyudaya	Allahabad ...	Weekly ...	Pandit Madan Mohan Malviya, B.A., LL.B.; Brahman; 45. Rám Sewak; Brahman; 42 ...	1,700 „
108	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 „

* Irregular.

† Temporarily stopped.

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List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
109	Arya Mitra	Agra	Weekly ...	Pandit Rudra Datt; Brahman; 53 ...	1,800 copies.
110	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
111	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
112	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
113	Saddharm Prachárak ...	Bijnor... ...	Do. ...	...	
†114	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	Rája Rámpál Singh; Rajput; 60 ... Bábu Sheo Naráyan Singh; Kahar; 34	250 „
	HINDI-URDU.				
*115	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 copies.
*116	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-law; Kashmiri Brahman; 40.	300 „

* Irregular.

† Temporarily stopped.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

The Moslem League and the Reform Scheme.

1. The *Hindustan Review* (Allahabad), for January, has the following under the heading "Topics of the Day":— HINDUSTAN REVIEW, January 1909.

"The Moslem League, we notice, is dissatisfied at the provision made for the representation of minorities. It will be in the recollection of the readers that the Government of India's original proposal was to give direct representation to the Muhammadans on a restricted franchise. In effect they suggested the division of the Hindus and Muhammadans into two water-tight compartments. They would not have come into contact with each other at any stage in the process of election. This was rightly objected to even by those who were not opposed to some method by which adequate representation could be secured to the Muhammadans, as it would have probably made more distant still the prospect of greater cohesion of the two communities. The ideal system of election is undoubtedly the territorial one in which all electors residing in a given area would together elect their representative without regard to difference of creed or community. But, as our Muhammadan friends have made up their minds against its continuance, and as the Government have decided to satisfy their desire for a separate representation, a compromise had to be made between the existing system and the method put forward in the Government of India's letter of August 1907. Among the various suggestions made to this end stood out prominently those of the Bombay Presidency Association and the United Provinces Conference. Lord Morley has attempted to give effect to the views of these bodies as far as possible, and we have, as a result of his serious attempt at reconciliation of all opposing views, the scheme of electoral colleges which has been very lucidly explained in his despatch to the Government of India. How far his scheme when worked out in detail will suit the circumstances of all the provinces remains to be seen. In any case it has this supreme defect that the elected representatives of the people will continue to be selected by a triple-distilled process of election and be brought no nearer the people than the elected members are at present. However this may be, friends of progress—men desirous of the growth of unity between Hindus and Muhammadans, cannot possibly assent to the views of the Moslem League that the scheme of electoral colleges must be abandoned in favour of the tentative proposal of the Government of India, and that, commencing with elections to municipalities and taluka boards up to the appointment of Indians to seats on the Executive Councils, the denominational basis must be recognized. The Moslem League has chosen, if we may state the truth plainly, to indulge in a threat. As it were, it holds the pistol at the head of the Government and says, 'unless you carry out our wishes we declare that you have forfeited your claim to our regard and confidence.' We will say naught on the propriety, wisdom or good taste of this: we would only express the hope that the full significance of its attitude will be understood and appreciated by the Government. The Muhammadans are no longer willing to say 'The Government always, right or wrong.' They too have taken to agitation and to the assertion of what they hold to be their rights."

The Moslem League and the Reform Scheme.

2. The *Advocate* (Lucknow), of the 31st January, referring to the objections of the Moslem League to the Reform Scheme, remarks:— ADVOCATE, 31st January 1909.

"One cannot but regret that the Hindus and Muhammandans should be separated in the electoral colleges, thus throwing back the dream of a united India being worked for its own future under the aegis of the British Government for half a century. Yet the idea of separate representation seems destined to come about and we have to be reconciled to it. But this should be on the distinct condition that the minority does not get double vote and that there is no disturbance in the numerical proportion of representation. If, on the other hand, a Muhammadan voter is allowed to vote once as a general voter and for the second time as a Muhammadan and this system of double voting is denied to the

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Hindu, the resentment of the latter community will be very great and the objects of the reforms will be altogether defeated. No doubt if wrong principles guide in fixing the number of representatives and any section be allowed to have larger representation than what it can lay claim to on some general principles the soundness of which is acceptable to all, the sense of unmerited disability will make the scheme unacceptable to the majority. We know the position is rather difficult, but it is better that the Government of India and the Secretary of State should know the real feelings of all those who are affected by the scheme. Every great scheme, when it directly affects certain vested interests, has to be carried out with some strength. It has to be seen whether Lord Minto and Lord Morley, while doing everything to meet all reasonable objections of minorities, prove strong enough to carry out the scheme in such a manner that it might be acceptable to all reasonable men of different schools of thought, or allow it to be so mangled that, while it may satisfy those who do not desire to see the political status of Indians being materially raised, it will not only rouse no enthusiasm in the people but prove a further source of discontent, resentment and constant irritation."

HINDUSTANI, 1st February 1909.

The Moslem League and the Reform Scheme.

3. The *Hindustani* (Lucknow), of the 1st February, reproduces the observations and remarks made by the *Advocate* (Lucknow), of the 31st January, on an article headed "Moslem League and the Reform Scheme."

ABHYUDAYA, 29th January 1909.

The Muhammadan deputation to Lord Morley in connection with the Reform Scheme.

4. The *Abhyudaya* (Allahabad), of the 29th January, says that Lord Morley should do nothing which may sow the seed of discord between Hindus and Muhammadans or any other community. The editor remarks that if all minorities were to ask for their separate representation like the Muhammadans and were accorded the same, there would be no end of confusion in the administration of the country. He maintains that for the best interests of the country it is desirable that Hindus and Muhammadans should jointly elect their allotted number of representatives, but he notes that Lord Morley's reply to the Muhammadan deputation, implies that perhaps he might allow Muhammadans to elect their representatives separately, for His Lordship explicity declared that he saw no obstacle to such a course being adopted. The editor expresses the opinion that it would be against all principles of constitutional government, if a particular community were to elect their representatives separately.

AL BASHIR, 26th January 1909.

Muhammadans and the Reform Scheme.

5. *Al Bashir* (Etawah), of the 26th January (received on the 30th idem), referring to the support which the English press has given to the Muhammadans in the matter of their representation on the Councils under the new scheme, remarks that their success is almost sure if the Indian Musalmans act unanimously and send an influential deputation to wait upon His Excellency the Viceroy and the Secretary of State with a view to represent their case before them.

ADVOCATE, 4th February 1909.

Muhammadans and the Reform Scheme.

6. The *Advocate* (Lucknow), of the 4th February, referring to the articles and letters in the *Times* (London), and other English papers, advocating separate representation of Muhammadans in Indian Councils, remarks :—

"The adequate and substantial representation of Muhammadans on the Councils and on other representative bodies is the other theme in the contributions mentioned above. How is it to be secured? Give them the right to choose their own representatives, the electors as well as the elected being none but Muhammadans. Nothing appears so easy as this. Why should there be so much beating about the bush on such a simple problem which carries its own solution? Well, if our Moslem brethren were satisfied with nothing less than denominational voting but *once* only, the situation would not have been complicated. What they really seek to secure is that as electors and members of District and Municipal Boards, the University Senate, the Chambers of Commerce, the Landholders' Associations—that exist and are to be—they shall exercise the right of franchise along with their brethren of other persuations such as Hindus and Christians, and that as believers in Islam they shall exercise the right a second time, which privilege is to be denied to non-Muhammadans. Self-interest,

if not unintentional, playing in the hands of India's enemies, simply obscures the vision of our friends to the national interests of the country which is no other than that of India becoming a united and self-governing country. But if the Biblical saying, sufficient unto the day is the evil thereof, warns sensible people to grow chary of troubling themselves with possible or even probable trouble in future, enough is the enjoyment of the sweets of power and position to-day, even if it does not help in developing character, seems to be the guide of Messrs. Amir Ali and others. Does Sir Bampfylde Fuller realize the bitterness that will result from the exercise of the privilege of double voting if granted to Muhammadans alone? What to say of making a truly self-governing India a mere dream by such preferential treatment, does he make out how the administration of the country threatens to become more and more difficult when a policy is inaugurated that will not bring the two great Indian communities closer together, not establish greater co-operation between them, and not mitigate that embitterment of feeling which is so much deplored by sensible men? *Divide et impera* may and does suit the narrow-minded Imperialists, but responsible administrators should realize that a throne set upon division among communities that are destined to live together stands on no secure foundation. But Sir Bampfylde had no true perspective of the situation even when a responsible officer; he is a free lance now.

But Lord Morley has after all capitulated to some extent. We are ready to go with him even to this extent, but on one condition. While believing fully in the lessons of history which teach that proportional representation is the only method and form of securing the goodwill and hearty co-operation of all communities and that the interests of minorities may, if necessary, be safe-guarded by the power of nomination vested in the hands of the authorities, a denominational system, that is voting on religious lines, can only be allowed as a mere tentative measure to serve as a period of apprenticeship for the truer, freer and greater system. It must be distinctly understood thet ultimately we are to return to the normal method, the method that prevails in every country—not excepting Turkey—where self-governing institutions have succeeded."

The Reform Scheme.

7. Under the heading "Heroes of New India", the *Indian People* (Allahabad), of the 4th February, publishes the following:— **INDIAN PEOPLE, 4th February 1909.**

"In the January number of the *Review of Reviews* the character sketches are devoted to the heroes of the new era in India written by Saint Nihal Singh. There is a brief introduction to the sketches written by Mr. Stead himself. It is somewhat remarkable that Mr. Stead does not publish at length the sketches of such representative men as Dadabhai Naoroji, Mr. Gokhale, Dr. Rash Behari Ghosh and the Gaekwar of Baroda, and only makes a passing reference to them. The real men behind the unrest in India are considered to be such as Messrs. Tilak, Arabinda Ghosh, Bipin Chandra Pal, Krishnavarma, Lajpat Rai and Ramananda Chatterji, 'men around whose brows may already be discerned the aureole of martyrdom.' With the frankness characteristic of him Mr. Stead holds that the reforms about to be introduced are not quite voluntary gifts, but due to the pressure brought to bear on the Government by agitators who have personally suffered but have served their country by their suffering. 'How comes it about that Lord Morley has brought in so far-reaching a programme of reforms, none of which figured in the original programme of the present administration? . . . . . The answer is simple and obvious. It is no sudden outpouring of Pentecostal grace upon the Indian Civil Service. The conviction that is now resulting in action is due to the agitators who are being imprisoned, exiled, and executed by their pupils. Does any one imagine that the supremely self-satisfied bureaucracy of the Indian Civil Service would ever of its own motion have opened this new chapter in Indian reform? Those who can answer that question in the affirmative little know the nature of bureaucracies. Officialism 'in self-adoring pride securely mailed' never discovers that reforms are necessary by the internal workings of its own conscience. As the Apostle said of old that the law was the schoolmaster to lead us to Christ, so it may be said without irreverence that the agitators were the teachers who led Lord Minto and Lord Morley to seek salvation in a policy of reform. . . . Those of us who are in a position of greater freedom and less responsibility should the more

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feel it incumbent upon us to do homage to the real heroes of the new era in India, and we should do so all the more wholeheartedly because for the moment the inexorable exigencies of maintaining law and order in India have necessitated the temporary removal of these useful and public-spirited pioneers from the scene of their political activity.' Whether one agrees with this view or not, it cannot be treated lightly by any one, for it is the deliberate judgment of an Englishman with a wide vision, great political insight and patriotism that yields to none. In the new India that is coming when there will be living and real association between the two races in India the disaffected and the suspects may prove pillars of strength to the Empire."

ADVOCATE, 4th February 1909.

The Reform Scheme.

8. The *Advocate* (Lucknow), of the 4th February, reproduces Sir Charles Crosthwaite's letter to the *Times*, dated the 7th January, about Lord Morley's Indian proposals.

RAHBAR, 28th January 1909.

The Provincial Conference.

9. The *Rahbar* (Moradabad), of the 28th January (received on the 1st idem), referring to the forthcoming session of the Provincial Conference at Agra, remarks that in view of the futility of political agitations of these days it is alike useless to hold meetings or to make stirring speeches from well-decorated platforms. It is time that the people realized the folly of this course of action and discountenanced any further waste of money and energy on this score.

But, the editor observes, if conferences and congresses must be held and speeches must be made let all this be done with a view to enlighten and educate the ignorant masses who have hitherto been so badly neglected by their own countrymen.

NASIM-I-AGRA, 31st January 1909.

The Provincial Conference and the Agra public.

10. The *Nasim-i-Agra*, of the 31st January, in a leading article, exhorts the local public to begin work in time so that the forthcoming session of the Provincial Conference at Agra may be a brilliant success.

RAHBAR, 28th January 1909.

The Anglo-Indian press on the boycott movement in India.

11. The *Rahbar* (Moradabad), of the 28th January (received on the 1st idem), referring to the remarks of the Anglo-Indian press, especially of the *Englishman* and *Statesman*, regarding the sentence of six months' imprisonment passed upon Mr. Ferrel, an Irish M.P., for the alleged offence of preaching boycott in his country, remarks that no man possessing a grain of commonsense would compare Irish boycott with the *swadeshi* movement in India. Every one knows that the present depressed condition of the Indians is due to the dying out of all indigenous arts and industries, so that the *swadeshi* movement here is simply another name for the struggle for existence which is so natural and common among human beings. But if this too is pronounced "sedition" it means that Indians should not even *live*. However, the editor says, if our Anglo-Indian contemporaries make themselves clear on this point, we may expect that those of our countrymen who are pledged to constitutional methods alone will give up the cause of the *swadeshi* movement also.

ABHYUDAYA, 29th January 1909.

Regeneration of India.

12. The *Abhyudaya* (Allahabad), of the 29th January, has an article entitled "Our Third Year" in which the writer, after welcoming the *Basant* (spring season), compares the past greatness of India with her present degraded condition, and concludes with the remarks:—"Unfortunate is he who has not even food to eat on account of his poverty, but still more unfortunate is he over whose head hang pretty and appetising fruits, and near whom the Ganges with its clear waters flows by, but who has even the power to pluck those fruits and drink that water. Something like this, alas! Indians, seems to be your condition. Although possessed of wealth you are poor. Although you know the *mantras* (spells) which can make you fortunate, still you are unfortunate. Although you are possessed of arrows which can pierce through the heavens, and of the axe which can chop off the arms of *Sahasrabahu* (a mythical Indian warrior, having a thousand arms), still you are bound with a frail chain. That is why you are the most unfortunate of all. Look there! That old friend of yours and of your forefathers is reminding you of your former power and energy. Wake up, listen to his heroic words. Look at the bright face of the goddess of Hope. How are you wallowing in

the slough of (moral) degradation and (social) insignificance. Put on the garment of heroism and embrace your old friend, the *Basant* (spring season) and in order to welcome and honour him collect together your scattered old materials."

OUDH AKHBAR, 5th February 1909.

13. The *Oudh Akhbár* (Lucknow), of the 5th February, holds to ridicule the wild and exaggerated reports which have appeared in the *Morning Post* and the *Evening Standard* regarding the existence of a deep-laid conspiracy to overthrow British rule in India, and remarks that if such reports had appeared in an Indian paper it must have been branded as disloyal and seditious.

A conspiracy for subverting British rule in India.

HINDUSTAN REVIEW, January 1909.

14. Mr. L. W. Ritch, Secretary, South Africa British Indian Committee, writing in the *Hindustan Review* (Allahabad), for January, condemns the repeated imprisonment of Mr. Gandhi and other Indian leaders by the Transvaal Government. He ascribes this to colour prejudice and trade jealousy on the part of the white colonists. He maintains that the Indian settlers in the Transvaal were better off under the Boer *régime*, and their alleged grievances were made a lever of by the Imperial politicians to persuade England to go to war with the Boer states. The Indians rendered signal service to the British in the Boer war, but instead of being rewarded, they have been left to the tender mercies of the Boers. After giving a *résumé* of the various Acts and regulations that have been passed by the Transvaal Government to curtail the rights and privileges of the Asiatics, he says :—

Indians in the Transvaal.

"It thus becomes doubly important that the Registration Act should be repealed. For if it be not, the effects will be not only the total exclusion of future British Indian immigrants *as such*, but also the isolation and ultimate destruction of the resident community that will thus be cut off from its kind and prevented from renewing inevitable wastage in the body corporate. The principle of restricted Asiatic immigration is conceded by the leaders of the Transvaal Indian community. They realize that in the present stage of the Colony's growth an unrestricted Asiatic influx would be unfair. But they insist upon a recognition of the principle that the door shall not be barred against one class of civilized British subjects specifically, and so, while they would be content that only half a dozen highly educated British Indians should be admissible in any one year, they demand that these should be entitled to come as of right. This then is the concrete issue at present between them and the Transvaal Government. The principle involved is Imperial and of that importance, and it is for this principle that it touches India's dignity though not less the honour of England and Englishmen, that Mr. Gandhi and his brave self-sacrificing fellow-countrymen are to-day working as hard-labour convicts on the public roads of the Transvaal. It is difficult to believe that white supremacy in South Africa needs to be purchased at the price of such monstrous injustice and oppression; it is no less difficult to resist the conviction that it will never be secured along any such lines. Similarly, loyal Imperialists who recognize and appreciate what is good in the Empire and the vast possibilities for helpfulness that it enfolds must deplore the failure to protect their Indian wards that has been so marked a feature of recent administrations."

HINDUSTAN REVIEW, January 1909.

15. The following is an extract from an article in the *Hindustan Review* (Allahabad), for January, headed "A Study of Indian Nationalism" by Mr. Sosi Bhushan Mukarji :—

A Study of Indian Nationalism.

"We think that many of our attempts at regeneration have proved unsuccessful because those who have hitherto come to fight our own battles, have been imbued with foreign ideas. The past history and literature of the country have been sealed books to almost all of them. Many of them have derived a garbled knowledge of our past as they have got it from Western scholars. Herein lies all our difficulties. Hence the necessity of national education.

We do not say that our work of regeneration and reformation should be so directed as to make our society run exactly in the beaten groove of the past. Human society is a living organism, it must adapt itself to the changing circumstances of the time. The social and political circumstances of the *Vedic* or

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the *Puranic* age were quite different from our own and consequently what held good for the society then do not hold good now. All that we say is that in working out our own regeneration our peculiar national instincts should not be lost sight of. One of the principal characteristics of the Hindus is that they are inherently religious. Religion played the most important part at every stage of their national existence. The Musalmans are as much religious as are the Hindus. These facts should be considered in working out any scheme for our regeneration.

Belief in a common origin, community of religion and social customs, possession of a common language and literature, pride in common historic traditions, &c., contribute much to the internal cohesion of a strongly knit society. Our communities should be broad-based on them. For the safety and promotion of common political and economic interests, the different communities should be federally united—the federal units being the different communities and not territorial divisions. Religious and social works should be left in the hands of the respective communities. Political and economic subjects should be discussed by the representatives of the different communities. For the up-keep of such a confederacy of diverse communities, two things are essentially necessary;—first, mutual sympathy, and secondly, knowledge of common want. We should first try our prentice hands on such small matters as the arbitration of village feuds, maintenance of village industries, village sanitation, national education, establishment of co-operative societies, village water-supply, conservation of foodgrains, &c. This is the way to learn the art of self-government; and this is the way to work on strictly national lines. Mere cry for nationalism signifies nothing but a mere emptiness of heart."

HINDUSTAN REVIEW, January 1909.

Deportations in Bengal.

16. The *Hindustan Review* (Allahabad), for January, has the following under the heading "Topics of the Day":—

"It is a matter for the greatest regret that on the eve of the introduction of the reforms the Government of India deemed it necessary to deport so many as nine public men of Bengal acting under Regulation III of 1818, and to pass a Crimes Act, portions of which are open to grave objection. We readily admit that the Government must have acted under a sense of grave responsibility. They must have persuaded themselves that these acts of repression were absolutely essential for the preservation of tranquillity in the large province of Bengal. At the same time it is hazardous to give a *carte blanche* to the Executive Government to adopt whatever measures it may think necessary whenever there is disorder in a portion of the country. Eternal vigilance, we have been taught, is the price of liberty; and the graver a situation, the more likelihood there is that the Executive Government may succumb to counsels of panic from hare-brained or interested quarters, the greater the necessity for the utmost watchfulness on the part of the representatives of the people. We have endeavoured to examine the situation with as much care as possible, and it is our deliberate conviction that no case has been made out for either the deportations or the very stringent law passed on the 11th December. The menace to individual liberty that the retention on the Statute book of Regulation III of 1818 and the corresponding regulations constitutes cannot be more forcibly brought home than by the exercise by the Government of the arbitrary power vested in them in the case of such god-fearing, unselfish and peaceable a citizen as Babu Krishna Kumar Mitter. The Government have never been able to persuade the public to believe in the guilt of Lala Lajpat Rai; in fact the Secretary of State has shown such disinclination to refer to this act of deportation as to produce the belief in the public mind that he himself is heartily sorry for having sanctioned it. We should be surprised indeed if it is not soon discovered by the Government what sad mistake has been made in laying violent hands on such a man as Babu Krishna Kumar Mitter. If the Government are anxious to conciliate the public, they ought immediately to restore these nine men to liberty and to their homes and country, and to give them an opportunity of vindicating their innocence. The exceptional legislation of June (the Newspapers Act) and December should also be repealed as soon as the situation improves."

17. The *Kshatriya* (Bulandshahr), for the month of January (received on the 29th January), publishes an article in which the writer ridicules Shyamji Krishna Varma's idea of raising a memorial to the memory of the four Bengali "martyrs," namely Khudi Ram Bose, Prafulla Chaki, Satyendra Nath Bose and Kannai Lal Dutt. KSHATRIYA, January 1909.

Shyamji Krishna Varma and the Bengal anarchists.

The editor in the end incidentally refers to the case of Hoti Lal Varma who, he says, has been a disgrace to the Indian community in general and to the Jats of the United Provinces in particular.

18. The *Rasik Mitra* (Cawnpore), for January, contains a number of miscellaneous poems of which the theme is that misfortune will befall him who commits excesses. Those containing political references are translated below :— RASIK MITRA, January 1909.

Poems on the political situation.

By Thakur Ram Harsh Singh of Katawan (district Sultanpur) :

"He has made worse the climate by the denudation of forests, it seems as though he will now reduce (us) into beggars by ruining the cultivators,
The people look mere skeletons with no food and raiment,
Still he will snatch (something) from them and live upon it,
Alas, O! *Ram*, he is enraged at the heart-rending lamentations (of the people)—such a wicked oppressor will suck up the people.
O, thou base monkey, thou shouldst not hurt (us) internally, (for) misfortune shall befall him who commits excesses."

By Babu Badri Prasad of Baroda :

"The dreadful *Ravan* subdued the three worlds, tormented gods and Brahmans and (even) imprisoned the god of death ;
Kansa, *Pundarik*, *Hiranyaksh*, *Madhukaitabh*, *Jarasindhu*, *Shishu Pal* and *Sagar* were (great) warriors (of their times).
Badri Prasad (says) the land of India did not accompany any one (after death), nor will do it so now. Alas, why then are foreigners pricking the people with thorns. It will remain the same all through (but) misfortune shall befall him who commits excesses."

By Babu Bahadur Lal of Gaya :

"Have patience, O well-wishers of the country, and think over it, don't be discouraged,
O ! friends (our) afflictions will soon be removed.
Those who frighten you by frowning at you will be frightened of themselves after a short time.
A time like that of the rule of *Ram Chandra* will come again, when our countrymen will shake off their lethargy. Determine your respective duties and actions rightly and discharge them, misfortune shall befall him who commits excesses."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

19. The *Rahbar* (Moradabad), of the 28th January (received on the 1st idem), referring to one Mr. Khare of Nasik, against whom a case under section 124A is proceeding, remarks that "though Mr. Khare has tendered an unqualified apology and is willing to furnish securities for good behaviour, he has not been let off by the District Magistrate. This, in the opinion of the editor, is a proof of the fact that the motive underlying prosecutions now-a-days is no longer the same as it has been before. Prosecutions were formerly instituted with a view to preventing RAHBAR, 28th January 1909.

The case of Mr. Khare of Nasik.

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people from offences that are likely to endanger public safety. But from the case in question one is inclined to think that the motive has changed and that people are now prosecuted with a view to get avenged for wrongs done to a particular person or community."

ADVOCATE, 4th February 1909.

The case of Pandit Daulat Ram at Jhansi.

20. The *Advocate* (Lucknow), of the 4th February, reproduces in full the order of the Sessions Judge of Jhansi rejecting the appeal of Pandit Daulat Ram.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

INDIAN PEOPLE, 31st January 1909.

The Allahabad Municipality.

21. The *Indian People* (Allahabad), of the 31st January, says that the Allahabad Municipality has probably the largest mileage of *pakka* roads in these provinces, but very little attention is paid to the proper lighting, watering and metalling of the principal roads. The absence of light during the first two hours every evening and the rush of lampless bicycles and schorching motors render it at times positively dangerous for pedestrians, especially at some of the important crossings where Kitson lamps are not put up.

The administration and finances of the municipality, as judged from the last year's report, are most unsatisfactory, the reason being that things that must be done are neglected, which only aggravate the present defects in its administration and open the way for heavy outlay in the future.

INDIAN PEOPLE, 31st January 1909.

The Drainage of the Allahabad Fort.

22. The following is from the *Indian People* (Allahabad), of the 31st January :—

"The reservation made in the orders of the Local Government regarding the diversion of the Fort drain from the Ganges to the Jumna, out of the sight and way of the pilgrims, concerns us directly in so far as there is mention of the press. We are not aware that the matter was taken up at all by any other paper. It was in these columns that the attention of the present Lieutenant Governor and his predecessor was repeatedly drawn to the drain which was objectionable both on sanitary and religious grounds. Subsequently, the grievance might have been ventilated in some vernacular papers. His Honour the Lieutenant Governor is pleased to observe that he is not prepared to admit that the nuisance was so great as it was represented to be. It is not clearly stated whether the implied exaggeration was made in the petitions or the newspaper criticisms, but we should not be surprised if the reproach is meant for both, and certainly for the press which is never entirely satisfactory unless it ceases to be critical. We should like to inquire how often His Honour inspected the drain and whether the visits were surprise visits, or whether due intimation had been given to the Fort authorities. A drain, if clean and dry, is not a serious nuisance, and we think good care must have been taken to keep it clean when the Lieutenant Governor went to see it. What we wrote was the result of ocular evidence derived not from one or two, but scores of visits to the spot in all seasons of the year, and we deny that we ever used the language of exaggeration in describing the nuisance. We certainly used the language of emphasis and insistence but that is not the same thing as deliberate exaggeration. The nuisance was so palpable that it should not have been allowed to come into existence at all. Was there any such open drain so close to the confluence during the Moghal rule? If not, why was such a drain permitted now without any regard for the susceptibilities of the numberless pilgrims who gather there year after year? The class of pilgrims who go to bathe at the Tribeni is the most inoffensive in the world and that is all the greater reason why nothing should be done to offend their religious feelings. The removal of the drain to another place is the best proof of the reality of the grievance, and it would have been more graceful to have done what has been

done without a sidethrust at those who were mainly instrumental in having the grievance removed."

Municipal taxation.

23. The *Vyapári and Karigar* (Benares), of the 1st February, says that as the incidence of all taxation on goods generally lies on the poorer classes of the people, whether they may pay it directly or indirectly, Government will do well to abolish octroi duty and to hand over to municipalities the revenue it derives from excise. This will enable the poorer people to get their necessaries of life cheaper and will give a strong impetus to the growth and expansion of trade. The editor expresses the opinion that the revenue from excise would suffice for the expenditure of municipal boards and that even if there were a deficit it could be made up by a terminal tax on articles of luxury. He expresses the hope that the Octroi Committee will recommend this suggestion to the Government, and that the Government will take it into its best consideration and accept it.

VYAPARI AND KARIGAR, 1st February 1909.

(e)—Education.

The proposed Parsi Academy.

24. Mr. J. S. Commissariat, M.A., discusses in the *Hindustan Review* (Allahabad), for January, the proposal made by some influential Parsi gentlemen to establish a college for Parsi youths, as they are deteriorating morally and intellectually owing to the colourless education imparted in Government institutions. He says in conclusion:—

HINDUSTAN REVIEW, January 1909.

"We have had opportunities enough to see that an academic institution, intended and reserved for a small community like his, whose student-portion could never exceed a certain limited number (and consequently never give rise to that bane of over-crowding which all colleges are liable to at any moment), and conducted on model lines, ever open to the improvements and reforms made in the Western world, finally managed in a really efficient manner by men of eminent worth, character, talents and genius—such an institution would not only minister to a necessity, would not only in itself be a possession which we could be proud of, but would supply that desideratum of *individual training* which is so essential a part of all true education, and which is so conspicuous by its absence at the present day. But the holding of such a belief need not blindfold us to the false arguments, the misstatements and the exaggerations which are but too evident in the controversy that is being raged round the central theme. The talk of physical deterioration, moral degradation and mental decay is all but overdone, and little good can be effected by the endless jeremiads of those who dilate on them in season and out of season, if, indeed, they do no positive injury to a just cause. In the same way depreciation of the graduate, though it may in some cases be founded on personal contact with and experience of a few poor specimens—the victims of a false and perverse system of studies, of their own incapacity to gauge their gifts or discover their aptitudes, and lastly of the parents' inability or neglect to guide and direct—is yet quite a travesty of the truth when applied in general, and ought to be treated with that neglect which is deserved by its sweeping character. Again, the sanguine hopes of improving the character and the morality of our boys by merely keeping them apart from home in the quarters or hostels provided for them in school or college, are not hopes wholly founded on Western experience, and there are as many chances of forming a noble nature in them as there are risks of ruining it for good. Finally, in connection with the high, almost wild, hopes that are entertained in some places, as to the beneficial effects which are positively to accrue from the establishment of our new institute, we may recollect the words of Herbert Spencer which maintain that 'the notion that an ideal humanity might be forthwith produced by a perfect system of education is not acceptable to such as have dispassionately studied human affairs.'"

Physical training in schools.

25. The *Advocate* (Lucknow), of the 31st January, makes the following proposals for improving physical training in schools:—

ADVOCATE, 31st January 1909.

"(1) That a circular should be issued by the Director explaining and emphasising the fact that the object of games is not the creation of a redoubtable 'team', but the physical training of the pupils as a

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whole, and consequently the time-table of the school should be so framed as to afford an opportunity of playing to all the students under the supervision of their teachers. The playground should not be allowed to become the monopoly of a few.

(2) That drill should be made compulsory for all at least in Government institutions.

(3) That the Inspector—and not the Head Master of any particular school—should be the superintendent of the annual tournament of his circle. This provision is absolutely needful because the superintendent, like Cæser's wife, should be above suspicion.

(4) That during the annual inspection the Inspector should pay special attention to the work of the 'players.' He may call for a list of the students who played at the last tournament, and

(a) examine the dates of their admission and withdrawal to see whether any boys were entertained in school merely for the sake of a tournament or not;

(b) inspect the attendance and the marks gained by these boys during the different school examinations; and

(c) scrutinize somewhat carefully the bestowal of 'freeships.' These freeships are sometimes held by 'players' to the loss and discouragement of those poor and diligent students who really deserve them."

ADVOCATE, 4th February 1909.

Text-books in schools.

26. In continuation of his article headed "Text-Books in Schools" (vide Selections No. 4, paragraph 34), the editor of the *Advocate* (Lucknow), writes as follows in the issue of the 4th February :—

"We maintain that the University goes beyond its duty when it prescribes or suggests books for the Matriculation—for this is the function of Head Masters of High Schools, which they can be safely asked to exercise under the guidance of Inspectors, otherwise they are in danger of losing all interest in their work and of becoming a part of a machine. We hold that the Boards of Studies who recommend the books, having no knowledge of the working of High Schools, often change the standard from year to year, while a particular Board, e.g. that of science, is in danger of raising the standard without heeding the present state of things in High Schools, which there is no one in the Boards or in the Senate to adequately represent. Lastly, the appointment of particular text-books which cannot possibly exhaust the treatment of a subject or adequately present all sides of view leads to a dull monotony of routine, kills variety which is the soul of modern life, and dulls the edge of invention and gives little scope for originality, for the lack of which Indian students are justly blamed. We therefore recommend that, while the University should content itself with prescribing and defining the syllabus of studies, it should leave the choice of books in the case of High Schools to Head Masters—a policy followed elsewhere with advantage and apparently without trouble and without giving cause for complaint."

(f)—Agriculture and questions affecting the land.

ADVOCATE, 4th February 1909.

Inquiry into high prices of foodstuffs.

27. The *Advocate* (Lucknow), of the 4th February, has the following under the marginally noted heading :—

"All sensible persons agree with Sir Guy Fleetwood Wilson that the problem of high prices in India in seasons of scarcity and famine as much as in those of comparative plenty is complex to a degree. The very complexity of the situation requires that it should be tackled without much delay, though not without sufficient circumspection. It is urged by some that the investigation should start in England and if possible be completed there. The *raison d'être* of this suggestion is not quite clear unless it be the outcome of the demand made for the association of an English economist with the inquiry. There are, we are further told, so many colateral subjects connected with it that without further communications with the Secretary of State no steps could be taken. The other reason for advocating delay is that, as normal economic condition does not prevail in India owing to famine in Upper India, any investigation at this stage is likely to obscure the

issue and make a proper solution a much more difficult task. Well, experience of these years since the closing of the mints is that famine conditions prevail in some part or other throughout every twelve-month. If we are to wait for such a state of affairs as normal condition, perhaps we have to look for the doom's day to bring it about. The very fact that normal conditions do not prevail requires to be inquired into. We hope the Government will not shirk its duty at this hour of the ryot's trouble who is simply dumbfounded at the turn events are taking. Enough time has elapsed since the grievance was given a voice to in the press and in the Councils for the Government to be able to know its own mind."

Famines.

28. The *Indian People* (Allahabad), of the 4th February, discussing the causes of the frequent recurrence of famines, remarks :— INDIAN PEOPLE, 4th February 1909.

"No doubt failure of the rains or a severe frost would be the immediate cause of a famine. But why should not the people be able to fight with the visitation? Simply because they have not got the stamina—they are poor and moreover suffer from indebtedness. All their efforts are required to meet the demands of current subsistence. To lay by something for future evil days is beyond their ability. Our contention is that the land revenue policy must be revised, settlement after settlement has only added to the burdens of the tillers of the soil. It seems to be the duty of every settlement officer to point out that the country is prosperous by adding something to the previous assessment. A settlement officer never seems to have earned his wages unless he can raise the assessment. It cannot be denied that a revision of settlement means the inevitable increase in the land revenue. Where is the harm if the benefits of improvements made between two settlements are left for the enjoyment of the cultivators? It is said that if the Government does not claim this benefit the rack-renting landlord would somehow take it away. But it is forgotten that the relation between a landlord and a tenant is regulated by statutes and that it is open to the Government always to reconsider its laws so as to make enhancement of rent or rack-renting impossible. If the Government gives up its claim for enhancing the revenue it can in all fairness insist that no rents should be enhanced. This leads us to the question of a permanent settlement which it would be unfair to discuss here. It is again argued that the peasantry is ignorant and that instead of laying by anything, it would fritter away all the surplus in frivolities. The reply to this is that one solution to this is mass-education, another lies through efficient village administration making deposits in grain banks and a co-operative bank compulsory. At all events this cannot be any reason why it should be claimed by Government. Where is the justice or utility of the arrangement which will claim all surplus and must disgorge everything with compound interest in the shape of *takavi* advance or relief works? Is there any convenience in such an arrangement? If there is a famine, the whole administration is paralysed, all progress is stopped and there is enormous waste of public energy and money, not a tenth of what actually goes out of the public exchequer really reaching them for whom it is intended. We believe herein lies divine justice. A repetition of the situation as we are going to face will ultimately force the powers-that-be to reconsider the whole question. Another Famine Commission may sanction a recognition of the unofficial view of things."

In a subsequent note, the editor, while drawing the attention of the forthcoming United Provinces Conference to the same question, remarks :—

"Let the Conference investigate into the causes and speak with no diffidence. With permanent famine in the country is it to be wondered at that the sanitary condition of the people is so bad? Bad food and improper nourishment must lead to physical weakness. It is no wonder therefore that mortality from fever and cognate causes has been so great. With the question of the rise in price of foodstuffs is intimately connected the question of the salary of a certain class of public officials. It cannot be denied that the present scale of pay in the subordinate ranks of public service was settled many decades ago with reference to the prices then ruling in the market. Seeing that the purchasing power of the rupee is well nigh vanishing, the Conference ought to suggest that such scales of salary be readjusted with reference to the prices now ruling. High prices have not come suddenly but, we are afraid, they have come to stay."

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(g)—General.

KSHATRIYA, January 1909.

Regimental *banias*.

29. A correspondent of the *Kshatriya* (Bulandshahr), writing in the January number, complains that *banias*, who are usually attached to regiments, often sell grain at high rates. He suggests that their services be dispensed with and a soldier, with some assistants, be appointed to do the shopping business for his comrades.

AL BASHIR, 26th January 1909.

Sir Pratul Chandra Chatterjee on the Urdu problem in the Punjab.

30. *Al Bashir* (Etawah), of the 26th January (received on the 30th idem), referring to the various attempts made by Hindus in different provinces to revive Hindi literature at the cost of Urdu, remarks that their activities have now been directed towards annihilating Urdu literature in the Punjab. In support of his statement the editor refers to Sir Pratul Chandra Chatterjee's Convocation address which in reality, he says, embodies an appeal for the revival of Hindi literature. Punjabi language is only advocated as a means to an end, the end being Hindi which is to be the *lingua franca* of India.

In conclusion he tries to refute the insinuation that Muhammadans meant any disrespect to Sir Pratul Chandra Chatterjee when they condemned his proposal in the Amritsar Conference, but of course, he says, he cannot see how Muhammadans can be thankful to one who is trying to deal a death-blow to their national language, even though he may have done some petty services to them in other respects.

RAHBAR, 28th January 1909.

The closing up of *akharas* by the order of the Deputy Commissioner of Lyallpur.

31. The *Rahbar* (Moradabad), of the 28th January (received on the 1st idem), referring to the order of the Deputy Commissioner of Lyallpur regarding the closing up of *akharas* there, remarks that it is such indiscreet and imprudent officials who fan the flame of unrest in the country. His Honour the Lieutenant Governor of the Punjab ought himself to move in the matter so that the misunderstanding which has been created by this order between the rulers and the ruled might be removed.

ADVOCATE, 31st January 1909.

Need for a commercial directory.

32. The *Advocate* (Lucknow), of the 31st January, expresses regret that owing to the want of adequate information much useful work remains undone in India. The editor points to the difficulties experienced by the university authorities in improving their courses of study, which he attributes to their want of knowledge of what has been done by their sister universities. In a similar way the *swadeshi* movement suffers to a great extent from the want of directories and other works of reference, by means of which the people of one province or district may know what is being done in another so as to guide them in their undertakings. At present a man experiences great difficulty in ascertaining where he can learn a certain trade with facility. Such difficulties as these would be easily overcome if there were a handy directory.

Referring to municipal administration he remarks that the people equally with the Government are interested in the prevention of plague, of malaria and of kindred diseases, and they should be informed of what is being done in other provinces to cope with these diseases. He suggests that "now that important municipalities are given health officers of their own, it would be a good thing to institute annual conferences of such officers, together with the Sanitary Commissioner and a few Municipal Members at least in different towns in each province, which should be followed by an imperial conference of all Sanitary Commissioners, Health Officers and representatives of important Municipal and District Boards."

MASHRIQ, 2nd February 1909.

The proposed partitioning of the Gorakhpur district.

33. The *Mashriq* (Gorakhpur), of the 2nd February, referring to the proposed partitioning of the Gorakhpur district, remarks that one demoralizing effect of the partition would be the increased facility given to the people for litigation. The editor expresses the opinion that before the district is divided into two an experiment should be made with a view to see if an increase in the number of deputy collectors and of assistant magistrates does not suffice as he considers that if the present staff of the administrative officers be increased there will be no need to divide the district.

34. The *Mashriq* (Gorakhpur), of the 2nd February, referring to the splendid work done by private societies of Bombay and Bengal in connection with the sending out of students to foreign countries for scientific and technical education, urges upon the Muhammadan community of these provinces the necessity of starting an association to supply enterprising students with funds necessary for going to foreign countries, on the understanding that they would repay the amount advanced to them when they are settled in life.

MASHRIQ, 2nd February 1909.

Muhammadans and scholarships for sending students abroad.

V.—Legislation.

Nil.

VI.—Railway.

35. A correspondent of the *Rahbar* (Moradabad), writing in the issue of the 28th January (received on the 1st idem), refers to the insolent behaviour of a European Ticket Collector at the Ghaziabad Junction towards respectable Indian passengers, and remarks that such ill-treatment creates unnecessary bitterness between the rulers and the ruled. The writer expresses the hope that Government would move in the matter, and ask the railway authorities to put an end to this state of affairs which, he says, is fast becoming intolerable.

RAHBAR, 28th January 1909.

European and Eurasian Ticket Collectors on the East Indian Railway.

36. The *Tohfa-i-Hind* (Bijnor), of the 4th February, complains that Bijnor is the only head quarters of a district in India which is not reached by railway (?). The editor says that some time ago a survey was made and it was rumoured that a railway would be constructed, but nothing came of it. He expresses the hope that Government will take the matter into consideration and earn the gratitude of the people of Bijnor.

TOHFA-I-HIND, 4th February 1909.

Need for a railway to Bijnor.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

37. The editor of the *Union Gazette* (Bareilly), writing in the combined issue for the 21st and 28th January (received on the 1st February), objects to the passing of Dr. Rash Behari Ghosh's Religious Endowment Bill on the ground that trustees of *waqfs* are never so lavish in their expenditure as they are represented to be, and also because if the Bill be passed, a time would come when men of the "New Light" would insist upon spending money for purposes suited to their own tastes and not in accordance with the wishes of those who created these trusts.

UNION GAZETTE, 21st and 28th January 1909.

Dr. Rash Behari Ghosh's Religious Endowment Bill.

38. *Al Bashir* (Etawah), of the 26th January (received on the 30th idem), advises Sunnis to abstain from *taziadari* as the only means to avoid friction and breach of public peace.

AL BASHIR, 26th January 1909.

The Sunni-Shiah differences in Lucknow.

39. The *Rahbar* (Moradabad), of the 28th January (received on the 1st February), referring to the conviction of Pandit Daulat Ram, an *Arya Updeshak* in Jhansi, remarks that this case is an example of the very flagrant type of injustice done to the *Arya Samajists* in these provinces.

RAHBAR, 28th January 1909.

The offensive passage in the *Satyarth Prakash*.

The most regrettable feature of this whole transaction is the fact that the passage in the *Satyarth Prakash*, on which the conviction was based, is not so violent as it has been construed by the presiding magistrate. The editor observes: "We have it on the authority of Mr. Harrison, some time District Magistrate of Benares, that the passage in question was simply *offensive* and therefore required alteration. We wish Providence would grant our officials a better sense of distinguishing between right and wrong, so that religious liberties of a subject race be not interfered with."

INDIA OFFICE LIBRARY & RECORDS

BHARAT JIWAN, 1st February 1909.

A cow-killing incident at Awthahi,

40. One Basawan Dutt Sharma of Awthahi (district Ghazipur), writing in the *Bharat Jiwan* (Benares), of the 1st February, complains that nothing seems to have come out of the inquiry held by the local Sub-Inspector in connection with a cow-killing incident in the village of Awthahi, pargana Muhammadabad, district Ghazipur, on the occasion of the last *Bakr-Id*, when a number of Muhammadans slaughtered a cow and threw it into a well close by.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 6th February 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
*1	Agra Magazine	Agra	Monthly ...	Munshi Priya Lál Saksena; Kayasth; 29.	500 copies.
2	Central Hindu College Magazine.	Benares ...	Do. ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 ,,
3	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 37.	1,500 ,,
*4	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	,,
6	Theosophy in India ...	Benares ...	Do. ...	Bábu Upendra Nath Basu, B.A., LL.B.; Bengali Kayasth; 55.	5,000 copies.
*7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 ,,
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 ,,
9	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 ,,
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad; Muhammadan; 55.	650 ,,
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 ,,
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	Rája Rámpál Singh; Hindu Rajput; 60.	200 ,,
	ROMAN.				
*13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45	300 copies.
	ANGLO-HINDI.				
†14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-SANSKRIT.				
16	Prabudha Bhárat	Almora ...	Monthly ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
18	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35	600 copies.
19	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 ,,
20	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 ,,
21	Al Islám	Allahabad ...	Do. ...	Shaikh Saiyid Ahmad; Muhammadan; 46.	300 ,,
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 ,,
23	Árya Bandhu	Meerut ...	Do. ...	Dr. Rám Chándra; Khatri; 81 ...	575 ,,
24	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 ,,
25	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 ,,
26	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqalain; Muhammadan; 36.	450 ,,
27	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 ,,
*28	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 ,,
29	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 ,,
30	Kanyá Saháyak	Meerut ...	Do. ...	Bábu Rám Dás; Vaishya; 38 ...	500 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
31	Khátún	Aligarh ...	Monthly ...	Sheikh Abdulla, B.A.; Muhammadan; 33.	500 copies.
32	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 ,,
33	Pardah Nashin	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,100 ,,
34	Postal Magazine	Agra ...	Do. ...	Ditto ditto ...	1,000 ,,
35	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 ,,
36	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya	750 ,,
37	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 ,,
38	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 ,,
*39	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 ,,
*40	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 ,,
*41	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 ,,
†42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 ,,
43	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 ,,
44	Násir-ul-Akhbár	Meerut ...	Do. ...	Saib Ahmad; Muhammadan; 21 ...	300 ,,
45	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 ,,
46	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 ,,
47	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 ,,
48	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 ,,
49	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	600 ,,
50	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Har Nám Singh; Khatri; 55 ...	500 ,,
51	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 ,,
52	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím; Muhammadan; 50.	1,000 ,,
53	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Sheikh Faiyaz Ali; Muhammadan; 41 Sheikh Mumtáz Ali; Muhammadan; 33.	275 ,,
*54	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
55	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
56	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 ,,
*57	Mahá Vidyálaya Samáchár ...	Jawalapur (Haradwar).	Do. ...	Swámi Darshananand; Arya; 51 ...	650 ,,
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 ,,
59	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadam; 55...	250 ,,
60	Mukhbir-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 ,,
61	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 ,,
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 ,,
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 ,,
64	Oudh Punch	Lucknow ...	Do. ...	Sheikh Sajjad Husain; Muhammadan; 55.	300 ,,
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 ,,
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 ,,
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 ,,
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Sheikh Abdul Aziz; Muhammadan; 45	500 ,,
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
70	Shahna-i-Hind	Meerut ...	Weekly ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 copies.
71	Shams-ul-Nahar	Moradabad ...	Do. ...	Muhammad Ismail; Muhammadan; 30	200 „
72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
†73	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44 ...	380 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
79	Nasím-i-Agra	Agra	Do. ...	Bábu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52	Very small.
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*87	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
89	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 „
90	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogeshwar; 34 ...	300 „
91	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*92	Khatri Hitkári	Benares ...	Do. ...	Pandit Balmukund Varmá; Brahman; 24.	500 „
93	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
94	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
95	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
96	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 „
†97	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
98	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
99	Shri Yadvendra... ...	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans	...
*100	Sudha Ságar	Cawnpore ...	Do. ...	Pandit Sahdeo Prasád Vaidya; Brahman; 36.	1,000 copies.
101	Swadesh Bándhava... ...	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
*102	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
103	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
104	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
105	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
106	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
*107	Samrát	Kálákánkar (Partabgarh).	Do. ...	B. B. Lal Ramesh Singh Ju Deo; Kshatriya; 30.	400 „
108	Abhyudaya	Allahabad ...	Weekly ...	Pandit Madan Mohan Malviya, B.A., LL.B.; Brahman; 45. Pandit Rám Sewak; Brahman; 42 ...	1,700 „
109	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
110	Árya Mitra	Agra	Weekly ...	Pandit Rudra Datt; Brahman; 53 ...	1,800 copies.
111	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
112	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
113	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
114	Saddharm Prachárak ...	Bijnor... ...	Do. ...	...	...
†115	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	Rája Rámpál Singh; Rajput; 60 ... Bábu Sheo Naráyan Singh; Kahar; 34	250 copies.
	HINDI-URDU.				
*116	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 copies.
*117	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-law; Kashmiri Brahman; 40.	300 „

* Irregular.

† Temporarily stopped.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

1. The *Advocate* (Lucknow), of the 7th February, says that "the sensation created by the arrest of the Russian Chief of Police for alleged complicity with the revolutionaries has a terrible lesson for those who believe that brute force may hold to any extent, and the moral of all this is that repression is resented from every quarter, foreign or indigenous, whether it is resorted to in Russia or in India." **ADVOCATE, 7th February 1909.**

The arrest of the Russian Chief of Police.

(b)—Home.

2. The editor of *Al Bashir* (Etawah), in the issue of the 2nd February (received on the 8th idem), refers to Lord Morley's reply to the Muhammadan deputation which waited upon him the other day, and remarks that from what His Lordship has said on the occasion it is clear that he will not allow any injustice to be done to the minorities in India. He therefore contends that there is no reason for Muhammadans to despair, and that on the contrary they should press their demands upon Lord Minto more persistently than before. **AL BASHIR, 2nd February 1909.**

Muhammadans and the Reform Scheme.

In the end he expresses his dissatisfaction at what the Secretary of State has said regarding the appointment of a Muhammadan to the Viceroy's Executive Council, and observes that, if a Hindu be appointed the Muhammadans will be sure to take offence, and similarly if a Muhammadan be appointed the Hindus will not like it. He suggests that the best thing under these circumstances would be to reserve two seats for Indians, one for a Muhammadan and the other for a Hindu.

3. The *Indian People* (Allahabad), of the 7th February, referring to the claim of separate representation and separate electorates put forward by the Musalman leaders for their community, remarks that it is based on a radical misconception of Lord Morley's Scheme. His Lordship wants to foster co-operation between the different communities of India, and finally between the rulers and the ruled which the Musalman leaders would like to upset. The editor says that this is not the attitude of the Musalman community as a whole, and that their leaders are not in close touch with them and that is the reason for the difference of opinion. "This attempt to alienate Musalmans from the Hindus is most insiduous, and, if separate electorates are provided at all stages, the real object of Lord Morley's Scheme will be hopelessly defeated, for racial bitterness will continue to grow and the cleavage will become a public danger." **INDIAN PEOPLE, 7th February 1909.**

Muhammadans and the Reform Scheme.

4. The *Zul Qarnain* (Budaun), of the 7th February, referring to the alleged political blunder committed by Lord Morley in disregarding the importance of Muhammadans and in not providing for their separate representation, remarks that the latter ought to be thankful now that the error is going to some extent to be rectified. The editor expresses the opinion that a modification of the Reform Scheme on the lines suggested by them is almost certain, provided the Muhammadans keep up the agitation which they have so timely begun, for they must not expect that without making their demands known they will get what they want. He notes that up till now the Muhammadans have kept quiet with the result that those of other communities not only got the Muhammadans' share of Government posts but succeeded in depriving them of their rights also. It is a matter for congratulation therefore that the Muhammadans have realized their position now and have become alive to the dangers which threaten their political existence in India. **ZUL QARNAIN, 7th February 1909.**

Muhammadans and the Reform Scheme.

In conclusion the editor gratefully refers to the support given to the Muhammadan cause by Sir Bampfylde Fuller, Sir Charles Crosthwaite and by the *Times*, and gives expression to the hope that Lord Morley would very soon make in the scheme such provisions as are likely to confirm the Muhammadans in their loyalty and devotion to the Throne.

5. The *Jadd-o-Jehad* (Shahabad, Hardoi), of the 8th February, referring to the discussions which took place in the last sitting of the Moslem League at Amritsar in connection with Lord Morley's reform proposals, remarks that Muhammadans cannot claim special **JADD-O-JEHAD, 8th February 1909.**

Muhammadans and the Reform Scheme.

favour from the Government on the ground that they are a martial race whose loyalty and services are most essential for the protection and permanence of British Government in India. As a matter of fact they are *not* a martial race now and therefore they should not base their demands on their valour. It would have been much better if, instead of demanding special favour and separate representation, Muhammadans had co-operated in creating a feeling of nationality in India, and thus paved the way for the service of their common motherland.

The editor, however, welcomes the political awakening among Muhammadans as a happy augury of a bright future and wishes them success in their first attempt to get political concessions.

INDIAN PEOPLE, 11th February 1909.

Muhammadans and the Reform Scheme.

6. Referring to the representation of the special sub-committee of the All-India Moslem League submitted to His Excellency the Viceroy by Mr. Saiyid Ali Imam, the *Indian People* (Allahabad), of the 11th February, makes the following observations:—

"Some Muhammadan leaders seem to be fretting under a sense of a great wrong, but exactly what the grievance is nobody can understand. All that is clear is that they want special favour, special privileges. Mr. Amir Ali spoke of Musalman loyalty being a valuable asset of the Empire. Mr. Ali Imam goes a step further and reminds the Government that the 'religious association' of the Indian Muhammadans 'with the Islamic countries of the world is not without interest to enhance the value of their position in India', and then 'the Indian Musalmans contribute largely to the defence of the Empire, and considering the population of the Frontier Province, Kashmir and the Punjab, it is not too much to say that the Muhammadans may rightly claim to have the honour of being the gate-keepers of India.' Except for the great Knight Commander of the Indian Empire at Dacca we do not know exactly how the Muhammadans of Kashmir contribute to the defence of the Empire. Lord Kitchener said in the Legislative Council the other day that the Kashmiris are not enlisted in the army. But if contribution to the defence of the Empire is taken into account every Sikh family ought to have a representative in the Council chamber. If religious association with other countries is considered the Buddhists ought to have very many more representatives than their numbers justify. Further, what about Indian Christians? They have religious association not only with all the Christian countries of the world but with our rulers themselves. If the Indian Musalmans want fair play and no favour then they ought to give up these ridiculous claims. But if it is favouritism they want veiled threats are not likely to be of any use."

MASHRIQ, 9th February 1909.

Relations between Hindus and Muhammadans in consequence of the Reform Scheme.

7. The *Mashriq* (Gorakhpur), of the 9th February, referring to the bitterness between Hindus and Muhammadans which has been caused by the writings in the Indian press on the question of special representation of Muhammadans in the Councils, remarks that this alienation between the two great communities of India is very deplorable, especially when the final passing of the reform proposals into an Act depends much upon their mutual co-operation and support.

The editor expresses the hope that neither community will think that Government is unduly favouring the other at the expense of itself.

SAHIFA, 5th February 1909.

The Reform Scheme.

8. The *Sahifa* (Bijnor), of the 5th February, referring to Lord Morley's Reform Scheme, remarks that there is little chance that it will succeed in allaying the discontent in Bengal. The editor expresses apprehension lest it should embolden the anarchists instead of winning them over to law and order, and that they may have recourse to fresh acts of violence to intimidate the generous Government. He recommends repression as the best method of suppressing the seditious propaganda in Bengal. He would have all the so-called national colleges and schools, *samitis*, *&c.*, suppressed, all the leaders of the boycott movement and other sedition-mongers compelled to give sureties for good behaviour in the future, and all Bengali officials in Bengal transferred to distant parts of India and Burma, and replaced by men from other parts of the country. In conclusion he says that, although the Bengali leaders pretend to be loyal, yet every one knows that they must have had some knowledge at least of the anarchist propaganda.

9. Announcing that the third Provincial Conference will be held at Agra on the 19th and 20th of February, the *Indian People* (Allahabad), of the 7th February, appeals to the provincial delegates to make some sacrifice for the national good and to turn up in large numbers in order to make an authoritative pronouncement on Lord Morley's Reform Scheme.

INDIAN PEOPLE, 7th February 1909.

The Provincial Conference.

10. A correspondent writing to the *Advocate* (Lucknow), of the 7th February, complains that the notice of the holding of the United Provinces Conference at Agra is too short and that the choice of dates does not seem to be a happy one. The British Parliament would be discussing the Reform Scheme about the same time, so there would be no use in hurrying the holding of the Conference and discussing the reforms simultaneously with the Parliament.

ADVOCATE, 7th February 1909.

The United Provinces Conference.

11. The *Advocate* (Lucknow), of the 7th February, referring to Lord Morley's reply to the Muhammadan deputation, remarks that it is as much a source of satisfaction as a cause of serious apprehension. His firm refusal to be guided by any consideration of interests other than of efficiency in the appointment of an Indian to the Viceroy's Executive Council, says the editor, has given immense satisfaction, but his tacit recognition of the claims of the Muhammadans for separate recognition has been a source of great apprehension. He fears that it will result in creating discord between the two communities and that it will make the carrying on of public business very irksome. He remarks that if the Muhammadans are indulged in this way, the Parsis and Christians may annoy Government by making similar claims. The *Times* and other English papers, he says, champion the claims of the Muhammadans simply to prevent the passing of the Reform Bill.

ADVOCATE, 7th February 1909.

Lord Morley's reply to the Muhammadan deputation.

12. The *Aligarh Institute Gazette*, of the 10th February, referring to Lord Morley's reply to the Muhammadan deputation, remarks that it is a matter of great satisfaction to the Muhammadan community that their two principal demands for separate electoral colleges and for representation in Councils according to their political importance, have been tacitly recognized by Lord Morley. If their demands be conceded by the Parliament, Lords Morley and Minto will be entitled to the everlasting gratitude of the Muhammadan community in India. Their claim to be represented in the Viceroy's Executive Council, was not improper, as they can have but little confidence in a Hindu member.

ALIGARH INSTITUTE GAZETTE, 10th February 1909.

Lord Morley's reply to the Muhammedan deputation.

The editor advises the Muhammadan to be on the alert and not to be lulled into inaction by the assurances of Lord Morley, for it will take a long time for the scheme to pass through the Houses of Parliament, and the least negligence on their part will prove fatal to their interests.

13. The *Naiyar-i-Azam* (Moradabad), of the 5th February (received on the 8th idem), referring to the agitation against the Partition of Bengal, remarks that in this connection it should be noted that it is being engineered only by the Hindus, the Muhammadans have steadily kept aloof from it, and have in fact welcomed and supported the Partition from its very inception. Lord Curzon conferred upon them a veritable boon, when he relieved them from the incubus of a crushing Hindu majority and made it possible for them to assert their individuality. The contention of the (Hindu) Bengalis that the Partition aimed at the splitting up of the Bengali nation, is untenable as a Bengali nation does not exist.

NAIYAR-I-AZAM, 5th February 1909.

The Partition of Bengal.

The writer remarks that the Partition may have been a blunder but that its annulment would be a greater and more stupendous blunder.

14. Referring to the difference between the treatment of the nine Bengali political prisoners and that of Lala Lajpat Rai and Sardar Ajit Singh of the Punjab, the *Indian People* (Allahabad), of the 11th February, remarks that there should have been no difficulty in treating the present prisoners in the same manner. The deportations in Bengal have not, he says, produced any marked effect, and in Bengal especially people are absolutely indifferent. "We dare say an attempt will be made to prove that the deportations have had an excellent effect, because no more outrages have been heard of, but it is not the deportations but the arrests in the conspiracy case

INDIAN PEOPLE, 11th February 1909.

The Bengal deportees.

that have had this effect. The movement was a small one and will most probably soon die out. The Partition of Bengal, however, remains a standing danger, and it may at any time be utilized to enkindle the spirit of fanaticism."

ZAMANA, January 1909.

Political unrest in India and its remedy.

15. One Har Govind Prasad Nigam, M.A., contributes the following article to the January number of the *Zamana* (received on the 8th February):—

"There is a tendency in certain quarters to emphasise and exaggerate the danger of the anarchistic crimes in India; but such alarmists do not stop to think that, however desperate their attempts may be, the anarchists cannot overthrow the British Government, whose strength lies not in its army and navy but in the many favours and boons which it has conferred on the Indian people. Besides, it is idle to insinuate that such a mighty Government would break down like a house of cards at the mere sound of a bomb explosion. Is it not very deplorable therefore that British statesmen should allow themselves to be led away by a false sense of alarm and advise repressive measures of a general character for offences which are not peculiar to India alone but which happen under every Government in almost every part of the world? We, on our part, are not ready to attach undue importance to the anarchists, and to call them dangerous enemies of the Empire. On the contrary, we believe that these anarchists will soon die out, for Indian public opinion is decidedly and unreservedly against them.

Nor are we ready to call such persons enemies of the Empire who rely upon the strength of their own arms and who advocate the principle of self-help. Call them what you may, Extremists or dangerous demagogues, the real fact is that they are the well-wishers of the nation and supporters of the permanence of British rule in India. If they advocate national education, do they not take away so much burden from the shoulders of the British Government? Or, if they preach *swadeshi* movement, are not they following out the example set by the Government itself, an example which would lead to the prosperity of the Government through the prosperity of the people?

Who, then, are the true enemies of the Empire? We have no hesitation in saying that to this class belong those title-seeking and notoriety-hunting persons who do not hesitate to adapt their conscience according to the changing circumstances of the times. They condemn *swaraj* and hold it to ridicule, not because they honestly think it detrimental to the true interests of India, but because in their simplicity they think that Englishmen would take such action as a proof of their loyalty. Poor fellows, they do not know that the most cherished possession of the English race, of which they are rightly proud, is liberty and democracy in Government, otherwise they would not have so blindly condemned and put a ban on Indian aspirations for political liberty. However, to go back to the original question once again. The enemies of the Empire are those self-seeking persons who constantly mislead the Government and misrepresent the facts concerning Indian affairs; also those European officials who, in their daily intercourse with them, consider Indians as beings of an inferior order, and who treat them accordingly. If therefore you really desire to put an end to this unrest you should discountenance this social degradation which the Indians have now learnt to tolerate no more. You should give up repressive measures which cannot succeed because their success is against the law of Nature. In their place adopt a policy of forgive and forget; for kind words, a forbearing nature and a policy of clemency are the most potent devices to disarm opposition. Try this policy, and grant amnesties to political offenders accordingly, and above all be more cordial and sympathetic with Indians.

Then, again, see that the Indians' rights of British citizenship are respected in foreign countries and that they are not treated as undesirable aliens. It would be a dangerous and short-sighted policy to sit quiet and see your subjects disgraced. Peace by itself is no doubt a good thing, but surely no wise Government would allow a false sense of peace to stand in the way of taking steps against those who put its subjects to indignity and disgrace of the worst type known. It is time now to appeal to His Majesty the King-Emperor direct.

The last cause which contributes much to the present unrest is the corruption of the police, whose statements are relied upon by the officials to such an extent that respectable persons are deported without a trial on their testimony

alone. Some thing should immediately be done in this direction as well as in that of punishing those Anglo-Indian and English newspaper editors who are never tired of creating bad blood between different classes of His Majesty's subjects.

The time has now come for the Government to take a calm view of the situation and to devise means for the regeneration of Indians. They can no longer be satisfied with petty Government posts. Education should now be made general. Indigenous industries should be encouraged and ultimately self-government, under the divine aegis of His Majesty the King-Emperor, should be granted to them. Just now India is becoming a very dangerous place for liberty-loving Indians. Most of them have gone away to England. Those that are here are suffering unimaginable hardships. Does the Government really wish that Indian mothers should imitate the example of the French matrons who destroyed their children in their wombs in order to be able to say 'my child has after all been saved from the disgrace which is the common lot of men born in France? If not, it should turn its attention to reforms and release political prisoners. At least they should not be treated as ordinary criminals, robbers, or dakaits."

16. In continuation of his article entitled "Causes of the Unrest in India During the Years 1907-8" (vide paragraph 12, Selections No. 50 of 1908), the editor of *Al Bashir* (Etawah), writing in the issue of the 2nd February (received on the 8th idem), quotes lengthy passages from Colonel Malleson's book on the Indian Mutiny, showing the hostile attitude of Englishmen towards Muhammadans in 1857 and even for some time afterwards.

AL BASHIR, 2nd February 1909.

Causes of the unrest in India during the years 1907-8.

17. The *Indian People* (Allahabad), of the 7th February, referring to the prohibition of the sale of religious pictures and of clay images and of the performance of historical dramas in Bengal, owing to the unfounded suspicion on the part of the authorities that they are meant to disseminate sedition, remarks that these suspicions have now become extremely ludicrous. To prevent a people from the study of its past history and of the achievements of its ancestors is, the writer says, cruel and vindictive, and it will not be of any benefit to the Government, as the younger generation, deprived of the softening influences of oriental culture, will fall back upon European methods and take to bomb-throwing and anarchism, which their fathers would never have countenanced.

INDIAN PEOPLE, 7th February 1909.

Imaginary sedition.

18. The *Swarajya* (Allahabad), of the 30th January (received on the 10th February), contains an article headed "Cruelties of the English", in which the editor gives an account of the Bengal famine of 1770. He says: "When the English first came to India they resolved to take the whole trade of the country into their own hands, and as a beginning established a monopoly in the grain trade. During the terrible famine of 1770 all Europe became disgusted with them, for it was well-known that they were solely responsible for it. They had bought up all the rice produced in the country and were selling it at exorbitant prices. There was a drought of rain, but the selfishness of the English was mostly to blame. Indians died in large numbers, and to make matters worse cholera spread in the country and carried off some three millions of people. The Europeans had large quantities of grain, but they let the Indians die and the agents of the Company recovered land revenue with great cruelty from the dying and starving people. There was a man named Hastings [Warren Hastings (?)] who took four lakhs of rupees from one Debi Singh and appointed him Collector of Dinajpur and he wrought untold oppressions on the people. A gentleman named Paterson was appointed to inquire into his misdeeds, and he did his work very honestly. It is true that Hastings did not do it himself but he could have prevented Debi Singh from maltreating the people."

SWARAJYA, 30th January 1909.

The Bengal famine of 1770-1.

19. The *Rahbar* (Moradabad), of the 7th February, referring to the ill-treatment to which Asiatics are subjected in foreign countries, remarks that there is nothing surprising to those who are familiar with the kind of treatment which is extended to them in their own homes where a foreign nation happens to hold the sway. They are treated merely as suppliers of raw products and as petty labourers.

RAHBAR, 7th February 1909.

Asiatics abroad.

JADD-O -JEHAD, 8th February 1909.

The Darbar at Lucknow.

20. The editor of the *Jadd-o-Jehad* (Shahabad, Hardoi), in the issue of the 8th February, questions the correctness of the statement that Lucknow has ever witnessed such a splendid darbar as the one which was recently held there by His Honour the Lieutenant Governor of the United Provinces. He however holds that the recent darbar was of quite a different kind from those that used to be held in the days of the Oudh Kings and Nawabs, and expresses the opinion that such darbars will help towards creating a better understanding between the rulers and the ruled in these days of political ferment and unrest. In conclusion he expresses his gratitude for what His Honour said on the occasion regarding the loyalty of the people of Oudh, and remarks that it would have been much reassuring if His Honour had released some of the editors now in jail.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

INDIAN PEOPLE, 7th February 1909.

Europeans in Native States.

21. The *Indian People* (Allahabad), of the 7th February, referring to a statement made by Mr. J. D. Rees, M.P., in a letter in the *Times* that Europeans cannot acquire property in Native States or obtain employment, remarks that the rulers of Native States are not responsible for this. They have been prohibited from employing Europeans by the British Government itself and in its own interests. Before they were compelled to do so they had many Europeans in their employ. Mr. Rees was a British Resident in Travancore, and he must be aware of the immense power wielded in that state by European settlers, missionaries and planters.

IV.—Administration.

(a)—Judicial and Revenue.

ALLAHABAD LAW JOURNAL, 5th February 1909.

The appointment of Sir Lawrence Jenkins to the Chief Justiceship of the Calcutta High Court.

22. The editor of the *Allahabad Law Journal* (Allahabad), in the issue of the 5th February, expresses satisfaction at the appointment of Sir Lawrence Jenkins to the Chief Justiceship of the Calcutta High Court.

ALLAHABAD LAW JOURNAL, 5th February 1909.

The appointment of Sir John Edge to the Judicial Committee of the Privy Council.

23. In discussing the appointment of Sir John Edge to the Judicial Committee of the Privy Council, the editor of the *Allahabad Law Journal* (Allahabad), in the issue of the 5th February, in his notes and cuttings favourably criticises his ability as a Judge while noticing that his obstinacy resulted in many serious errors of judgment which have since been over-ruled. He expresses the hope that, now that he finds himself in the highest tribunal of justice for India, he will strive with his usual strength to secure a greater element of certainty in our law than has unfortunately existed in the past.

ADVOCATE, 7th February 1909.

Impending vacancy in the Judicial Commissioner's Court.

24. The *Advocate* (Lucknow), of the 7th February, referring to the impending transfer of Mr. E. desC. Chamier, the Judicial Commissioner of Oudh, to the Allahabad High Court to officiate in the vacancy shortly to be caused by the Chief Justice proceeding on leave and the Hon'ble Sir George Knox acting for him, invites the attention of His Honour the Lieutenant Governor to the general desire expressed in diverse ways that this time the vacancy in the Judicial Commissioner's Court should be filled by appointing an Indian to this high office. The editor says that "there can be no paucity of good men both in the service and outside it in the Bar, who will be an honour to the Bench of the Judicial Commissioner's Court, and that Government can have no difficulty in putting its finger on the right man.

It is needless to dilate on the advantages of putting Indians in these high posts, not only on the ground of their being Indian, but on other grounds also. Nothing was more helpful in encouraging the meritorious in the Bar and raising its high tone, than keeping open some appointments in the Allahabad High Court and Lucknow Judicial Commissioner's Court for Indians of proved merit and capability. The Allahabad High Court has two Indian Judges, and public feeling is satisfied. It is time that similar steps should be taken as regards

the Lucknow Court. Sir John Hewett by acceding to the wishes of Indians in this matter will be doing an act which will be gratefully appreciated."

HINDUSTANI, 8th February 1909.

Impending vacancy in the Judicial Commissioner's Court.

25. The *Hindustani* (Lucknow), of the 8th February, reproduces the marginally noted article from the *Advocate* (Lucknow), of the 7th February.

INDIAN PEOPLE, 11th February 1909.

Separation of judicial and executive functions.

26. Referring to the question asked at the last meeting of the Imperial Legislative Council by Mr. Dadabhoy relating to the separation of judicial and executive functions, and to Sir Harvey Adamson's reply to it, the *Indian People* (Allahabad), of the 11th February, remarks that a more characteristic instance of the methods of the Government in this country cannot be mentioned. He continues:—"We should not be surprised if many people outside Bengal are under the impression that the separation of judicial and executive functions in selected districts is an accomplished fact, but it is now evident that even the proposed experiment is not within sight. The question itself has been discussed threadbare during the last twenty-five years. The existing arrangement is an undoubted evil, though it is not admitted by the officers whose powers will be affected. But the reform itself is so palpable and so entirely in consonance with the spirit of the British administration everywhere, except India, that no reasonable opposition to it is possible. Lord Morley himself has urged the adoption of this reform, but, far from being carried out, it has not yet arrived at the experimental stage, though the experiment will be confined to very narrow limits. By the reply of the Home Member we are driven to the conclusion that it will be fairly long before the experiment is made at all, and if it is made in a reluctant spirit, it will not be very difficult to condemn it. Why did Lord Ripon's scheme of local self-government fail? Only because the permanent officials were bitterly hostile to it. The separation of judicial and executive functions should be carried out in the same spirit in which Lord Morley's Reform Scheme has been received, otherwise the success of the experiment is more than problematical and the real evil of the administration will not be removed."

ADVOCATE, 7th February 1909.

Temperance in India and in America.

27. The following is from the *Advocate* (Lucknow), of the 7th February:—

"How is it that temperance legislation is as easy to pass in the United States as it is hard to secure in India, though the latter is admittedly perhaps the most sober, if not abstemious, country in the world? Reuter wires that the Senate at Washington has passed the Bill prohibiting the importation of opium except for medical purposes. This is but a part of the temperance campaign that has secured the willing support of almost all the States. To us the reply is suggested in one word—revenue. A Government, whose expenditure is ever on the increase without a corresponding rise in receipts, is most reluctant to part with any source of income, no matter if other and more serious considerations advocate such sacrifice. That excise is a *kalpa* tree to the Government is enough to put it against all proposals for any action or legislation calculated to lessen the yield of this never-failing plant. Having practically reached the limit of taxation in many directions without being able to cry halt to expenditure, the bad coin that comes from trading in the land engendering a bad habit in the people is too good for revenue purposes. This is the fundamental objection to any suggestion for disturbing the revenue that comes from opium. We well remember what mad pranks were played by many an official to prove before the Royal Opium Commission that came out from England under Lord Brassey that the opium habit was inimical to the prevalence of malaria, that the drug acted as concentrated food and that it imparted a habit of endurance very vital to a poor people like Indians. In America it seems they are strangers to this sort of experience, and experts are more trusted than Government officials, who have as much knowledge of the composition and physiological functions of the drug as the man in the moon has of the denizen of the earth."

HINDUSTANI, 12th February 1909.

Grievances of naib-tahsildars.

28. A naib-tahsildar, writing to the *Hindustani* (Lucknow), of the 12th February, complains that the naib-tahsildars are extremely under-paid. They have to maintain a decent position, keep a horse, support and educate their children on a monthly pittance of Rs. 50 or 60. Their duties too are daily becoming more and

more onerous. There is no proper division of work between the tahsildar and the naib-tahsildar, so the latter has to do whatever is allotted to him by the former, and as a rule the most heavy and responsible work is entrusted to him. If he does the work well the tahsildar gets the credit, but if he fails, he is held to blame.

The writer asks the Government to remove their grievances and to increase their pay.

(b)—Police.

ADVOCATE, 7th February 1909.

The United Provinces Police.

29. A retired police officer, writing to the *Advocate* (Lucknow), of the 7th February, makes the following complaints:—

(1) That although the Police Commission recommended that when opportunity offered the salaries of Sub-Inspectors should be raised to the proposed scale, yet their claims have been ignored, while the salaries of the Superintendents have been raised. He is afraid that when the salaries are actually raised, which is expected to take place in March next, the increments will not take place according to seniority or good work, but that favouritism and partiality will determine their gift.

(2) That Sub-Inspectors are made to salute Sergeants, who are illiterate Eurasians, and get less pay than some of the Sub-Inspectors.

(3) That Superintendents treat them in a most uncivil manner and do not offer them seats when they go to see them.

It is very difficult, he says, for a respectable man to serve in the Police, and he therefore thought it safer to retire.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

MUSAFIR, 31st January 1909.

Destruction of dogs in the Agra Municipality.

30. The *Musáfir* (Agra), of the 31st January (received on the 9th February), complains that, although the municipality has issued no orders regarding destruction of dogs within the municipal bounds of Agra, yet Doms catch dogs in such a cruel way that it is exceedingly revolting to the feelings of the passers-by. The editor hopes that the kind-hearted Magistrate, Mr. T. C. Edwards, will put a stop to this.

ADVOCATE, 7th February 1909.

Municipal taxation.

31. A correspondent of the *Advocate* (Lucknow), of the 7th February, referring to a letter in its issue of the 24th January on Municipal Taxation (vide Selections No. 5, paragraph 31), remarks:—

"The suggestion put forward by Mr. Srivastava to replace octroi by excise revenue, to my mind, is by no means just and proper. For, in the first place, we are not entitled to request the Government to place at our disposal the excise revenue of the whole district for the benefit of a municipality; and, secondly, from the moral point of view it is our duty to suppress the use of liquor and other intoxicating drugs and not to encourage their use and sale.

The burden of octroi taxation is shared by one and all according to their needs and means, but in case of other taxations only the fat *(sic)* people will have to suffer simply for the fault of their being in possession of wealth and position. No doubt, the octroi system has some defects like other departments of administration, and our duty is to consider and suggest means to remove those defects by pointing them out and not to eradicate a system which has been working so long satisfactorily."

MASHRIQ, 9th February 1909.

Need of a *pakka* road in Kasmandi, district Lucknow.

32. A special reporter of the *Mashriq* (Gorakhpur), writing in the issue of the 9th February, complains that the public have to suffer much inconvenience owing to the fact that there is no *pakka* road from Kakori Railway Station to Kasmandi, which is an important though small place in the Lucknow district.

INDIAN PEOPLE, 11th February 1909.

Municipal administration in the United Provinces.

33. Commenting on the Municipal Administration Report and referring to the working of octroi taxation therein during the year under review, the editor of the *Indian People*

(Allahabad), in the issue of the 11th February, remarks that the most remarkable feature in the income of the year is the large increase in octroi. Seeing that the whole of the province has been suffering from a severe famine during the whole year, it is rather unusual to find that the bulk of the increase in octroi was secured under grain. This feature in the working of octroi, he observes, calls for serious consideration. The most objectionable part of this impost is that it is a tax on the necessaries of life, and in these days of famine and high prices, anything which goes to increase the price of foodstuffs even in the slightest degree must be very strongly condemned. Had this been a tax on luxuries the question whether the municipalities were entitled to it or not would perhaps have been a question of no moment. As the case is, however, the matter is serious and ought to have received more notice than as a mere assertion of a curious fact. "We would have been glad to find in the report a feasible suggestion to prevent a repetition of this in future. We however hope that this feature of the taxation will not recur as it never existed during famine years in the past. In reports during previous famine years, as it is now remarked, the high prices of foodgrains and the consequent contraction of consumption are said to have caused a decrease under this head of taxation. Another noteworthy feature in this connection is that it was the 'smaller grains' which helped the municipalities, showing that the incidence fell heavily on a class of the people whom this tax should never have touched at all."

Adverting to the unsatisfactory state of its finances, the editor says that "the main cause for this, as we understand it, is that these bodies embark upon schemes of improvement without much thinking what the ultimate cost would be. The result is that they are obliged to pull up and re-embark upon retrenchments without any sense of either proportion or gain. It is one thing to make good roads, provide for good lighting or sanitary surroundings, and it is quite another when members who do not know anything of the technicalities themselves sanction waterworks and drainage schemes or the laying out of grand parks without knowing where the money is to come from. The Indian members of the boards have very little control over their superior officers and whenever it comes to the carrying out of a big scheme, these officers have the tendency of adding to their importance by increasing the outlay on the scheme by every means within their power. In this connection the admonition contained in the last few lines of the report is worth quoting. 'To fit the boards for the proper discharge of their duties; the first essential is that they should learn to establish and maintain a sound financial position. They must face their difficulties as they arise instead of postponing the reckoning in the hope that something may turn up; they must, in providing for the present, have an eye also for the future.' It has come to this that our city fathers cannot even be credited with a knowledge of even the rudiments of good management. Some one ought to come forward with a defence."

(e)—Education.

34. The *Indian People* (Allahabad), of the 11th February, says that the grievances of Indian students are not fewer or less important than the complaints against them, but very few people pay any attention to what the boys have to say. The editor quotes two grievances which they have which should, he thinks, be removed: the compulsory payment of examination fees in Government Currency Notes of the Calcutta or Cawnpore circle, and the production of all previous examination certificates at the time of payment.

INDIAN PEOPLE, 11th February 1909.

Grievances of students.

He asks whether the refusal to accept current coin in lieu of Currency Notes does not amount to refusal of legal tender within the meaning of the law, and if there is any justification for the authorities demanding his previous certificates from a student who has read in a college for two or three years.

(f)—Agriculture and questions affecting the land.

35. The *Jadd-o-Jehad* (Shahabad, Hardoi), of the 8th February, notes with satisfaction the decision of the Government of India to appoint a Commission to inquire into the causes of the prevailing high prices of foodstuffs and the constantly recurring famines.

JADD-O-JEHAD, 8th February 1909.

The proposed Commission to inquire into the causes of famine and scarcity in India.

MASHRIQ, 9th February 1909.

The proposed Commission to inquire into the causes of famine and scarcity in India.

36. The *Mashriq* (Gorakhpur), of the 9th February, referring to the Government of India's proposal to appoint a Commission for inquiring into the causes of famine and scarcity in India, remarks that the whole of India must feel grateful to His Excellency for coming to this decision, inasmuch as there is no question of more vital importance to-day than the question of getting sufficient to eat and live. The editor hopes that unlike its predecessors this Commission will this time come to some satisfactory solution of this much vexed problem of India, and will recommend suitable measures for its remedy. He expresses the opinion that if only the surplus and unconsumed amount of grain is allowed to be exported to foreign countries much of the misery and hardship would be alleviated.

(g)—General.

ADVOCATE, 7th February 1909.

Public Works Department activities in Lucknow.

37. The *Advocate* (Lucknow), of the 7th February, draws the attention of Government to the fact that much valuable time is being lost in the revision of the estimates of the Medical College building, and that its construction should be taken in hand at an early date.

He also remarks that the Roshan-ud-Daula Kothi, in which the district courts are held, was designed for a private building, and is not suited for an office. The removal of several huts round the kothi and the felling of the trees that had been obstructing the view have no doubt considerably improved the situation, but it is very doubtful if it is possible by any device to bring more light into the central hall and the adjoining rooms which are very dark. Early development of myopia is the price the poor clerks have to pay for working in such a dark place.

Referring to the proposal to establish a pumping station to bring water to Government House, the editor says :—

"This will be the fifth such station, and if the proposed pumping station for Sikander Bagh and Shah Najaf gardens is built there will be six pumping stations in the town. We would suggest that instead of multiplying pumping stations some general scheme might be devised for the constant supply of unfiltered water to the gardens and to the municipality. The Municipal Board, the Nazul Department and the district Public Works Department can jointly put up heavy engines to pump water and the present system of washing drains by filtered water can be put a stop to. But when one looks at the low bed of the river Gumti in winter, one wonders what it will be in the next summer. Now that the municipality is taking steps to prevent the falling of sullage in the river steps should be taken from now to dredge the river from Gaughat pumping station to the Oudh and Rohilkhand Railway pumping station in order to keep sufficient supply of water for the use of the city and its several parts."

HINDUSTANI, 8th February 1909.

Public Works Department activities in Lucknow.

38. The *Hindustani* (Lucknow), of the 8th February, reproduces the marginally noted article from the *Advocate* (Lucknow), of the 7th February.

MUSAFIR, 31st January 1909.

Government and obscene Muhammadan literature.

39. The *Musáfir* (Agra), of the 31st January (received on the 9th February), referring to the appearance of obscene literature in some of the Muhammadan papers of the province, as mentioned in the Administration Report for the year 1907-8, asks if Government took any steps against the editors of these papers as it did against the editor of the *Musáfir?* If not, he suggests that it has betrayed a moral cowardice which cannot be justified even on the Day of Judgment.

The editor remarks that this will remain for ever a stain on the reputation of the Government of these provinces.

RAHBAR, 7th February 1909.

Objectionable writings in the English press.

40. The *Rahbar* (Moradabad), of the 7th February, referring to the rejoinder published by the *Morning Post* withdrawing every statement that had appeared in that paper regarding the complicity of the wife of an Indian in an anarchist conspiracy in Paris, remarks that in view of the bitterness which such writings cause between the rulers and the ruled, Government should try to prevent, as far as possible, the publication of such items of news, so long as their authenticity is not guaranteed.

ZAMANA, January 1909.

41. The *Zamana* (Cawnpore), for January (received on the 8th February), contains an article on the economic condition of India by Pandit Kishan Prasad Kole, B.A., of the "Servants of India" society. Taking for his text a speech of Lord Morley in which he has tried to prove that, the conditions of life in England and India being quite different, it was impossible to transplant English social and political institutions into Indian soil, where they will not grow for want of nourishment, the writer goes on to show that in the same manner the economic policy of England cannot be followed with benefit in India. Free trade has been a veritable boon to England, but in another country a protective tariff or a system of subsidies and bounties may be found to be more paying. The Factories Act may be found useful in England, but elsewhere it may prove disastrous. England may dispense with the necessity for a credit institute, but other countries cannot do so. The so-called economic laws are neither axiomatic truths nor possess the exactness of mathematics. The deductions of the Ricardian school are not generally accepted even in Europe. In America Free-traders and Protectionists exist side by side. In Ireland the struggle between the landlords and tenants is principally of an economic character. England, although pledged to a policy of free-trade, yet persists in closing her colonies to the industrious and thrifty Indians, simply to protect the white settlers. This clearly shows, that, when opportunity offers, the English have no scruples of conscience in departing from their time-honoured policy. . . . . After reviewing the economic history of England, the writer says that it is necessary to foster in Indian workmen the spirit of co-operation, as unrestricted competition in a country in which the industrial forces have not been organized, will prove disastrous. "Labour is not scarce, but the labourers are poor, unskilled and ignorant. Capitalists are few in number, they have no inclination to invest their money in business or industry, and, even if they have any such desire, they have not the requisite knowledge. Professional men and the higher classes are not used to concerted action. Agriculture, our staple industry, is suffering owing to want of rain. Our trade consists mainly of exports, and it is in the hands of men with very little capital, which is mostly borrowed. The moneyed middle-class is entirely wanting, and all of the land belongs to the Government. Our social laws and usages tend to lower our standard of living, and prevent the accumulation of wealth. It is against our religious conceptions to amass wealth. A large part of our wealth is being drained out of the country, and our helplessness, poverty and want of enterprise are completing our ruin. Taking all these facts into consideration, a sensible man cannot but come to the conclusion that a policy of 'Free trade' cannot be beneficial to us, unless our commerce and industries are revived and we are prepared to hold our own against other nations in the economic struggle. The only satisfactory method of reviving our old industries and handicrafts would be to protect them from unfair competition by the imposition of duties on foreign manufactures imported into the country. The policy of non-interference on the part of the Government in trade has been highly injurious to India. In addition to the introduction of a protective tariff, the Government should establish credit institutes and encourage nascent industries by a judicious system of bounties. But the question is will the Government help the people in developing their industries by adopting a protective tariff? There are some people who may have some fond and delusive hopes that it will do so, but we for our part have no such vain delusions. The economic history of India during the last 150 years will clearly show what attempts have been made to cripple Indian industries. Besides this, to the majority of Englishmen, the very idea of protection is blasphemous, and the development of Indian industries, such as of cotton cloths, would mean sure loss to English manufacturers . . . . . So we should depend upon our own efforts, and, if we want to accelerate the material development of our country, we should become staunch champions of the *swadeshi* movement, instead of looking up to the Government for help, as this help is destined never to come. We are called upon to practise 'honest *swadeshi*' only, but it would have been well if our advisers had looked up the history of the last 100 years, and found out how they suppressed the indigenous industries of the country.

The economic condition of India.

We should start by trying to manufacture those articles which are indispensably necessary for our daily use. But we should not stop with this, we should go a step further. *We should entirely abstain from the use of foreign-made articles*, for when our industries are in the stage of infancy, they will not be able to compete with the finer and highly-finished articles of foreign make, and they will not find a market, unless we are prepared to make a little self-sacrifice. If we do not do so, our *swadeshi* enterprises will fail, the movement will come to a grievous end, and we shall have nothing but the sincere regrets of the Government. Even if our manufactures were to find a market, crushing duties will be imposed on them and we should therefore be prepared to support them at all costs, and to give them preference to foreign articles of a superior make. Gradually our factories and mills would then be able to turn out better products.

Some of our friends may be persuaded to believe that the Government is supporting the *swadeshi* movement, and will point to the attempts that are being made by it to revive the sugar industry. But it must be noted in this connection that England itself has no sugar industry, and if India succeeds in manufacturing her own sugar, it is only other countries which will suffer. Is the Government prepared to help the cotton manufactures in the same way?

One may ask how is the *swadeshi* movement to succeed if the Government is so deadly opposed to it. The reply is that the events of the last three years would simply show that it has obtained a hold over the people of India; and it has come to stay. Bengal has set the lead, and the rest of India is prepared to follow it. It is impossible for human agency to arrest its progress, for it has found a place in the hearts of the people. Tremendous difficulties are in our way, but we are determined to reach the goal. The battle of commerce will have to be bravely fought with the weapon of self-sacrifice, and our perseverance will prove our salvation.—Amen!"

ADVOCATE, 7th February 1909.

42. The *Advocate* (Lucknow), of the 7th February, reproduces Lala Lajpat Rai's letter to the *Morning Leader*, in which he takes occasion to attribute the recent religious riots in India to the action of the police.

The Titagarh riots.

INDIAN PEOPLE, 7th February 1909.

43. The *Indian People* (Allahabad), of the 7th February, says that for several years the attention of the authorities has been drawn to *begar* and *utar* systems in the Kumaun division, but it has been a cry in the wilderness. Both the Chief Secretary and His Honour had their say on the subject, but neither could convince the public of the utility or the humanity of this sort of impressment of labour. If the *utar* system, as remarked by His Honour, is voluntary labour, why not, asks the editor, drop the system altogether and give no opportunity to agitators in the press and on the platform? The fact that this system has been declared to be illegal has probably not been generally known, and it would be as well if His Honour were to abolish it in time and thus add one more to the many good works he has done for the province.

The *begar* system in Kumaun.

ADVOCATE, 7th February 1909.

44. The *Advocate* (Lucknow), of the 7th February, publishes the following letter ventilating the grievances of Hospital Assistants:—

Grievances of Hospital Assistants.

"It is felt keenly by people of all communities in India that the Hospital Assistants, after passing the School Final or Entrance Examination and undergoing four years' hard medical training at the Medical School, get a starting pay of Rs. 25 per mensem. The responsibilities while in charge of jail and branch dispensaries and on plague, cholera and famine duties, are too heavy and onerous to require any mention. It will not be out of place to add that many Hospital Assistants have lost their lives during these epidemics for the welfare of the public at large. It is really most painful that this most important and serviceable body has been so much neglected and should occupy the lowest place of all the services of the State. Take for instance the Police Department. An Entrance passed youth, after a training of two years, becomes a Sub-Inspector of police and gets Rs. 50 per mensem at the outset and is promoted to Inspectorship, Deputy Superintendentship of Police and even to Superintendentship. Similar

is the case with Engineering, Telegraphic and other departments. The condition of Hospital Assistants is all the more pitiable when one observes that the Hospital Assistant remains a Hospital Assistant till the end of life, and the highest pay he draws never goes beyond the starting pay of an ordinary clerk in any of the Government offices. The starting pay, Rs. 25, is wholly inadequate to make both ends meet, he cannot even afford to put on a white shirt required to keep up his position as a medical man. The present range of pay is awfully low and requires speedy consideration by the Government."

RAHBAR, 7th February 1909.

Bonus to Government servants.

45. A correspondent of the *Rahbar* (Moradabad), writing in the issue of the 7th February, observes that the granting of a week's pay as bonus to all Government servants would not have such an abiding effect on the minds of Indians as would a permanent increase in the pay of the poor and hard-worked Government officials. The writer says that had Government granted any such increment it would have come as a veritable boon to the poor clerks in these days of scarcity and famine.

MASHRIQ, 9th February 1909.

Boycott movement in India.

46. The *Mashriq* (Gorakhpur), of the 9th February, says that England owes her present commercial prosperity and greatness largely to the boycott of foreign goods, including those of India. She became a free trader after she had fortified her trade and commerce against the attacks of foreign competition. This goes to show that if you want to revive your own arts and industries, you must of necessity avoid purchasing foreign goods, or, in other words, love for indigenous products necessarily involves hatred for foreign things. But in the peculiar conditions of India boycott, besides being offensive to the rulers and the Government, is quite impossible, for one of its essential conditions is the ability to fall back on the resources of one's own country. Now the resources of India unfortunately are not such as would lead one to believe that, if he were to proclaim a wholesale boycott of foreign goods to-day, his wants would be fully supplied with indigenous products alone. Hence the boycott movement in India is a hopeless task. What is required under these circumstances therefore is an honest desire to use *swadeshi* things so far as possible, with a view, not to get the Partition of Bengal amended, but to revive the dying arts and industries. It is for this reason, the editor remarks, that he notes with pleasure that the resolution on boycott has been dropped by the Madras Congress.

INDIAN PEOPLE, 11th February 1909.

The assault on Sir W. Lee-Warner.

47. Referring to the assault on Sir W. Lee-Warner by an Indian student in London, the *Indian People* (Allahabad), of the 11th February, says that "even in India Sir W. Lee-Warner had the reputation of being an irascible and bad tempered man, but he is older now and should be wiser, and ought to have remembered that England is not India. Besides, the change in the temper of young Indians is noticeable everywhere. They will not submit to insult or abuse quietly, and Anglo-Indians should learn to control their tongue and temper. Long has the mild Hindu suffered and if he now turns it will be no more than what the worm does."

V.—Legislation.

Nil.

VI.—Railway.

JADD-O-JEHAD, 8th February 1909.

Railway Concessions for those who want to attend the Indian National Congress.

48. The *Jadd-o-Jehad* (Shahabad, Hardoi), of the 8th February, recommends with a view to remove the suspicion which has got abroad regarding the attitude of the Government towards the Indian National Congress, that State railways and private railway companies should grant concessions to those who want to attend a session of the Indian National Congress.

INDIAN PEOPLE, 11th February 1909.

Dangers of railway travelling.

49. The *Indian People* (Allahabad), in its issue of the 11th February, refers to a report of an affair on the North-Western Railway, which was published by the *Tribune* (Lahore), to the effect that two soldiers, somewhat drunk, rushed up and jumped into two intermediate class compartments, one of which was reserved for Indian ladies and was

occupied by two female passengers, with the result that one of them was so frightened, when she saw English soldiers, that she opened the door on the other side and jumped out on the line at the risk of her life. The editor remarks as follows:—"It is on such occasions that the race question forces itself to the front. What would have happened had the ladies been English and half a dozen Pathans had suddenly forced their way into the compartment? The train would have been stopped of a certainty and the Pathans would have been summarily ejected and perhaps taken into custody. When the railway officials saw the soldiers entering a compartment reserved for women they should have at once signalled the train back and put the soldiers out. It was between Lahore and the Cantonment station, several years ago, that a Muhammadan gentleman, a member of the Indian Civil Service, was set upon and severely assaulted by a number of gallant European military officers without any provocation and merely because he had objected to a number of dogs being let loose in the compartment. It was between Lahore and Multan that Miss Taylor was brutally murdered. Numerous other outrages have been committed on this railway system. After the Multan murder a number of conductors have been appointed on every railway system; every passenger train has a conductor on board at night. It is his duty to pass up and down the whole train at every station, to see that the passengers are safe and particularly that ladies travelling by themselves are not molested. After all these precautions how will the railway officials of Lahore justify their conduct in allowing, in broad daylight, European soldiers to enter a compartment reserved for women?"

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

MUSAFIR, 31st January 1909.

Arya Samaj and the Religious Convention in Calcutta.

50. The *Musáfir* (Agra), of the 31st January (received on the 9th February), proposes that the Punjab and the United Provinces *Arya Pratinidhi Sabhas* should also send their delegates to the forthcoming session of the Religious Convention to be held in Calcutta. The editor proposes the name of Babu Shri Ramji in connection with the United Provinces.

ALIGARH INSTITUTE GAZETTE, 3rd February 1909.

Aurangzebe and the Jat Sabha.

51. The *Aligarh Institute Gazette*, of the 3rd February (received on the 8th February), has the following:—

"The annual meeting of the Jat Sabha was held on the 7th and 8th November at Daranagar Ganj. One of the speakers, while attacking the former Musalman rulers, spoke as follows:—'During the reign of Aurangzebe we were prohibited from shaving ourselves. Edifices were reared up with the blood of our children. Our women and children were made slaves and were sold in market places like so many head of cattle. Our grief knows no bounds (when we come to know) that there was no engine of oppression which was not used against our nation, and there was no law which could save us from being killed and defiled and our property from being looted.' We feel much regret in saying that such speeches are the order of the day in meetings held by our Hindu fellow-countrymen. Entirely false and fabricated charges are brought against the former Musalman rulers, and in this way the Hindu public is roused up into a fury against the Musalman. All manner of ludicrous and false charges are brought against them and they are painted in the blackest colours. Do the Hindus expect that, notwithstanding such grave calumnies, the Musalmans will fraternize with them, and do they hope to get self-government during the present condition of the country? Can Government expect that people who vilify their former masters in such an outrageous fashion, will be obedient to their present masters?"

INDIAN PEOPLE, 7th February 1909.

A widow marriage in Allahabad.

52. The *Indian People* (Allahabad), of the 7th February, reports that a widowed Brahman girl was married to a Brahman youth according to the orthodox rites in Allahabad, and that the whole proceedings passed off peacefully.

53. A correspondent of the *Mashriq* (Gorakhpur), writing in the issue of the 9th February, while giving an account of his visit to the *Magh Mela*, remarks as follows:— MASHRIQ, 9th February 1909.

Misleading statements by lecturers in the *Magh Mela* at Allahabad.

"A preacher, who was asking his co-religionists how long would they remain non-*swadeshists*, said that their salvation lay in the *swadeshi* movement, and that their sacred thread was made of imported yarn which was coloured with the white and yellow of the egg. At another place an *Arya* preacher was haranguing the audience, and amongst other things that he said in disparagement of Muhammadans, the following appeared to me as a strange misleading statement: 'Hindus! You smoke tobacco prepared by Muhammadans! Don't you know that it contains earth besmeared with the blood of slaughtered animals.'"

54. The *Indian People* (Allahabad), of the 11th February, referring to Professor H. B. Lees-Smith's letter on the relations between English and Indian gentlemen, remarks that in India insult and insolence are cheaper than the King's coin. The improvement of social relations between Englishmen in India and Indians is a problem even more serious than political reform. Indian gentlemen in future will be men of a different type, and it will be to the interest of their Anglo-Indian fellow-subjects to treat them as their equals and friends, and not as pariahs and outcastes. INDIAN PEOPLE, 11th February 1909.

The relations between English and Indian gentlemen.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 13th February 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
*1	Agra Magazine	Agra	Monthly ...	Munshi Priya Lál Saksena; Kayasth; 29.	500 copies.
2	Central Hindu College Magazine.	Benares ...	Do. ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 ,,
3	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 37.	1,500 ,,
*4	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	,,
6	Theosophy in India ...	Benares ...	Do. ...	Bábu Upendra Nath Basu, B.A., LL.B.; Bengali Kayasth; 55.	5,000 copies.
*7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 ,,
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 ,,
9	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 ,,
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad; Muhammadan; 55.	650 ,,
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 ,,
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	Rája Rámpál Singh; Hindu Rajput; 60.	200 ,,
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-SANSKRIT.				
16	Prabudha Bhárat	Almora ...	Monthly ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
18	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35	600 copies.
19	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 ,,
20	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 ,,
21	Al Islám	Allahabad ...	Do. ...	Shaikh Saiyid Ahmad; Muhammadan; 46.	300 ,,
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 ,,
23	Árya Bandhu	Meerut ...	Do. ...	Dr. Rám Chándra; Khatri; 81 ...	575 ,,
24	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 ,,
25	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 ,,
†26	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqalain; Muhammadan; 36.	450 ,,
27	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 ,,
*28	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 ,,
29	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 ,,
30	Kanyá Saháyak	Meerut ...	Do. ...	Bábu Rám Dás; Vaishya; 38 ...	500 ,,
31	Khátún	Aligarh ...	Do. ...	Sheikh Abdulla, B.A.; Muhammadan; 33.	500 ,,

* Irregular.

† Temporarily stopped.

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List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Kshatriya	Bulandshahr ...	Monthly ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 copies.
33	Pardah Nashin	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,100 ,,
34	Postal Magazine	Agra ...	Do. ...	Ditto ditto ...	1,000 ,,
35	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 ,,
36	Sayyahul Islam	Cawnpore ...	Do. ...	Abdul Qadir, Muhammadan; 24 ...	150 ,,
37	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya ...	750 ,,
38	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 ,,
39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 ,,
*40	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 ,,
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 ,,
*42	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 ,,
†43	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 ,,
44	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 ,,
45	Násir-ul-Akhbár	Meerut ...	Do. ...	Saib Ahmad; Muhammadan; 21 ...	300 ,,
46	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 ,,
47	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 ,,
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 ,,
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 ,,
50	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	600 ,,
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Har Nám Singh; Khatri; 55 ...	500 ,,
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 ,,
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím; Muhammadan; 50.	1,000 ,,
54	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Sheikh Faiyaz Ali; Muhammadan; 41 Sheikh Mumtáz Ali; Muhammadan; 33.	275 ,,
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 ,,
*58	Mahá Vidyálaya Samáchár ...	Jawalapur (Hardwar).	Do. ...	Swámi Darshananand; Arya; 51 ...	650 ,,
59	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 ,,
60	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadam; 55...	250 ,,
61	Mukhbir-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 ,,
62	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 ,,
63	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 ,,
64	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 ,,
65	Oudh Punch	Lucknow ...	Do. ...	Sheikh Sajjad Husain; Muhammadan; 55.	300 ,,
66	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 ,,
67	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 ,,
68	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 ,,
69	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Sheikh Abdul Aziz; Muhammadan; 45	500 ,,
70	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
71	Shahna-i-Hind	Meerut ...	Weekly ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 copies.
72	Shams-ul-Nahar	Moradabad ...	Do. ...	Muhammad Ismail; Muhammadan; 30	200 „
73	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
74	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak	1,000 „
75	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
76	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44 ...	380 „
77	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
78	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
79	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
80	Nasím-i-Agra	Agra	Do. ...	Bábu Bireshwar Sányál; Bengali Brahman; 55.	276 „
81	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
82	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
83	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*84	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52	Very small.
85	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
86	Bráhman Samáchár ...	Pari chhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*87	Bráhman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*88	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
89	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
90	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 „
91	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogeshwar; 34 ...	300 „
92	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*93	Khatri Hitkári	Benares ...	Do. ...	Pandit Balmukund Varmá; Brahman; 24.	500 „
94	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
95	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
96	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
97	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 „
†98	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
99	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
100	Shri Yadvendra... ...	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	...
*101	Sudha Ságar	Cawnpore ...	Do. ...	Pandit Sahdeo Prasád Vaidya; Brahman; 36.	1,000 copies.
102	Swadesh Bándhava... ...	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
*103	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
104	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
105	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
106	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
107	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
*108	Samrát	Kálákánkar (Partabgarh).	Do. ...	B. B. Lal Ramesh Singh Ju Deo; Kshatriya; 30.	400 „
109	Abhyudaya	Allahabad ...	Weekly ...	Pandit Madan Mohan Malviya, B.A., LL.B.; Brahman; 45. Pandit Rám Sewak; Brahman; 42 ...	1,700 „
110	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
111	Arya Mitra	Agra	Weekly ...	Pandit Rudra Datt; Brahman; 53 ...	1,800 copies.
112	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
113	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
114	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
115	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55 ...	...
†116	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	Rája Rámpál Singh; Rajput; 60 ... Bábu Sheo Naráyan Singh; Kahar; 34	250 copies.
	HINDI-URDU.				
*117	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 copies.
*118	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-law; Kashmiri Brahman; 40.	300 „

* Irregular.

† Temporarily stopped.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 19th February, discusses the expressed opinions of Lord MacDonnell, Sir B. Fuller, and Sir C. Crosthwaite on the Reform Scheme, and, while praising the last two for their moderation and impartiality, charges Lord MacDonnell with marked antipathy against the Musalman community, which he had repeatedly manifested while Lieutenant Governor of the United Provinces, and of which he has not even now got rid. In conclusion he urges the Hindus to treat the demands of the Musalmans in connection with the Reform Scheme in a more tolerant spirit, and thus pave the way for a better understanding in the future.

HINDUSTANI, 19th February 1909.

The Reform Scheme.

2. Referring to the claims of Muhammadans for the appointment of a Muhammadan to the Executive Council of the Viceroy, the *Saddharm Prachárak* (Kangri, Bijnor), of the 10th February (received on the 15th idem), remarks that if Government go on acceding to such unreasonable demands of Muhammadans a time may come when other minorities too will make similar demands. The editor does not mean that Muhammadans should not be afforded special facilities to bring themselves into line with the other more advanced communities of India, but that capability and not racial and religious considerations should guide the Government in the matter of appointments to posts of responsibility. He further observes that no political rights and privileges can be of any use to Indians unless the sectarian prejudices of the different communities composing them are eliminated by the spread of "the religion of truth."

SADDHARM PRACHARAK, 10th February 1909

Muhammadans and the Reform Scheme.

3. Referring to the claims put forward by Muhammadans in connection with the Reform Scheme, the *Abhyudaya* (Allahabad), of the 12th February, says that, if Muhammadans had simply wanted separate election of their representatives, the situation would not have become so complicated, but the fact is that they ask for a double vote, firstly as electors and members of district and municipal boards, of the University Senate, of the Chambers of Commerce and of the Landholders' Associations, and, secondly as followers of Islam.

ABHYUDAYA, 12th February 1909.

Muhammadans and the Reform Scheme.

The editor says that representation on religious basis, as urged by Muhammadans, would be an innovation such as obtains in no civilized country where any system of representative government exists, not excepting Turkey. If such separate representation were to be allowed to Muhammadans, followers of all the innumerable creeds and sects of India would make similar claims, which could never be satisfied consistently with efficient administration of the country. He further remarks that, provided that representatives be not chosen on religious lines, no harm can accrue to the followers of any particular religion, for in India the differences among its various communities are only those of religion and Government's policy of religious neutrality. Government legislates only on general matters such as taxation, education, irrigation and education, from which all communities derive equal benefit, and, even if any matter comes up for legislation which only concerns any particular minority, sufficient provision has been made for such a case in the Reform Scheme. He maintains that by the system of joint election of representatives no obstruction is caused to the work, but on the contrary it is done with expedition and facility, and cites the example of the Corporation of Calcutta in support of his contention. He says that all impartial Muhammadans who have not been misled by those who are opposed to Indian unity approve of the proposal of Lord Morley that Hindus and Muhammadans should elect their representatives jointly. Mr. Mushir Husain Kidwai, Secretary of the Pan-Islamic Society, has in one of the recent issues of the *Indian Review* given his unqualified support to it, as tending to fuse the various communities of India into one nation. The editor in conclusion remarks that the proceedings of the Congress, of the various Legislative Councils and of

municipal boards, go to show that Hindus are not hampered by religious prejudices in electing Muhammadan representatives, and that they are not in the habit of securing benefits beneficial to their co-religionists at the expense of Muhammadans.

RIYAZ-I-FAIZ, 12th February 1909.

Muhammadans and the Reform Scheme.

4. The *Riyaz-i-Faiz* (Pilibhit), of the 12th February, referring to the demand of Muhammadans for special representation in the Legislative Councils, and to the threat that, if no such representation were granted to them they would not be very particular as to the means of agitation they would adopt, remarks that such threats are alike futile and foolish, for everybody has come to know only too well by this time what misery and hardship await those who step beyond the limits of law and adopt violence in their agitation. It would be better if Muhammadans, instead of indulging in such foolish reflections, first turn their attention towards making themselves more qualified than their other countrymen before they aspire to be placed on a footing of equality with them.

The editor in conclusion contests the grounds on which Muhammadans claim special representation as distinct from representation in proportion to population.

UNION GAZETTE, 14th Februnry 1909.

Muhammadans and the Reform Scheme.

5. A correspondent of the *Union Gazette* (Bareilly), writing in the issue of the 14th February, refers to the good work done for the Hindu cause by the Indian National Congress and deprecates the hostile attitude of Muhammadans towards this organization. This hostility, says the writer, is chiefly due to the fact that Muhammadans are averse to any movement which may be interpreted as disloyal, and because they have unlimited faith in the sincerity of Government and a firm belief that their rights will not be passed over. But with the advent of the Reform Scheme they have had a rude awakening, and that is the reason why they are pressing their claims for special treatment. All this would have been avoided if from the very start they had cared for their interests and had not allowed a false sense of propriety to stand in the way of their agitating for political rights. He remarks that the present time is opportune, as the English Press is decidedly in the favour of Muhammadans, and that they should therefore send deputations to England and try in every other way to retrieve for past errors.

ADVOCATE, 18th February 1909.

Muhammadans and the Reform Scheme.

6. The *Advocate* (Lucknow), of the 18th February, has the following remarks on the representation made by the London Moslem League to Lord Morley in connection with the Reform Scheme:—

"Muhammadan activity has been simply phenomenal since the Reform Scheme was simultaneously published in England and India, more so after Mr. Amir Ali had headed the deputation that waited upon Lord Morley on the 27th ultimo. Petitions to secure Muhammadan interests had been simply pouring in. The one, a very exhaustive document, submitted in England has been followed by many addressed to the Viceroy. They exhibit wonderful unanimity of views, every succeeding one growing more exacting, contrary to all dictates of sweet reasonableness. In submitting and emphasizing their claims, the petitionists both here and in London do not unfortunately stop to consider how they are praying the Government to forego all the good principles that are the bulwark of British rule in this country. While disclaiming all intention to see favouritism come into play in the introduction of the reforms, special consideration is prayed for at every stage of the Reform Scheme. Even the man who runs can find this out on even a cursory perusal of the speeches delivered and memorials submitted.

The British Government in India is pleged to observe religious neutrality—a principle so conducive to peace in a land where creeds are as plentiful as blackberries. The All-India Moslem League aims at dislodging the Government from this high pedastal. Lord Morley is anxious, and justly anxious, to see that 'whatever may be the case with Muhammadans and Hindus, there is one body of men who are bound to keep a fair mind, and that is the Government.' Now when the line of demarcation is proposed to be denomination, one may safely say that is an attempt directed at a very important foundation on which Pax Britannica is based in this country. Not only so. The demand is tantamount

to saying that it should be declared that Islam has something in it which is not to be found, not only in Hinduism, Sikhism and Zoroastrianism, but even in Christianity—a something that entitles the followers of Muhammad to special consideration. The belief that profession of Islam invests one with this special qualification gets additional support from the fact that, while the untouchables among Hindus are mentioned to detract from the largeness of the Hindu population, it is forgotten that, like 'rice' or 'famine' Christians among Christian converts, there are low castes or classes among Muhammadans, what to say of the fact that the majority of Muhammadans in many provinces, particularly East Bengal, were simply low caste Hindus. Nay more. Mr. Amir Ali seeks State aid in carrying on the missionary propaganda of his faith. 'Many of them (depressed classes among Hindus) have tried,' said he to Lord Morley, 'to break off their shackles; certainly some of them have made desperate efforts to get out of the thraldom in which they exist; and I beg to say that in the great reforms about to be introduced their emancipation should not be made difficult by anything which may be done at this critical juncture." Maulvis are, it seems, simply waiting for a hint from Lord Morley or Lord Minto to embark on their mission to secure converts to Islam. It passes our poor understanding to dicover what blessed relationship exists between the improvement of the depressed classes and the reform proposals of the Government."

Muhammadans and the Reform Scheme.

7. In continuation of its article entitled "Muhammadans and the Reform Scheme", the *Abhyudaya* (Allahabad), of the 19th February, writes:— **ABHYUDAYA, 19th February 1909.**

We can affirm with confidence that no other community of India has contributed so much to the establishment of British rule in India as the Hindu community. The following remarks of a writer on this subject in the *Manchester Guardian* are well worth reproducing here. 'Of the communities in India the Muhammadans are peculiar neither on account of their position nor their loyalty. Since the British Government assumed the sovereignty of India, the Sikh and Mahratta rulers of Kashmir, Baroda, Indore and Gwalior have been its most loyal and steadfast supporters. In the Mutiny of 1857 it was the Sikhs who saved British rule in India. Will these facts be overlooked now, and will the Muhammadans alone of all the loyal communities of India, such as Jats, Rajputs and Parsis, be chosen for special treatment?' British rule would never have been established in this country but for the help of the Hindus. It is the Hindus who form the bulk of the Indian Army, and the Sikhs and Gurkhas are reckoned amongst its bravest soldiers. Government knows perfectly well how the Hindu rulers are ready to help it within and outside of India. As to lip-loyalty Hindus have been as loud in their professions as the Muhammadans . . .

It was the Hindus who convened loyalty meetings in such unimportant places as Almora, Pilibhit and Srinagar. We do not however admit that to support the Government in its objectionable measures is loyalty: Government itself should now know who were its true friends, whether those who opposed the Partition of Bengal or those who supported it. Seditious speeches have never been made from the Congress platform. The Congress only demands legitimate rights of the people and asks for the removal of the defects in the administration of the country. If it is contrary to loyalty to do so then no country can be loyal. The English people themselves would then be guilty of disloyalty, and the present agitation of Muhammadans for their rights would itself be regarded as disloyal. But they are now not only carrying on political agitation, but are also holding out threats to the Government. Dr. Majid has gone even so far as to declare that Muhammadan discontent will with difficulty be restrained within the limits of law.

The two features in Lord Morley's Reform Scheme which gave the greatest satisfaction to the people were that no distinction was made in it between Hindus and Muhammadans, thus eliminating the possibility of friction, and that in the Provincial Councils non-official majority was allowed. If separate representation be decided upon opposition and antagonism would increase between Hindus and Muhammadans, and the majority of non-official members in the Councils would be to no purpose for the people, for such a majority could only be effective in the event of the non-official members acting unanimously. Such unanimity would be impossible when Hindu and Muhammadan representatives

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are elected separately, which would accentuate the conflict of interests of the communities. Will not the Muhammadan representatives couceive it to be their duty to oppose the proposals made by the representatives of other communities (even though they may be) thereby injuring the interests of their own community, seeing that measures discussed by the Councils will concern all communities equally, and that their rejection will similarly be detrimental to them all. Separate representation will not only be inimical to the interests of the people, but will also increase the difficulties in the administration of the country, owing to the Councils not being able to carry on their work smoothly. Apart from this, the grant of separate representation to Muhammadans is naturally likely to encourage Sikhs, Parsis and other minorities to claim the same privilege. Moreover, to allow every race, caste and creed to elect members separately will not only embitter and accentuate differences in every province and village but will create very grave political troubles. Those Englishmen who are siding with the Muhammadans at present must bear in mind that the policy of *divide et impera* cannot stand for a long time. That empire alone can secure permanence which is based on truth and justice. It is to be hoped that high authorities will not support those who are making an attempt to sow the seeds of discord between Hindus and Muhammadans. If the Muhammadans after all insist on electing their representatives separately the Government of India should fix the number of representatives of each community in proportion to the amount of taxes each pays to it. Either the question of denominational representation should not be brought forward in connection with the Reform Scheme, or if it is, then the rights and privileges should be divided in proportion to the taxation. If owing to pressure of the All-India Moslem League, Government concede a larger share to Muhammadans than what they can justly claim, the Hindus too will similarly have to form an All-India Hindu League for the protection of their rights, and for demanding them from the Government.

AL BASHIR, 9th February 1909.

Muhammadan electorates.

8. *Al Bashir* (Etawah), of the 9th February (received on the 15th idem), referring in bitter terms to the opposition of the Hindus to Muhammadans getting their own electorates, remarks that his coreligionists will not be satisfied until they are sure that only such Muhammadans will be returned to the Councils as represent Muhammadan interests in the true sense of the word. The editor expresses dislike of men of the type of Nawab Saiyid Muhammad, as being little better than a betrayer of national obligations. He is however ready to excuse him on the ground that he is compelled to act according to the wishes of those to whom he owes his seat on the Imperial Council.

RAHBAR, 7th and 14th February 1909.

Muhammadans and the Indian National Congress.

9. The *Rahbar* (Moradabad), in its combined issue for the 7th and 14th February, publishes an article criticising at length the speech delivered by Mr. Saiyid Ali Imam at Amritsar. The writer takes a hopeful view of the political future of the Indian Musalmans, and expresses the opinion that the Moslem League will only prove a half-way house and that finally they will join the Congress in a body.

ADVOCATE, 11th February 1909.

The Moslem League Memorial.

10. The *Advocate* (Lucknow), of the 11th February, referring to the memorial presented by Mr. Ali Imam to His Excellency the Viceroy on behalf of the Moslem League, remarks that he has had recourse to special pleadings which are neither new nor convincing. The editor expresses the opinion that his proposal that Muhammadan electors may choose a Hindu to represent them and *vice versâ* is practically impossible, taking into consideration the present condition of India. The Muhammadans' demand to be represented according to their political importance will be unacceptable to the Hindu majority and will accentuate the existing differences between the two communities. As regards the Executive Council, the editor remarks that if two Indian members, one a Hindu and the other a Muhammadan, find seats in it, it is just possible the Parsis, Eurasians and Indian Christians, may claim similar concessions, and thus harass the Government. The Muhammadans seem to be distrusting even the Government, whereas they should rest assured, that if there are capable men among them, they would certainly find a seat in the Executive Council. The Moslem League memorial does not help one to understand how Lord Morley's proposals are likely to prejudice Muhammadan interests, and in what way they can be so amended as to make

them acceptable to the League without making the Scheme of Reform distasteful to the Hindus.

The Moslem League Memorial.

11. The *Hindustani* (Lucknow), of the 15th February, reproduces the comments of the *Advocate* (Lucknow), of the 11th February, on the Moslem League memorial.

HINDUSTANI, 15th February 1909.

The dangers of separate representation.

12. The following is from the *Indian People* (Allahabad), of the 14th February :—

INDIAN PEOPLE, 14th February 1909.

"Even more than Lord MacDonnell Mr. R. C. Dutt proves convincingly the dangers of separate representation based on creed or caste. His letter to the *Times* is the clearest exposition that we have seen of the subject. The trend of British rule all along is that all peoples in India should become united—taught in the same schools and colleges, filled with the same aspirations and moved by a common impulse. The agitation that is now being set up for special representation for only one section of the community is being engineered by a handful of men who are dead against Lord Morley's proposals, but who cannot find any other way of wrecking the scheme. No one dare assert that the Moslem League is a more important movement than the Indian National Congress. But no President of the Congress has hitherto ventured to address a representation direct to the Viceroy of India. Yet the President of the Moslem League, who is as yet nothing more than a clever mofussil lawyer, has had the coolness not only to address a direct representation to the Viceroy, but to employ language which, in more than one place, is distinctly minatory. If the Punjab and Kashmir Muhammadans are the gate-keepers of India, in God's name let them keep the gate and ward the passes. If the gate-keepers crowd into the Council chamber the gate will be rushed by the first enemy who may appear and the castle and Council hall will fall into his hands. But the claim is untrue. If there is any one who can claim to be the warden of the gate it is the Sikh, the flower of the army in India. He kept the gate before the British came and the Pathan and the Kashmiri paid him tribute. Hari Singh Nalua, the sword-hand of Ranjit Singh, carried everything before him from Peshawar to Kabul and his name was used by Pathan mothers to hush their children in the same way that the name of Oliver Cromwell was dreaded in Ireland. The Sikh sword has flashed beneath the British banner from China to Africa. In the Tirah Expedition the Sikhs bore the brunt of the fighting. All the twenty-one heroes of Sarghari were Sikhs. *If the British were to withdraw from the Punjab to-morrow the Sikhs would become masters the next day and they would become the gate-keepers.* If the Sikhs were to be put up in the same way as Muhammadans and claimed representation in proportion to their services, what reply would the Government give them? Too much is being made of probable Muhammadan dissatisfaction. A score or two of ambitious men may be dissatisfied, but the community will not be affected at all. And if there is positive unrest there is the law—and there will be more laws—to maintain order. It seems to be forgotten that the reforms are in reality due to Hindu unrest and agitation, and Hindus have suffered for their country. There is no Tilak or Bipin Chandra Pal among the Muhammadans, and none will appear so long as the present policy of dividing the fruits—and claiming the lion's share, forsooth—of other people's labour is followed. Mr. Dutt justly holds that special or caste representation is opposed to the spirit of the British rule and will produce disastrous results. No community has any right to seek more than its fair share, however important it may be in its own estimation. If any special favour is shown to any particular class or community the rest will be perfectly justified in resenting it."

In another note headed "Class Representation", the editor refers to Mr. R. C. Dutt's letter to the *Times* in which the latter observes that, if the Government once admitted the principle of representation by class and sect, it would foment vague and dangerous aspirations in all sects and castes, it would accentuate social differences, and would launch into complications the end of which no men can foresee. "It is precisely with the object of bringing about these complications," the editor remarks, "that the Anglo-Indian papers are supporting class representation for the Muhammadans, for, if similar claims are put forward by other classes, the Government will be in a quandary and dissensions will appear among the different classes. In the scheme formulated by Mr. Dutt there is

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ample provision for the adequate representation of Muhammadans, but nothing less than over-representation will satisfy those who profess to speak on behalf of the Muhammadans. They give no thought to the claims of any other community, nor recognize the root principle that there must be proportionate representation of all classes and that no class can claim to be more important than another. A very serious responsibility rests upon the Government to see that the proposed reforms do not sow the seeds of contentions and bitternesses so far unknown in India."

OUDH AKHBAR, 16th February 1909.

The Moslem League and the Partition of Bengal.

13. The *Oudh Akhbar* (Lucknow), of the 16th February, does not approve of the position taken up by the Moslem League with regard to the Partition of Bengal, and remarks that the League does not represent true Muhammadan interests, inasmuch as its primary aim is to secure more Government posts for the educated Muhammadans. This view, says the editor, explains why no resolution on the *panchayat* and *swadeshi* movement was passed at its recent sittings in Amritsar.

ADVOCATE, 11th February 1909.

The *Arya Samaj* and the Government.

14. The *Advocate* (Lucknow), of the 11th February, referring to the complaint that the Government suspects the loyalty of the members of the *Arya Samaj*, and that its officials are persecuting them in various ways, remarks :—

"The scandal has, every candid reader of events admits, gone too far for the Government to sit quiet. In fairness to itself as well as to the large body of members of the *Arya Samaj*, who, in spite of their combative spirit in theological discussions, not without the exhibition of some animus against some sects, are the best devoted workers in Upper India for the social and religious, educational and industrial advancement of the people, the time is nigh indeed for the Government to make a frank disavowal of any ill-feeling towards the followers of *Vedic Dharma*. A mere *communique* will not however do. Nor any speech from the Viceroy in the Legislative Council. If certain officials had been prejudiced and acted on that prejudice, it must be admitted, and, if necessary, reparation made. An aphoristic denial in the face of the facts quoted by Lala Munshi Ram, which he is ready to prove to the hilt, will only make matters worse. As the centre of *Arya Samaj*, activity is practically in the Punjab, Sir Louis Dane, who has begun so well, may be expected to take early steps to disabuse the minds of the *Arya Samajists* and prevent a greater danger, the sinking into the hearts of all reform bodies the idea—to-day the *Arya Samaj*, to-morrow we ourselves. When the Government is for political reform, societies wedded to reform work in other fields should not be allowed to live under a shadow, and thus prevented from according whole-hearted sympathy to a scheme on the success of which largely depends the peace in the immediate future of India."

MUSAFIR, 15h February 1909.

The *Arya Samaj* and the Government.

15. The *Musáfir* (Agra), of the 15th February, says that so long as the *Arya Samaj* continues to value its religious liberty more than anything else in the world it will remain loyal to the British Government, which has done so much to protect its infant organizations from the formidable attacks of its adversaries. There may have been some bitterness of late, and this by the way is not due to any action of the Government but to the misrepresentations of the enemies of the *Samaj*, still *Arya Samajists* on the whole are thoroughly convinced of the goodwill of the Government and do not even for a moment believe that it harbours any bad intention towards them. All the same there is a class of selfish persons who are never tired of creating bad blood between the rulers and the ruled, if it simply serves some of their own temporary ends. Such persons alone are responsible for the grave injustice which has been done in the case of Pandit Daulat Ram of Jhansi. Poor fellow, he was convicted for having no ostensible means of livelihood! But pray, are not there thousands of unemployed in England even to-day who not only have no means of livelihood but are desperate characters also who do not mind much if they are convicted of rioting? As for Pandit Daulat Ram he had enough means to live by honestly, having himself been a school master and his wife a school mistress. Besides, supposing that the case for the prosecution was a strong one, why were so many difficulties thrown in his way by requiring that the sureties must be local men? Such a flagrant instance of injustice cannot be imagined, unless on the supposition that the opponents of the *Samaj* had thoroughly poisoned the ears of the presiding Magistrate; for otherwise it is difficult to account for the implicit

reliance which was placed on the statement of an uneducated police detective who in his own statement made so many contradictions.

Not less surprising was the statement of Subedar Shib Ram who disclosed facts which, if true. would create much misunderstanding between the *Arya Samaj* and the Government. The writer asks for an authoritative declaration defining the position of the Government with regard to the movement.

The Darbar at Agra.

16. The editor of the *Indian People* (Allahabad), in the issue of the 18th February, refers to two points in His Honour's speech at the Agra Darbar. The first is the proposed partition of the several divisions of the Province of Agra. In this connection, he would like to know whether under the new scheme there is likely to be increase of expenditure, and, if so, would it not be advisable, considering the scarcity of money, to postpone the proposed reforms for a few years to come. INDIAN PEOPLE, 18th February 1909.

The second is the suggestion for the abolition of the law classes of the Agra College, regarding which the editor expresses doubt as to whether one central Law College is really adequate for the needs of a big province. He suggests that the Agra College be given a chance to better organize and equip its law classes, for he maintains that the study of law is an education by itself and its knowledge a fairly good equipment for entrance into public life.

His Honour's speech at Agra.

17. The *Advocate* (Lucknow), of the 18th February, referring to His Honour's speech at the Agra Darbar, remarked that, as in his former speeches, the Lieutenant Governor referred to present-day topics in which the people of the division were interested and in many of which the people and the State are of one mind. After reviewing in detail the several points dealt with in the speech the editor expressed the opinion that the transfer of the Farrukhabad and Etawah districts to the Allahabad division was necessary for the creation of the Bundelkhand division, and that the people would get used to the new state of things, although they might find Allahabad a little far off at first. With regard to His Honour's remarks on plague mortality, he says that the people have to fight the pestilence mostly single-handed, the Government only rendering fitful help in the matter of inoculation and segregation. He notes with satisfaction the remarks made by His Honour on the proposed Entail Act which is meant to protect old zamindari houses, and asks the Government to appoint a special officer to inquire into the question with the assistance of the representatives of the Landholders' Association. Adverting to the remarks made by His Honour on the educational problem of Agra, the editor expresses the hope that the Government will push on the construction of the building for the Model School, and that it will be large enough to hold a large number of students. He strongly objects to the closing of the law classes attached to the Agra College, as proposed by His Honour, and hopes that the Trustees of the institution will never agree to it. The results of the law classes, he says, have been above the provincial average, and therefore their abolition is called for neither in the interests of the college nor of the students. He sees in the proposal an insidious attempt to strengthen the law school at Allahabad at the expense of rivals. He notes with satisfaction the well-deserved castigation of the municipal board for its failure to encourage primary education. ADVOCATE, 18th February 1909.

In conclusion he expresses the hope that His Honour will do his best for the improvement of the historic city.

The *Hindustani* (Lucknow), of the 19th February, makes similar remarks on the speech. HINDUSTANI, 19th February 1909.

The Advocate General of Bengal on the murder of Mr. Biswas.

18. The *Indian People* (Allahabad), of the 18th February, says that Mr. S. P. Sinha has done a public service by expressing so admirably the sentiments of the entire community in his opening address in the Alipur murder case. "There should be now a strong reaction against outrages of this nature, and young men should actively help in the suppression of the terrorist movement. Indignation meetings are not enough; there must be active co-operation with the authorities and an earnest associated endeavour to put an end to such heinous crimes." INDIAN PEOPLE, 18th February 1909.

OUDH AKHBAR, 19th February 1909.

The murder of Babu Ashutosh Biswas.

19. The *Oudh Akhbár* (Lucknow), of the 19th February, referring to the murder of Babu Ashutosh Biswas, remarks :—

"This policy of intimidating the Government will not prove useful and no sane man will be a party to it. The anarchists know that they cannot lower the prestige or the influence of the Government by their tricks. They are shedding the blood of their innocent countrymen for nothing and they shall have to pay for that. Bloodshed and recourse to arms will prove futile for the betterment of our present condition. It is just possible that these desperadoes think that the true principles of progress are those which they have adopted, but they should know that the best method of agitation is that which is within the bounds of law and reason, and which is sure to succeed. Fitful bomb-throwing and bloodshed will not prove of any use."

AL BASHIR, 9th February 1909.

Causes of the unrest in India during the years 1907-8.

20. In continuation of his article entitled "Causes of the Unrest in India during the years 1907-8" (vide Selections no. 7, paragraph 16), the editor of *Al Bashir* (Etawah), writing in the issue of the 9th February (received on the 15th idem), suggests that Colonel Todd is to some extent responsible for the present unrest in India, inasmuch as in his book, *Rajasthan*, he has in it led Hindus generally, and Rajputs in particular, to believe that the permanence of any Government depends upon the goodwill of the people, that loyalty to the ruling Sovereign is incompatible with patriotism, and that revolt against constituted authority is true martyrdom. He remarks that although these statements have reference only to Muhammadan rule and Muhammadan sovereigns, the Hindu mind which has a peculiar tendency to generalize experiences has not failed to apply these political maxims to British rule in India. This accounts to a large extent for the appearance of the anarchistic crimes in India and for other political offences which are being committed in the name of the "mother country." The book, continues the editor, has been several times translated into Urdu, and the *Arya Samajists* have spared no pains in placing it within the easy reach of the public. He suggests that in view of the mischief which it has caused, Government should now take steps to prevent its publication in future, and also that it should acquire the copies which have already been published and have them destroyed.

INDIAN PEOPLE, 14th February 1909.

Politics in England and in India.

21. The *Indian People* (Allahabad), of the 14th February, referring to the phenomenal success of the play named "An Englishman's Home", which he describes as composed presumably by one holding a high position in the army with a view to legalize conscription in England to over-match Germany and other rivals of England remarks :—

"The Government is taking a keen interest in this peculiar movement. That it is one of the recognized methods of political education that patriotic plays should be written and exhibited cannot admit of any doubt. But the difference comes in when the drama is played before freemen or helots. In this unfortunate land, which it appears is nobody's mother country, it is being ruled that to be found in possession of a *Gita* is high treason, historical research or historical plays are things tabooed, and it is sedition even to paint the picture of the goddess *Kali*."

RAHBAR, 14th February 1909.

The *Yugantar*.

22. The *Rahbar* (Moradabad), of the 14th February, referring to the frequent re-appearance of the *Yugantar*, remarks that undue publicity is given to it and to its mischievous contents by the Anglo-Indian press, which is always on the lookout for it, to furnish sensational reading to its readers. The editor advises these papers to desist from publishing extracts from the *Yugantar*, and thus help the Indian public to forget its existence.

ADVOCATE, 14th February 1909.

Indians in South Africa.

23. The *Advocate* (Lucknow), of the 14th February, has the following under the heading "The Colour Line" :—

"To what political helotry Indians in the South African colonies are to be reduced is evident from the constitution proposed and practically agreed to for the coming federal government by what is now known as the South African

Convention. Europeans alone are to be members of the Legislature, imperial as well as provincial, though the right of franchise may be exercised in one or two colonies—hereafter to be known as provinces—by non-Europeans. The recognition of the two languages—English and Dutch—has well conciliated the Boers. As an effect General Botha is all praise for the constitution and has developed a spirit of wonderful loyalty. Thus on racial distinction—a distinction between Asiatics and Europeans—will be built up a great South African nation, in which the indigenous people there will have no voice nor part, much less coloured people of other parts of the world though owing allegiance to the British Throne."

INDIAN PEOPLE, 18th February 1909.

The United Provinces Conference.

24. The editor of the *Indian People* (Allahabad), in the issue of the 18th February, says that, in postponing the sittings of the third United Provinces Conference at Agra till Easter, our public men did not much consider the most important reason advanced for holding an early session of the Conference. It cannot be denied that it was necessary for the public in these provinces to say something on the all-absorbing subject of Lord Morley's Reform proposals. He observes that "silence as to the controversy raging regarding this important matter could never be mistaken as an act or sign of wisdom. It would be read more as a sign of either apathy or the want of a formed political opinion. Time was pressing. All sorts of opinion in all parts of India were being circulated and discussed. Lord Morley from his conning tower in the India Office was taking note of all that was being said regarding his proposals. Moslem opinion in these provinces also had been declared. But there was no declared opinion of the general public in these provinces. It was therefore extremely necessary that people of all shades of opinion in these provinces should have met at once to discuss the issues raised in all their bearing and pronounced an opinion, the value of which could not have been misjudged."

In another note he says that failing the Conference, the United Provinces Association should have been the next body to speak. But no efforts seem to have been made by it also. There was sufficient time for the Association to arrange for a meeting and to send up a telegram as the numerous Moslem Associations and Societies have been doing, and a formal memorial adopted at the meeting could have followed the telegram. He remarks that perhaps the leading men in the Association could not decide whether to please the Government, or to please their Moslem neighbours or to please themselves. "But their silence up to this time shows that they have certainly pleased themselves in this matter in a way that is not at all creditable for a responsible body of public men. The Hindus are keeping silent forgetful of the fact that the judge requires enlightenment and that vehemence is at times mistaken for earnestness and justice of a cause. But then there is perhaps truth in the observation that people who talk and talk and do nothing practical would like to keep away when there is a chance of the proposed reforms taking a practical shape."

ROHILKHAND GAZETTE, 8th February 1909.

Advice to Lord Morley.

25. The *Rohilkhand Gazette* (Bareilly), of the 8th February (received on the 19th February), contains an article headed "What would I do if I were the Secretary of State for India?" The writer says that he would have made a thorough and critical study of the history of India, and have ascertained the peculiar needs of the different people of the country. He would have maintained a fair balance of power between them, and have helped the depressed party. He would have rewarded those who had remained on the side of law and order when the wave of anarchism passed over the country, and would have gauged the true intentions of the *swaraj* party and dealt with it accordingly. When introducing any reforms he would have taken into consideration the loyalty and the political importance of the parties concerned, and have tried to give satisfaction to all of them.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

INDIAN PEOPLE, 14th February 1909.

The Nagpur statue outrage case.

26. Referring to the conviction of two of the accused in the Nagpur statue case, the *Indian People* (Allahabad), of the 14th February, calls attention to the judgment of the Magistrate in which political importance has been attached to the offence, seeing that the Magistrate remarked that the outrage was intended not only to express contempt but to excite contempt in others, though the latter object was not actually attained. In this connection the writer remarks: "We can conceive nothing more wanton, aimless, and insane than vandalism of this kind. There may be Extremists at Nagpur, though we do not see what they could gain by damaging a piece of sculpture. But there are no Extremists at Benares, in fact, Benares has no politics and yet the same outrage has been perpetrated there and the Queen's statue disfigured. . . . . The memory of Queen Victoria is still revered and cherished by millions of people in India; her gracious Proclamation is the Charter of the right of the people of this country, her personal kindness towards the natives of India, no matter what their rank in life, who came in contact with her was unfailing and is still gratefully remembered by those who had the privilege of knowing her. We are, consequently, inclined to regard these acts of wicked and wanton vandalism as isolated instances of madness rather than as the result of an organized conspiracy."

MASHRIQ, 16th February 1909.

Honorary Munsifs.

27. A correspondent writing to the *Mashriq* (Gorakhpur), of the 16th February, complains that most of the Honorary Munsifs are nearly illiterate, and litigants have often to suffer owing to their ignorance and pig-headedness. He also complains that the distribution of work between the Munsifs and Honorary Munsifs is very unfair and causes much inconvenience to the litigants. In conclusion he requests the Government to improve the rules for the appointment of Honorary Munsifs.

ADVOCATE, 18th February 1909.

Impending vacancy in the Judicial Commissioner's Court.

28. The *Advocate* (Lucknow), of the 18th February, referring to a statement in the *Indian Daily Telegraph* (Lucknow), that the appointment of a member of the Allahabad Bar in the impending vacancy in the Judicial Commissioner's Court, will be an insult to the members of the Lucknow Bar and to the people and Talukdars of Oudh, remarks:—"The Talukdars of Oudh and the members of the Lucknow Bar are surely not so thinskinned as to feel aggrieved if a lawyer from Allahabad is sent to Lucknow to take up the appointment. The Government has been guilty of such rash acts in the past and Lucknow has not been sorry for the past experience. Nobody denies that the Oudh Bar does possess gentlemen who would do justice to the position, but at the same time there will be no feeling other than that of gratitude in a large section of the local Bar and people of our town, if the Government in its wisdom appoints an Indian gentleman from the Allahabad Bar. What we want is the appointment of at least one Indian among the three judges; it matters not who he is, from where he comes. So long as a man of ability and integrity is appointed, whether he is from Lucknow, Allahabad or anywhere else, we shall welcome the appointment."

HINDUSTANI, 19th February 1909.

The *Hindustani* (Lucknow), of the 19th February, makes similar comments.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

ANAND, 18th February 1909.

The Lucknow Municipality.

29. In view of the approaching municipal board elections in Lucknow, a correspondent, writing in the *Anand* (Lucknow), of the 18th February, suggests the desirability of the ballot paper being printed in Deva Nagri character also, for almost half of the electors of Lucknow are acquainted with that character alone and do not know Persian character and as forms in the latter are apt to mislead them.

30. The *Naiyar-i-Azam* (Moradabad), of the 19th February, referring to the proposal to construct a road passing through some of the important commercial quarters of Cawnpore, such as Mouleganj, Machhli Tola and Juta Bazar, remarks that the construction of the proposed road is much resented by the local merchants who are mostly Muhammadans as they apprehend that their business will suffer if they remove to some other part of the town. The editor therefore suggests the desirability of giving up this proposal and failing that requests Government to appoint a commission to decide what compensation should be granted to those whose lands are so taken up.

NAIYAR-I-AZAM, 19th February 1909.

A new road in Cawnpore.

(e)—Education.

31. The *Union Gazette* (Bareilly), of the 14th February, referring to the proposal to make Gurmukhi the medium of instruction in the Anglo-vernacular schools of the Punjab, remarks that Urdu is the recognized language of more than three-fourths of the population: hence there is no chance of its being replaced by Gurmukhi. The only effect of any agitation in this direction would be that the relations between Hindus and Muhammadans would become more strained, a fact which must be deplored by every well-wisher of the country.

UNION GAZETTE, 14th February 1909.

Urdu problem in the Punjab.

32. A schoolmaster writing in the *Advocate* (Lucknow), of the 14th February, takes exception to the views expressed by the editor of the paper in the issue of the 4th February (vide Selections no. 6, paragraph 26), on the subject of text-books in schools. He says that most of the head masters are incompetent to select good books for their students, and contends that it cannot be argued that because a man is able to teach he is qualified to select books for his pupils. He proposes that the University should appoint a committee consisting of at least two head masters, to select books for use in schools. At least two or three books issued by different publishers should be selected, so as to leave some amount of choice to the teachers. With regard to the substitution of two or three text-books for one, he says that it would be imposing too many hardships on the Indian student, who has to acquire knowledge through the medium of a foreign language.

ADVOCATE, 14th February 1909.

Text-books in schools.

33. The *Advocate* (Lucknow), of the 14th February, refers to a quarrel between the Queen's Old Boys' Union Club and the Jubilee National Club, when playing a match in connection with the Kasim Football Tournament at Lucknow, and remarks that, though the incident is of comparative unimportance, it is most discreditable to the schools and shows no sign of 'the chastening influence of education.'

ADVOCATE, 14th February 1909.

Unpleasant incident at a football match at Lucknow.

34. The *Nasim-i-Agra*, of the 15th February, expresses the opinion that the present system of University education alone is responsible for the fact that Indian youths have altogether forsaken every independent profession and are going in so largely for Government service.

NASIM-I-AGRA, 15th February 1909.

The defect of the University system of education.

35. The *Citizen* (Allahabad), of the 18th February, referring to the establishment of denominational colleges for general education, makes the following observations:—

CITIZEN, 18th February 1909.

Muhammadan education.

"Such colleges not only serve no purpose which would not be equally or better served by mixed colleges, but suffer from disadvantages peculiar to themselves. In India religious bigotry and fanaticism, if they are allowed to colour men's ideas on subjects of general importance or utility, can do nothing but evil. A denominational college, even if it does not directly encourage bigotry or fanaticism, will be an object lesson in exclusiveness. And exclusiveness, in the particular circumstances of our case is bigotry differently writ. Already, as everybody knows, the effects of exclusiveness are visible in far too many forms in our national life and history. Recent events have shown that, centuries of common life notwithstanding, there are people in the country—some of them among the most highly educated—who have not yet learnt the very first lesson in Indian politics, namely that the interests of all sections of the community are identical, from a purely political point of view. What is even worse, some

of these gentlemen are so singularly shortsighted as to demand not only that their community should be represented by its own members, but that it should be represented separately in all the several stages of local and provincial self-government. That is to say, not only should Muhammadans sit in council because they are Muhammadans, but they should sit on district, local and municipal boards by virtue of their race, and what is even more, they should in every case be elected exclusively by Muhammadan voters. The only thing that we have not yet found suggested is that Muhammadans should have separate Legislative Councils and separate district and municipal boards; and there is no reason to suppose that even this would not have been suggested if the proposal had not been so absurd on the face of it. At such a time as this to put forward a scheme for a separate Muhammadan college is not very wise, to say the least of it. We have certainly seen enough of the fruits of exclusiveness in the present degraded condition of the country. The future should be characterized not by a zeal for separate development, since separate development is a suicidal idea, but by a spirit of co-operation. Common life and common growth is our destiny, if we are indeed to have the destiny of a nation. And surely the best preparation for such life can be provided only in schools and colleges where the youth of all sections of the community meet together, interchange their thoughts, learn mutual respect, and, above everything else, develop common ideals and aspirations.

But this proposal for a separate college for Muhammadans stands self-condemned even from the exclusive point of view of the Muhammadan community. That community no doubt wants educational facilities for itself. That means that it wants a much larger number of its boys and young men to receive the benefits of higher education than at present, and it wants also the quality of Muhammadan education to improve. Now, to suppose that either of these objects can only be served, or that it can be best served, by the scheme put forward by the Town Hall meeting at Calcutta, would be absurd. The *Madrassa*, even if it is raised to the status of a first grade college, can never be another Presidency College. A separate college must necessarily mean a separate staff, a separate library, laboratory and other paraphernalia, and perhaps additional buildings. Our idea is that this whole agitation is mistaken. What the community should demand and indeed see to is that increased facilities may be afforded to Muhammadan students in the existing colleges. For this purpose Government itself may be approached to make suitable arrangements in its own colleges; if it is so approached the whole country will call upon it to make a suitable response. And the community may be appealed to, to endow our private and unaided colleges for the special benefit of Muhammadan students. And if in addition they want to provide religious instruction to their students in hostels and messes, they will be welcome to do so. But a separate college would be a wholly and decidedly false step."

INDIAN PEOPLE, 18th February 1909.

The University School of Law, Allahabad.

36. Referring to the brilliant result of the University Law Examinations, the *Indian People* (Allahabad), of the 18th February, remarks that "to say anything upon the present results of the University School of Law would be rather premature, but it is sad to find that even now the arrangements have not been completed to make this school all that it should be. No permanent and efficient hostel arrangement has been made in connection with this school. Since the law classes have been abolished in many places, and efforts in future will be directed to make this school the sole place for legal education in the province, it is desirable that a good hostel should be at once provided for those at least of the students who come from outside. It is as much a danger to the State as to the students themselves that they should find lodgings as best as they can without any consideration being had for sanitation, discipline or good morals." Referring to the question of a permanent whole-time Principal for the University School of Law the editor expresses regret that the authorities are so slow in moving in the matter. He remarks that this centralization of law teaching has been an ambitious plan, but that the completion of the original scheme should not be further deferred. In conclusion he contends that the Law School should have a separate library and separate quarters from the Muir College.

(f)—Agriculture and questions affecting the land.

37. Reviewing the annual report on the Cawnpore Agricultural Station at Rawatpur for the year ending 30th June 1908, the *Indian People* (Allahabad), of the 14th February, says that the report is full of technical details and it is doubtful how far it can be of any practical use to the public at large. He notes that agriculture as a pursuit has not been taken up by the educated classes and that there appears to be no probability in the near future that it will be so taken up. Neither the facilities obtained nor the opportunities offered point that way. If agriculture is going to be confined to the class whose poverty and conservatism make improvements impossible, he suggests the advisibility of issuing such reports in the popular vernacular and of care being taken to publish the results of experiments among those who are most vitally concerned.—

The Cawnpore Agricultural Station.

INDIAN PEOPLE, 14th February 1909.

38. The *Advocate* (Lucknow), of the 18th February, has the following :—

"The Indian peasant is so badly off that in every endeavour on his part to keep his head above water, any form of relief, however insignificant, is welcome to him. Famine having become practically a fixture on the land, *takavi* advances are about to assume normal condition in the rural economy. If its realization is sometimes undertaken at a time when the debtor is not quite in a position to pay off, a permanent feature of its distribution is that the underlings of the Revenue department levy a toll on the amount given. To prevent this scandal it is now the practice almost everywhere for a high officer of the department to personally see to the actual handing over of the money. In Bombay the suggestion was made that all *takavi* loans intended for members of co-operative credit societies should be made over not to the individuals but to the societies themselves. Sir George Clarke's Government has given its cordial support to the recommendation. It is naturally expected that the adoption of such a course would make the co-operative credit movement more popular and a weapon of more extended usefulness to those for whom it is intended. At the same time there can be no doubt of the fact that such action will materially help in educating the members in the need of self-help, mutual confidence and united action. Another suggestion that the Bombay Government has accepted is that in times of scarcity and famine not only should *takavi* advances be made to cultivators to tide over the agricultural difficulty through the societies, but that the societies themselves should be helped with such loans in order to carry on their work, 'provided that loans could not be raised elsewhere.' There is absolutely no reason why to these provinces the same rules should not be extended, more because there is famine already exacting its tolls."

Agricultural relief.

ADVOCATE, 18th February 1909.

(g)—General.

39. The editor of the *Zul Qarnain* (Budaun), writing in the issue of the 14th February, draws the attention of the Government to the following grievances of Deputy Collectors :—

Grievances of Deputy Collectors.

ZUL QARNAIN, 14th February 1909.

(1) That their pay is not proportionate to their status and to the amount and responsible nature of the work they have to do. The scale of their pay was fixed in 1860, nearly half a century ago, and during this long period the country has undergone many changes, the prices of foodstuffs have risen, and the necessities of life have increased with the rise in the standard of comfort, and so they find it daily more difficult to make both ends meet. On the other hand, the scales of pay in other departments, such as the Police and Opium, have been revised. But the Deputy Collectors have been left severely alone in this respect, although their work has almost doubled. The result of this state of affairs has been that Government finds only graduates of mediocre talents willing to enter the Provincial Service. It generally happens that the dullest boy of a family is destined for it, while others choose more profitable careers.

(2) That no officiating arrangements are made when a Deputy Collector of a higher grade goes on leave, and thus his juniors are deprived of the acting allowance.

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(3) That the number of appointments in the higher grades is very small and most of them have to retire when they reach the Rs. 500 grade. This can be remedied by doubling the number of appointments in the first three grades, and fixing a certain number of years in which an officer is to be promoted from one grade to another.

(4) That the Statutory Civilians have monopolized the higher appointments specially set apart for them.

(5) That the posts of Joint Magistrates set apart for them were removed from the general list of Joint Magistrates by Notification no. 115—11—592, dated the 12th January 1893.

(6) That the new scheme of 1903 deprived them of extra allowances when working as Assistant Settlement Officers, &c.

In conclusion the editor requests Lord Minto to restore those privileges of this class, of which they were deprived by Lord Curzon. He says that in these days of unrest the Government will do well to adopt a conciliatory attitude towards them.

ADVOCATE, 14th February 1909.

Grievances of Excise Inspectors.

40. The *Advocate* (Lucknow), of the 14th February, has the following:—

"Government induces poor graduates to join this department by giving them unsubstantial promises of prospects to higher grades, but when once the poor souls have joined the department they find themselves as if caught in a trap, from which they cannot free themselves for the whole of their lives.

The Excise Department has but recently taken a departure in a new direction in that it makes the Excise Inspectors, on their very joining the department, to enter into a written agreement which for its rigidity stands unequalled, for it altogether debars them from improving their prospects in any way by appearing at law or any other examination.

The prospect of rising to Assistant Commissionership, as held out in the new rules in force, is but a chimerical one, for we see that in practice Eurasians with no educational qualifications are taken directly into the higher grades while the claims of better qualified and experienced Excise Inspectors are totally ignored. Such being the case, what prospect can there be for them to rise?

The new prohibition regarding the interchange between the Excise and the Revenue Departments puts a stop to the prospect of rising to Tahsildarship or Deputy Collectorship. Compare the case of Matriculate Police Sub-Inspectors who have the prospects of rising to Deputy Superintendentship of Police and Deputy Collectorship with that of the best products of the University in the Excise Department who have to rot all their lives on Rs. 75 or Rs. 100 per mensem.

Should we expect that our enlightened Lieutenant Governor, who is so keen about higher education and bettering the prospects of each and every department, will also hold out some better hopes for the graduates who have thrown in their lot with the Excise Department?"

ADVOCATE, 14th February 1909.

The working of the Excise Committees.

41. The *Advocate* (Lucknow), of the 14th February, complains that excise committees cannot be useful, as long as their suggestions are not binding on Excise officers, who reject them chiefly on the plea that the Government will lose a profitable source of revenue. The editor continues: "If the excise committees are to be of any use, their recommendations should have some force, at least when they are the result of unanimity in the committee. The excise committee's resolutions should be interfered with in extreme cases, only when it is proved that by carrying out the resolutions there is the risk of illicit manufacture. But when these resolutions aim at only removing the temptation from the way of unwary passers-by, when the object is to remove a source of nuisance to the people living in the neighbourhood of the shop, they should not be interfered with. These committees are welcome innovations and to make them properly workable they require all the support of the officers of the Excise Department."

HINDUSTANI, 15th February 1909.

The working of the Excise Committee.

42. The *Hindustani* (Lucknow), of the 15th February, reproduces the comments of the *Advocate* (Lucknow), of the 14th February, on the working of the Excise Committee.

43. The *Central Hindu College Magazine* (Benares), for February, has an article about the Hon'ble Mr. Gokhale in which his good qualities are extolled and particular mention is made of his devotion to the cause of the country. He is noted as having said on one occasion :— CENTRAL HINDU COLLEGE MAGAZINE, February 1909.

The Hon'ble Mr. G. K. Gokhale.

"It may be that the history of the world does not furnish an instance where a subject race has risen by agitation. If so, we shall supply that example for the first time. The history of the world has not come to an end. There are more chapters to be added, therefore we must not be discouraged by the lessons which some people propose to draw from history."

44. The *Indian People* (Allahabad), of the 14th February, has the following :— INDIAN PEOPLE, 14th February 1909.

Swadeshi in India.

"Circumstances make men suffer and circumstances add connotations to terms which etymologically would not belong to them. Man's highest virtue is to love his country and this is what *swadeshi* should primarily mean. Circumstances over which one has no control, however, have intervened with the result that an Indian would now think more than twice to be declared that he is a *swadeshi*. The curious fact is that our Government, not very long ago, wanted Indians to be *swadeshi* in thought and deed. Imitation of foreigners in dress and thoughts, partiality for articles of foreign manufacture even Lord Curzon deprecated more than once. Now that Indians have taken the teaching to heart and are trying to encourage Indian arts and manufactures they are thought to be an undesirable lot. The only way to create a market for indigenous articles is to show preference for them to the rigorous exclusion of those of a foreign make. But if Indians were to do this England would be the greatest sufferer as she has had the monopoly of the market for a long time and had to sacrifice much money and conscience to create and possess it. It is no wonder therefore that, although as abstract principles the ideas of *swadeshi* once found favour, the self-same ideas are tabooed as dangerous as soon as there have been efforts to put those principles into practice. It is no doubt true that to carry the *swadeshi* ideas far one enters fields rendered complicated by intricate questions of political economy. But to say that simply because home-made articles may be expensive in comparison with articles of foreign make, and that therefore we cannot and we ought not to patronise things made in India, is to neglect the primary consideration of sentiment, which is after all the chief motive factor in deciding such controversies. In what way, one is tempted to ask, will an Englishman justify his preference of things "made in England" to the exclusion of things made in Germany or France?"

45. The *Indian People* (Allahabad), of the 18th February, remarks that the industrial outlook in these provinces, and a survey of what has hitherto been done does not lead us to take a hopeful aspect of things. The editor then refers to the fate of the Dehra Dun Glass Works and to the silence of the directors of other similar companies as to how far progress has been made to improve upon the mere paper existence of their respective concerns. INDIAN PEOPLE, 18th February 1909.

Industrial enterprise in the United Provinces.

He concludes by saying that the atmosphere of Allahabad seems to possess a peculiar stifling power so far as infant companies are concerned. "The effect of this state of things is very harmful to the cause of joint stock companies. Public confidence in these companies has never been very great and the promoters of these companies are certainly honest and great men. But if their sins of commission are not great their sins of omission may be reprehensible in a greater degree. It is a mistake, as we have so often remarked, to be responsible for things to which you cannot properly attend and which in the initial stage requires nothing so much as careful personal attendance."

V.—Legislation.

46. The *Advocate* (Lucknow), of the 18th February, referring to the mushroom growth of life assurance companies, provident funds, &c., in the wake of the *swadeshi* movement and to the surreptitious disappearance of most of them, advises the Government to introduce a law similar to the British Life Assurance Act of 1870, ADVOCATE, 18th February 1909.

Insurance Legislation.

to have the accounts of these companies audited and a valuation made of their liabilities by specially appointed actuaries.

HINDUSTANI, 19th February 1909.

The *Hindustani* (Lucknow), of the 19th February, makes a similar suggestion.

VI.—Railway.

RAHBAR, 14th February 1909.

47. The *Rahbar* (Moradabad), of the 14th February, referring to the alleged entering of some drunken European soldiers into a railway compartment occupied by Indian women at Lahore, with the result that one of the latter jumped out on the line at the risk of her life, remarks that such incidents should convince Government that the frequent complaints against soldiers are not false, and that their behaviour is widening the gulf between the rulers and the ruled in India.

The Lahore Railway Scandal.

RAFIQ PUNCH, 18th February 1909.

The *Rafiq Punch* (Moradabad), of the 18th February, referring to the same incident, remarks that if a similar attempt had been made to outrage the modesty of any European lady, the whole of the Anglo-Indian press would have raised its voice. The impression is becoming more and more general every day that the Government is not willing to interfere in such cases, and, in view of the possibility of much mischief being caused if it gets permanently rooted in the mind of the public, it is high time that the Government devised some stringent measures for the prevention of such incidents in future, and demonstrated to the people that at least the *responsible* authorities do not recognize differences of caste, colour or creed.

INDIAN PEOPLE, 18th February 1909.

Railway accident at the Allahabad Station.

48. Referring to the railway accident which took place at the Allahabad Station on the morning of the 16th, the *Indian People* (Allahabad), of the 18th February, remarks:—

"We ought to bring it to the notice of the authorities that it is a wonder that such accidents are not frequent, there being no arrangement to direct ignorant persons to the right trains."

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 20th February 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
*1	Agra Magazine	Agra	Monthly ...	Munshi Priya Lál Saksena; Kayasth; 29.	500 copies.
2	Central Hindu College Magazine.	Benares ...	Do. ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 „
3	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 37.	1,500 „
*4	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	„
6	Theosophy in India ...	Benares ...	Do. ...	Bábu Upendra Nath Basu, B.A., LL.B.; Bengali Kayasth; 55.	5,000 copies.
*7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 „
9	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 „
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	Rája Rámpál Singh; Hindu Rajput; 60.	200 „
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-SANSKRIT.				
16	Prabudha Bhárat	Almora ...	Monthly ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
18	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35	600 copies.
19	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
20	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 „
21	Al Islám	Allahabad ...	Do. ...	Shaikh Saiyid Ahmad; Muhammadan; 46.	300 „
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 „
23	Árya Bandhu	Meerut ...	Do. ...	Dr. Rám Chándra; Khatri; 81 ...	575 „
24	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
25	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
†26	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqalain; Muhammadan; 36.	450 „
27	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 „
*28	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 „
29	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
30	Kanyá Saháyak	Meerut ...	Do. ...	Bábu Rám Dás; Vaishya; 38 ...	500 „
31	Khátún	Aligarh ...	Do. ...	Sheikh Abdulla, B.A.; Muhammadan; 33.	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Kshatriya	Bulandshahr ...	Monthly ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 copies.
33	Pardáh Nashin	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,100 ,,
34	Postal Magazine	Agra ...	Do. ...	Ditto ditto ...	1,000 ,,
35	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 ,,
36	Sayyahul Islam	Cawnpore ...	Do. ...	Abdul Qadir, Muhammadan; 24 ...	150 ,,
37	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya ...	750 ,,
38	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 ,,
39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 ,,
*40	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 ,,
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 ,,
*42	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 ,,
†43	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 ,,
44	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 ,,
45	Násir-ul-Akhbár	Meerut ...	Do. ...	Saib Ahmad; Muhammadan; 21 ...	300 ,,
46	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 ,,
47	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 ,,
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 ,,
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 ,,
50	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	600 ,,
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Har Nám Singh; Khatri; 55 ...	500 ,,
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 ,,
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím; Muhammadan; 50.	1,000 ,,
54	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Sheikh Faiyaz Ali; Muhammadan; 41 Sheikh Mumtáz Ali; Muhammadan; 33.	275 ,,
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 ,,
*58	Mahá Vidyálaya Samáchár ...	Jawalapur (Hardwar).	Do. ...	Swámi Darshanánand; Arya; 51 ...	650 ,,
59	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 ,,
60	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadam; 55...	250 ,,
61	Mukhbir-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 ,,
62	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 ,,
63	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 ,,
64	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 ,,
65	Oudh Punch	Lucknow ...	Do. ...	Sheikh Sajjad Husain; Muhammadan; 55.	300 ,,
66	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 ,,
67	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 ,,
68	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 ,,
69	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Sheikh Abdul Aziz; Muhammadan; 45	500 ,,
70	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
71	Shahna-i-Hind	Meerut ...	Weekly ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 copies.
72	Shams-ul-Nahar	Moradabad ...	Do. ...	Muhammad Ismail; Muhammadan; 30	200 „
73	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
74	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37. ...	1,000 „
75	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
76	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44 ...	380 „
77	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
78	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
79	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
80	Nasím-i-Agra	Agra	Do. ...	Bábu Bireshwar Sányál; Bengali Brahman; 55.	276 „
81	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
82	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
83	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*84	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52	Very small.
85	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
86	Bráhman Samáchár ...	Pari ch h at g a r h (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*87	Bráhman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*88	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
89	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
90	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 „
91	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogeshwar; 34 ...	300 „
92	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*93	Khatri Hitkári	Benares ...	Do. ...	Pandit Balmukund Varmá; Brahman; 24.	500 „
94	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
95	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
96	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
97	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 „
†98	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
99	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
100	Shri Yadvendra... ...	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krisana Misra; Brahmans.	...
*101	Sudha Ságar	Cawnpore ...	Do. ...	Pandit Sahdeo Prasád Vaidya; Brahman; 36.	1,000 copies.
102	Swadesh Bándhava... ...	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
*103	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
104	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
105	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
106	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
107	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
*108	Samrát	Kálákánkar (Partabgarh).	Do. ...	B. B. Lal Ramesh Singh Ju Deo; Kshatriya; 30.	400 „
109	Abhyudaya	Allahabad ...	Weekly ...	Pandit Madan Mohan Malviya, B.A., LL.B.; Brahman; 45. Pandit Rám Sewak; Brahman; 42 ...	1,700 „
110	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
111	Árya Mitra	Agra	Weekly ...	Pandit Rudra Datt; Brahman; 53 ...	1,800 copies.
112	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
113	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
114	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
115	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55 ...	...
†116	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	Rája Rámpál Singh; Rajput; 60 ... Bábu Sheo Naráyan Singh; Kahar; 34	250 copies.
	HINDI-URDU.				
*117	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 copies.
*118	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-law; Kashmiri Brahman; 40.	300 „

* Irregular.

† Temporarily stopped.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Riyaz-ul-Akhbár* (Lucknow), of the 20th February, referring to the assassination of Babu Ashutosh Biswas, the Government Prosecutor at Alipur, remarks that it would be much better if, instead of raising funds to erect a memorial, the Government and the people were to show their recognition of Ashu Babu's services by liberally and substantially helping the members of the bereaved family in their distress, and in the event of the latter not being in need of any pecuniary help, that the funds raised should be used for some public purpose.

The murder of Babu Ashutosh Biswas.

RIYAZ-UL-AKHBAR, 20th February 1909.

The editor incidentally objects to the accused having been locked in an iron cage after he was brought in the court for trial, and remarks that such an innovation will surely not be looked upon with approval by the public.

2. The *Rahbar* (Moradabad), of the 21st February, referring to the assassination of Babu Ashutosh Biswas, the Public Prosecutor at Alipur, remarks that a recurrence of such incidents leads one to apprehend that the Government may resort to fresh legislation in order to root out the remnants of anarchism in Bengal. And, if a general election take place in England and result in a return to power of the Conservatives, it will be difficult to imagine, says the editor, what further hardships and misfortunes are still in store for Indians.

The murder of Babu Ashutosh Biswas.

RAHBAR, 21st February 1909.

3. Under the heading "Edward *versus* Morley", the *Advocate* (Lucknow), of the 21st February, publishes the following:—

The Indian Reforms.

ADVOCATE, 21st February 1909.

"His Majesty is seriously of opinion that the realization of indispensable economic, financial and administrative reforms in Persia requires the establishment of representative institutions. Lord Morley, on the other hand, thinks it beyond the ken of his dream as a Liberal that India should be fit for such a machinery for the better management of her affairs. Evidently the King-Emperor is more radical than the radical-political philosopher."

4. Referring to the introduction of the India Councils Bill in the House of Lords on the 17th instant, the *Indian People* (Allahabad), of the 25th February, expresses the hope that all political parties in Parliament will recognize the need of passing the Bill with as little delay as possible. In another note the editor refers to the question of the appointment of an Indian Member in the Viceroy's Executive Council and makes the following observations :—

The Indian Reforms.

INDIAN PEOPLE, 25th February 1909.

"In view of the coming appointment of an Indian Member, the entire constitution of the Council should be carefully considered. At present it is felt that the only office to which an Indian can be appointed is the Law Membership, and the fitness of the much maligned Indian lawyer for this office is not questioned. At the same time, we do not see how it can be claimed that the Law Member should always be an Indian. What has been admitted is that there must be one Indian Member in the Executive Council always; it does not follow that he must always hold the same office. A non-official lawyer or an Indian Advocate General may be appointed Law Member without any difficulty, but cannot an Indian official, say a senior Indian Civilian, be appointed Home Member or Finance or Commerce Member in due course? We think it must come to that in the long run, though the appointment of an Indian Civilian to the Council will be a matter of right and not privilege, for there is no office, including that of a Lieutenant Governor, which he is not entitled to hold as a member of the Indian Civil Service."

5. The *Oudh Akhbár* (Lucknow), of the 22nd February, referring to the opposition in England to Lord Morley's Reform Scheme, remarks that it is time now for Hindus and Muhammadans to unite and to agitate with a view to get the Bill passed into an

Muhammadans and the Reform Scheme.

OUDH AKHBAR, 22nd February 1909.

Act by the British Parliament. They should give up quarrelling among themselves; for, if they remain divided, as they are at present, it will be long before such splendid opportunity will recur again. Separate electoral colleges cannot really be of much use to Muhammadans; and, if there be any good in them, it will be overbalanced by the evil which would follow. The one most disastrous effect of this proposal for separate representation will be that the existing differences between Hindus and Muhammadans will be aggravated with deplorable results.

INDIAN PEOPLE, 25th February 1909.

Class representation and the Reforms.

6. The *Indian People* (Allahabad), of the 25th February, says that "to judge from the consensus of public opinion as reflected in the public press there is a growing feeling throughout the country that the Muhammadan demands, as formulated by the deputation to Lord Morley and the representation to the Viceroy, exceed the limits of fair and just claim. If this attitude is persisted in, we should not be surprised if a counter-agitation is set up in which Hindus; Sikhs, Parsis and others will resist the claim of the Muhammadans as unfair. Should this happen it will discredit the whole country and prove how little unanimity exists among the different communities. The Bill has not yet been passed; no definite scheme is yet before the country, and if dissensions break out before any tangible proposal is before us what will be the verdict of the world upon a people who cannot even appreciate an advantage and know how to benefit by it?"

The editor concludes by saying that the peace and goodwill referred to by Lord Morley in his reply to the Muhammadan deputation are being threatened by demands for which there is no justification, and which, if granted, would give rise to widespread dissatisfaction and agitation.

ADVOCATE, 21st February 1909.

Need for organized work.

7. Referring to the remarks made by Mr. Gokhale in his inaugural address at a meeting of the Deccan Sabha held in Poona, dealing with the usefulness of such associations in bringing the wants and grievances of the people to the notice of the Government, the *Advocate* (Lucknow), of the 21st February, has the following:—

"As for ourselves we shall welcome at this juncture no activity more than the formation of associations at all important centres to which the district organizations should be affiliated; it is immaterial whether every body consists of fifty or twenty men. We want to see the energy and the talent of the country organized so as to speak out boldly yet respectfully the popular views on all important public questions. Thus should the youth of the country be trained to follow in the footsteps of the elders, so that they may not try to share the responsibility of public life while quite immature in their judgment."

HINDUSTANI, 22nd February 1909.

Need for organized work.

8. The *Hindustani* (Lucknow), of the 22nd February, referring to the remarks of the Hon'ble Mr. Gokhale in his inaugural address at a meeting held at Poona to revive the resuscitated Deccan Sabha, makes similar observations as appeared in the *Advocate* (Lucknow), of the 21st February.

BRAHMAN SARVASWA, January 1909.

How the present unrest can be removed.

9. In continuation of its article entitled "How the Present Unrest Can be Removed" (vide paragraph 2, Selections No. 3, current), the *Brahman Sarvaswa* (Etawah), for January (received on the 24th February), says that British rule in India being a divine dispensation, Indians should do nothing which may be construed as disloyalty to the present rulers: their political agitation for the regeneration of their country should be strictly in subordination to their religion which does not allow of injury being done to anybody.

INDIAN PEOPLE, 25th February 1909.

Anarchism and terrorism.

10. The *Indian People* (Allahabad), of the 25th February, discussing the theory of anarchism and terrorism and its appearance in India, says that the idea of overthrowing a government or bringing about a revolution by the assassination of individuals or reigning monarchs is essentially modern and European, and that in ancient times

individual tyrants were killed but there was no attempt to overthrow the institution.

The editor, after referring to the havoc done by anarchists in Russia, France and America, remarks as follows:—"But all these countries in Europe and America have autonomy, whether despotic or popular. In India there is no autonomy. The Government is an alien Government. Consequently the first object of an anarchist movement would be the overthrow of the alien Government and the establishment of an indigenous Government. At the first blush therefore the anarchists in India have a more constructive programme than those of Europe and America, for apparently they want to expel the foreign rulers and establish their own rule. In order, however, to overthrow an alien rule it is necessary that the whole country should feel it as an intolerable burden and an insufferable despotism. Has that state been reached in India? The foreign rule in India is of a marvellous character, for it rests entirely upon the consent and co-operation of the people. When the cry was first raised that all connection with the Government should be given up, a blow was aimed at this co-operation. The British Government in India cannot be carried on by purely, or even mainly, British agency. In the army, in the administration Indians are the mainstay of the Government. Let the Indian refuse to serve in the army and the Indian army will virtually disappear; let the Indian refuse to serve in the civil administration and the entire administration will come to a standstill. This is the contingency that Sir Henry Seely had in view when he wrote of a universal wish in India being sufficient to bring about the termination of British rule. But an abstract proposition, however clear to the mind, is not the same thing as the reality. There are no signs yet that India has become tired of the British connection, or that there is anything like a universal wish for the termination of British rule. The most distant or prophetic vision does not yet discern the day when India will stand by herself, free from the overlordship of England, and able to hold her own against all comers. Those who want to see British rule in India ended at once reck not of the thereafter. Better anarchy than foreign domination, is the catch phrase. Yes, but what after the anarchy? Foreign domination again with another foreigner by way of a change. We are not in love with the prospect of a change of foreign rule with a period of anarchy, in which the bomb and the revolver will have free play, sandwiched between."

He then takes up the question of the appearance of anarchism in India, and expresses the opinion that it is serious chiefly owing to the effect it may produce upon national character, and because it originated with the Partition of Bengal. Lord Curzon treated Bengali opposition to the Partition with undisguised contempt, though the apprehension of a hostile Bengali demonstration was sufficient to keep him away from Calcutta. The timidity of the Bengali was a subject of constant raillery in the Anglo-Indian press, but a few dozen desperate Bengali lads have now created serious apprehension from one end of the country to the other. The inevitable reaction has come by Bengal becoming the centre of anarchism in India. "Whatever else the terrorist-assassin may be, and we should be the last to palliate his offence, is he timid? It is bad for the country that anarchism has appeared in Bengal, for there is always the danger of its spreading to other parts of the country. Emissaries will tell young men elsewhere: 'If Bengalis have joined this movement are you afraid to join it?' It is no use, it is not wise to blink our eyes at the fact. Every possible danger must be recognized and provision made for it as far as possible. If anarchism had appeared in any other province to begin with it would have been less dangerous. In Bengal some of the outrages perpetrated have elicited deep indignation, but that in itself is not sufficient to eradicate anarchism. The public that condemns it never had any sympathy with it. It has its own votaries and its own adherents; their viewpoint is entirely different from that of the saner and more rational portion of the community. It will be only when the anarchists are convinced that they have failed to terrorize or create an impression that their enthusiasm will wane and they will abandon aimless crimes. But once introduced anarchism never dies out altogether. It may cease to continue as an organization but solitary fanatics will be always found to be ready to kill an innocent man or woman to gain a little notoriety or universal reprobation."

SWARAJYA, 13th February 1909.

Press prosecutions in the Bombay Presidency.

11. The *Swarajya* (Allahabad), of the 13th February (received on the 26th idem), contains an article headed "History Repeats Itself", in which the editor gives a *resumé* of the press prosecutions in the Bombay Presidency and ascribes their origin to the strongly worded articles in the Bombay press on the alleged unjust and cruel plague regulations issued in 1897. He alleges that people were dragged by the police to hospitals, children were separated from their parents, people were punished if they kept back any information, and that the sanctity of *zananas* was violated. This, he notes, led to strong protests in the press, and as a result Mr. Tilak and several other journalists were sent to jail. He then refers to the second conviction of Mr. Tilak and of other journalists in Bombay and says that they have been dealt with even more harshly than Mr. Tilak and others were in 1897.

INDIAN PEOPLE, 21st February 1909.

The opening of Parliament.

12. With reference to Mr. Balfour's remarks about Persia and Sir Edward Grey's reply, the *Indian People* (Allahabad), of the 21st February, makes the following observations:—

"The Occident will not believe that democratic institutions are fit to be introduced in Orient countries. History testifies to the fact that democratic institutions were not unknown in Oriental countries. Is not the *panchayat*—the village council—a democratic institution? The prevalence of democratic tendencies, within the caste, in India would frighten even the most socialistic of Western thinkers. Islam goes a step further and there are practically no hindrances to the rising of any man to the highest rung of the ladder. In the village councils the smallest minnow has a voice along with the biggest trout. It is time now the Western people gave up the practice of trotting out their pet theory about Eastern people being unfit for democratic institutions.

The bogey of a Hindu peril seems to have entered the Houses of Parliament, for noble lords and honourable members are in a flutter. It will be a most deplorable thing if the reforms degenerate into a Hindu-Muhammadan question. Suspicion will beget suspicion to the detriment of the Hindu as well as the Muhammadan community and the country's cause will suffer."

INDIAN PEOPLE, 21st February 1909.

The debate on the Address.

13. Referring to the debate on the Address in connection with the reforms in India, the *Indian People* (Allahabad), of the 21st February, remarks that the Hindus have demanded nothing for themselves which they are not prepared to share with the rest of their countrymen. The Muhammadans alone have demanded special representation, but this cannot be given without injustice to the claims of other communities. Similarly, the demand for a Muhammadan member of Council is based on a wrong principle. No other community has made such a demand. If the first Indian member of the Viceroy's Council happens to be a Muhammadan, Hindus will be as well pleased as Muhammadans. The religion or class is immaterial, the recognition of the claim of the entire community is the chief thing. As we have already said we shall be equally pleased if a Hindu or Muhammadan or Parsi is appointed, for he will be regarded as an Indian first and a Hindu or Muhammadan afterwards.

In another note headed "Dubious Tactics", the editor observes that the proposed appointment of an Indian member to the Executive Council of the Governor General has not been hailed with approval by the Anglo-Indian press, for it is never so happy as when it can play the Hindus against the Muhammadans and *vice versa*. He asks the educated and cultured Musalmans to study the question and that if they look on the Hindus with suspicious eyes, they had better come forward and point out on what occasions the Hindus were instrumental in prejudicing their rights and interests. The Hindus did not agitate for a Hindu member, as what they wanted was an Indian.

INDIAN PEOPLE, 25th February 1909.

Indian Civilians.

14. The *Indian People* (Allahabad), of the 25th February, discussing the status of Indian Civilians, remarks as follows:—"Is there any proposal for associating them more intimately with the administration? The question may cause some surprise as Indians in the Civil Service are not debarred from any office openly and are eligible for every appointment open to the members of that service. One Indian has served as a member of a Board of Revenue and another as a Divisional Commissioner. But

is the Indian Civilian ever admitted into the closer preserves of his service, into the charmed circle of the Secretariat, the Political Department and the Foreign Office? It is over forty years now that the first Indian passed the open competition of the Indian Civil Service, and in nearly half a century has not a single Indian been found capable of serving as a Secretary to Government, a political officer, or as a member of the Foreign Office? An Indian, so far as the competitive examination goes, has done as well as his compeers. He has stood first in English, Classics, and has topped the whole list. But in the service he has no chance of getting a prize appointment or entering any of the coveted departments. Take all the Secretariat offices of the Government of India and the Local Governments and administrations. There is not a single Indian who is a Secretary, Deputy Secretary, or Under-Secretary in any department. The Board of Revenue must not be confounded with the Secretariat offices. Again no Indian Civilian is to be found in any Native State as Political Resident or Assistant Political Resident. We doubt very much whether an Indian Civilian has ever crossed the threshold of the Foreign Office, much less held an appointment. The social disability is just as marked. No Indian Civilian is ever elected a member of any important club of which even a petty police officer may be a member. It is useless to say that all this is merely an accident. It might have been an accident for a year or two, or a lustrum. It cannot be now explained away as an accident. This exclusion from office and society is deliberate. We insist on the removal of this disability if the reforms are to be carried out in the right spirit. If an Indian is fit to be a member of Council with the charge of a portfolio and entitled to a salute is he not also fit to be a Secretary to Government or a Political Resident, particularly as he has qualified himself for such office and is merely kept out of it by a clique of his own service? We know that the Secretary of State cannot interfere directly in this matter, but if he will draw the attention of the Government of India to it this deliberate—we had almost said scandalous—exclusion of a number of distinguished public servants from offices to which they are entitled as a matter of absolute right may cease."

Vernaculars and the Provincial Conference.

15. The *Abhyudaya* (Allahabad), of the 26th February, suggests the desirability of the proceedings of the United Provinces Provincial Conference being conducted in Hindi and Urdu so as to make them intelligible to the general public, and thereby secure the sympathy and interest of the latter in the deliberations of the Conference about matters of importance to the province. The editor makes the reservation that the presidential address would be more appropriately delivered in English as it mainly concerns Government and its policy.

ABHYUDAYA, 26th February 1909.

Several other papers also express similar views on the subject.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

Separation of judicial and executive functions.

16. The *Rahbar* (Moradabad), of the 21st February, refers to the experimental measures adopted in Bengal in connection with the separation of judicial and executive functions, and remarks that much unnecessary delay has been allowed in giving a practical shape to the Government proposals. It is quite possible, the editor remarks, that by the time the Government comes to any definite conclusion the ministry may have changed, and that it would not be an easy task to persuade a Conservative minister to give his assent to any popular measure, and for this reason the Government should expedite the matter to the best of its ability, otherwise if the people be disappointed this time it will be long before they can be reassured. Much of the existing bitterness, says the editor in conclusion, is due to such disappointments, and the Government ought not to emphasize it by further objectionable acts or omissions.

RAHBAR, 21st February 1909.

(b)—Police.

INDIAN PEOPLE, 21st February 1909.

A brutal assault at Allahabad.

17. The *Indian People* (Allahabad), of the 21st February, calls attention to a report of a case in which one Mangalia, a servant of Babu Hari Charan Bose, living in No. 1, Station Road, was not only brutally beaten, but also bitten by a dog which was set upon him, and asks the authorities to put down such dastardly outrages with a strong hand. The editor also suggests that an inquiry be made about the dog, and that, if there be any suspicion of rabies, Mangalia be sent to Kasauli for treatment.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

INDIAN PEOPLE, 25th February 1909.

Municipal elections.

18. The following is an extract from the *Indian People* (Allahabad), of the 25th February :—

"In Benares the air is thick with rumours. It is said that the local authorities have interested themselves in the action of a certain commissioner with the result that this gentleman has been obliged to resign his honorary office. In spite of all that we hear about official non-interference in such matters, we often find that many novel methods are employed to get rid of a man who makes himself undesirable. It is useless to get together a number of men on the Board who either do not possess any intelligent opinion or think it a risky matter to displease the official Chairman by criticising the measures brought forward. It is certainly very easy to conduct business very smoothly without any irritating counsellors who have the knack of asking unpleasant questions. But the municipality of Benares at least ought to have known how dangerous it is to roll down on smooth castors. This corporation of all such bodies requires the services of educated and independent men to look after its affairs. We do not require that our municipal boards should be so many societies for mutual admiration. It is better to have a few men whom arguments cannot satisfy, than to have a number of those whose supreme duty is to smile complacently when asked '*ap ki kya rai hai?*"

(e)—Education.

ADVOCATE, 21st February 1909.

The Educational Department.

19. Under the heading "Nepotism in the Educational Department", the *Advocate* (Lucknow), of the 21st February, has the following :—

"It is now recognized on all hands that the work of a teacher requires special training, and the Teachers' Training Colleges established in the different parts of the country afford a practical proof of it. We have consequently noticed with regret that a number of untrained men are being appointed in certain Government educational institutions of these provinces. This is not as it should be. Such appointments are unjust in themselves and they cause great heart-burning among the trained men already employed in the department. We are surprised that such a thing should have occurred under such a capable and wide-awake Director as the Honourable Mr. C. F. dela Fosse, and we hope that he will do his best to remedy this defect, now that we are bringing it to his notice. We have purposely refrained from mentioning names, but the Director of Public Instruction will, we doubt not, be easily able to identify the cases to which we have referred."

In the same issue a letter appears from a correspondent who advances the following reasons for the sudden drop in the number of students at the Training College :—

(1) that there is no standard for promotion of the teachers serving in the department;
(2) that special favour without any regard to efficiency or work is shown in making some of the appointments or promotions;
(3) that whenever a post of Rs. 200 or more falls vacant it is given to some European or Eurasian; and
(4) that the starting pay for graduates in the Educational Department is less than in almost all other departments.

20. The *Hindustani* (Lucknow), of the 22nd February, reproduces a translation of the note headed "Nepotism in the Educational Department" that appeared in the *Advocate* (Lucknow), of the 21st February.

HINDUSTANI, 22nd February 1909.

The Educational Department.

21. *Al Bashir* (Etawah), of the 16th February (received on the 20th idem), referring to the deep interest His Honour the Lieutenant Governor takes in Arabic education, which is evinced by his handsome donation to the Dar-ul-Ulum and his speech at the Husainabad Arabic School, remarks:—"While we are fully grateful to His Honour for his interest in Arabic education, we cannot refrain from saying that we do not look with favour on the support lent by the Government to a system of education, which produces men who are not fit to take any part in the business of life, but we want an education which shall help us in the struggle of life. The efforts of Sir Saiyid Ahmad and his followers during the last forty years have been instrumental only in convincing the high and middle class Musalmans that the study of the English language is necessary. At such a period to persuade our people to adopt a system of education which shall make us paupers, is not doing us a good turn, but it amounts to sheer enmity. The chief aim of the study of Arabic is to enable a Musalman to be well grounded in his religion and its exercise, and it would be more prudent on the part of the Government to leave the Musalman alone in this respect, and let them manage such schools. If it has a special interest in the Musalmans, it should try to popularize English education among them. Its support of Arabic is looked upon with suspicion by the thinking portion of the Musalman community. The effects of such a policy, as followed in Eastern Bengal, has proved disastrous to the Musalmans. This is an important period of our political life, and it would be well for the Musalman leaders to ponder over the question and find out why the Government is supporting Arabic."

AL BASHIR, 16th February 1909.

Government and Arabic education.

22. A correspondent writing to the *Hindustani* (Lucknow), of the 22nd February, makes the following suggestions with reference to unpleasant incidents that generally occur at school tournaments:—

HINDUSTANI, 22nd February 1909.

Inter-school divisional tournaments.

(1) That the tournament of a particular division should not be held at any place in that division but at some place in another division.

(2) That students who are on the register simply to swell the number of good players should at once be turned out.

(3) That a time should be fixed when students are to be granted leave for practice. It is a bad rule which allows the boys to remain in the field all day long at the sacrifice of their studies when the tournament is at hand.

(f)—Agriculture and questions affecting the land.

23. The *Oudh Akhbár* (Lucknow), of the 23rd February, is of opinion that if the Government sincerely wants to do something to relieve the sufferings of the poor it should at once stop the export of grain from the country or levy a high duty on such exports. It is quite useless, says the editor, to appoint a commission to inquire into what is already too well known. Such procrastinations only lend colour to the view that the Government is not really disposed to take any step in this direction, and this view does not, after all, appear to be quite unreasonable, for, being members of a commercial nation whom fortune has also invested with the sovereignty of India, Englishmen would naturally be unwilling to sacrifice their own interests even if it be for the good of this country.

OUDH AKHBAR, 23rd February 1909.

Scarcity in India.

24. The *Abhyudaya* (Allahabad), of the 26th February, compares the productive capability of land in India with that of European countries and points out that in this country land is not made to yield so much produce as it ought to yield, if the Indian cultivator were to shake off his conservatism and took to improved methods of cultivation on scientific lines. The editor urges the necessity of the Government and the educated classes co-operating to ameliorate the condition of the Indian cultivator on whom the material prosperity of the country ultimately depends. He says that great improvements can be made in this direction

ABHYUDAYA, 26th February 1909.

Agricultural development of India.

by the Government and leading men of the country starting agricultural colleges and publishing agricultural journals in vernacular for training cultivators in the improved methods of agriculture followed in Europe and America.

(g)—General.

ADVOCATE, 21st February 1909.

The *Holi* holidays.

25. The following is from the *Advocate* (Lucknow), of the 21st February :—

"The civil courts will be closed for the *Holi* festival from the 7th to 9th March 1909. The *Holi* festival will be on the 6th March. It is very inconvenient to go to court on the *Holi* day. We would request the Government and the High Court to close the courts and offices from the 6th to 8th instead of 7th to 9th March. This can be done without either increasing the number of holidays or in any way inconveniencing anybody. Instead of closing the courts and offices on Monday and Tuesday let the courts be closed on Saturday and Monday. This will enable people to spend their holidays at home instead of elsewhere."

HINDUSTANI, 22nd February 1909.

The *Holi* holidays.

26. The *Hindustani* (Lucknow), of the 22nd February, reproduces a translation of a note on the subject of *Holi* holidays that appeared in the *Advocate* (Lucknow), of the 21st February.

SWARAJYA, 13th February 1909.

The *Swarajya* and its policy.

27. The *Swarajya* (Allahabad), of the 13th February (received on the 20th February), has the following under the heading "My Object" :—

"Many persons keep asking me what my policy will be. When I went to file my declaration about the *Desh Sewak* Press and the *Swarajya*, the Joint Magistrate asked me whether my paper would be a moderate one. I am tired of such questions, and therefore I state my objects on paper :—

My object is not to wound the feelings of an individual or people of some particular colour. I shall call a spade a spade, and a needle a needle, and shall characterize as false, whatever is false, and as true whatever is so. A flatterer, a cheat or a tyrant should expect nothing at my hands. Every good man, either a ruler or a subject, can count upon me as a friend and helper.

My belief is that no nation can advance without the power of religion, that no one can have an easy conscience without sympathy and love for mankind, that liberty can never be had without obtaining *swaraj* over one's self [self-control (?)], and that we cannot be [religious (?)] without being unprejudiced to all the people on the face of the earth.

But with all this, I believe that no one can serve others, unless he expresses sympathy and love for himself, his family and his country. It is the duty of every man to think of others too when he is ministering to his own necessities. This, in my opinion, is serving one's country. If he does not do so, he should know, that if one of his brethren is hungry, he shall not eat to the fill, and if he does so, there is little difference between him and a beast. So it is my duty, before I express my love for every living thing, not to hesitate from laying down my life for my country, which has mustured me and whose earth forms a part of my body, until it is (once more) prosperous, although my self-sacrifice would be of little avail, for I am an unworthy son. But it is my ideal, and I believe it should be every one else's. So in performing my duties I shall think of nothing but my duty, and no fear of loss or hope of gain will cause me to deviate from the path (of truth). In expressing the truth I shall not care even for my life. I shall speak only what is just, for justice is everything in the world."

RIYAZ-UL-AKHBAR, 20th February 1909.

Deserters from the Army.

28. The *Riyaz-ul-Akhbar* (Lucknow), of the 20th February, publishes a dissertation in which the writer remarks that desertion from the Army is, in the case of Europeans, generally due to their extravagant life, which ultimately leads them to commit thefts and then to run away with the property obtained by this means. He writes that Afghan soldiers, on the other hand, desert from the army because they want to take away with them arms and ammunition to the territories of the Amir, while desertion on the part of Indian soldiers is due to ill-treatment and to the rigorous discipline to which they are subjected by their superior officers. In this case, therefore, the remedy lies in being a little kinder to them and in

lessening the irksomeness of discipline, at least so far as their private life is concerned.

29. The *Advocate* (Lucknow), of the 21st February, supports the protest voiced by the *Indian Daily Telegraph* (Lucknow), against the position taken up by the *Pioneer* as regards the proposal to abolish the counterveiling duties on cotton manufactures in India, better known as the excise duties.

ADVOCATE, 21st February 1909.

Proposal for the abolition of counterveiling duties on cotton manufactures in India.

30. The *Mashriq* (Gorakhpur), of the 23rd February, reports that for want of a *pakka* masonry bridge over a nala called *Khalia Nala* near Mustafabad and Raipur, in the Bijnor district, a number of lives are lost every year, and asks the Government to avail itself of this opportunity of helping poor labourers in these days of scarcity by ordering the construction of a bridge over it.

MASHRIQ, 23rd February 1909.

Bridging of *Khalia Nala* in the Bijnor district.

V.—Legislation.

Nil.

VI.—Railway.

31. The *Rahbar* (Moradabad), of the 21st February, referring to the many outrages that have been committed by railway servants upon passengers, remarks that the Railway Board should adopt stringent measures to prevent the recurrence of such disgraceful incidents; for, besides causing pecuniary loss to the railway companies, they are likely to bring the British Government, under whose protection they are plying a profitable business, into disrepute.

RAHBAR, 21st February 1909.

Dangers of railway travelling.

32. The *Rahbar* (Moradabad), of the 21st February, criticises the policy of the extension of railways in India, and remarks that the policy of the Government is chiefly determined by considerations of maintaining commercial and political supremacy in India. He remarks that, now that the people have begun to realize their duty towards the *swadeshi* movement, the fate of the British manufacturers is sealed. As regards the political considerations he is of opinion that the Government is labouring under a false sense of insecurity, for Indians as a nation have never been known to be inimically disposed towards their Government.

RAHBAR, 21st February 1909.

Railways in India.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

33. Referring to the report that the authorities of the Kayasth Pathshala are going to refuse the use of the Pathshala building for the holding of the ensuing Kayasth Conference at Allahabad during the Easter holidays, the *Advocate* (Lucknow), of the 21st February, in expressing its surprise and regret, says that, if the use of the Pathshala premises be not allowed fully and freely to the Kayasth Conference, the authorities of the Pathshala will lower themselves in the estimation of all right-thinking men.

ADVOCATE, 21st February 1909.

The Kayasth Conference and the Kayasth Pathshala.

34. The *Hindustani* (Lucknow), of the 22nd February, reproduces the remarks of the *Advocate* (Lucknow), of the 21st February, regarding the use of the Pathshala building for the holding of the ensuing Kayasth Conference at Allahabad during the Easter holidays.

HINDUSTANI, 22nd February 1909.

The Kayasth Conference and the Kayasth Pathshala.

35. The *Jadd-o-Jehad* (Shahabad), of the 15th February (received on the 20th idem), publishes an imaginary dialogue between a zealous Sunni of Lucknow and the editor, in which the Sunni complains that the Government has, notwithstanding its professed policy of religious neutrality, prohibited the Sunnis of Lucknow from chanting poems in praise of the first four Caliphs, which is an integral part of their religion; and threatens that, if this order of the Government be a settled fact like the Partition, the Sunnis of Lucknow may take to some form of agitation as the Bengalis have done, which may prove unpalatable to the Government.

JADD-O-JEHAD, 15th February 1909.

Shiahs and Sunnis at Lucknow.

The editor tries to allay his anger by assuring him that whatever has been done by the Government has been in the interests of law and order, and that the *jhandas* have been prohibited simply that they may not give offence to the Shiahs in the exercise of their religious ceremonies, otherwise the Government has no intention of departing from its policy of religious neutrality. The Sunni leaves the editor unconvinced and in anger.

AL NAJM, 13th February 1909.

36. *Al Najm* (Lucknow), of the 13th February (received on the 26th idem), referring to the Government resolution, complains that Government has been very unjust in preventing the Sunnis from chanting poems in praise of the first four Caliphs and that it has in this way departed from its policy of religious neutrality. The poems were sung not to wound the feelings of the Shiahs, but as a part of the ceremonies connected with the *Muharram*. Without these poems the *tazias* would be a mere *tamasha* and therefore the Sunnis have abstained from exhibiting them.

Shiahs and Sunnis at Lucknow.

RAHBAR, 21st February 1909.

37. A correspondent of the *Rahbar* (Moradabad), in the issue of the 21st February, referring to the corruption which is so rampant among Government servants, and which is excused on the ground that they are ill-paid, remarks that the truth is that corruption is not due to any thing for which Government can be held responsible, but that it is an outcome of the decay of Indian morals. It is the duty of the nation and not of Government to produce honest and God-fearing men. If such men had been produced they would not have accepted so meekly a fate or a course of life which is repugnant to every civilized task. This degeneration has gone to such a length that it is not considered immoral to entangle innocent persons in difficulties; for the affairs of Etawah and Rawalpindi clearly show how depraved and void of conscience are the Indians of the present day, who will not hesitate to do anything if it only serves some of their own temporary ends. The primary duty of every Indian, therefore, be he a Moderate or Extremist, is to improve the morals of Indians, and to create in their minds a consciousness of their duty towards their own true self. This can never be accomplished unless the same method of education which prevailed in the days of the *Rishis* and *Acharyas* of the days gone by are adopted. *National* institutions on *national* lines are in short the true need of the hour. The writer, in conclusion, appeals to the leaders of religious communities to forsake their differences and to give up their habits of mutual recrimination and abuse. "Religion", says the writer "is a spiritual concern which regulates our respective relation with God. It should not be made the basis of dissension among ourselves in our secular life. Upon the realization of the true import of religion depends ultimately the regeneration of India. It is this descent from our high religious position which has disgraced us in the eyes of foreigners and prompted us to deeds of cruelty, violence and other sinful acts. It is this spiritual downfall again which in a large measure is accountable for the many visitations of nature such as plague, scarcity and famine. If, therefore, you really desire to emancipate your nation and to take it out from this slough of misery and degradation, you should try your utmost to bring about a spiritual awakening in India, for it is *spirit* alone which liveth, while every other thing yields to the laws of nature and dies away."

Indifference to religion in India and its evil results.

AWAZA-I-KHALQ, 24th February 1909.

38. The *Awaza-i-Khalq* (Benares), of the 24th February, appeals to His Highness the Maharaja of Benares to try to stop abuses of the *Holi* in the city and to persuade the pandits to use their influence with the people so that they should refrain from obscenities during this festival.

The *Holi* in Benares.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 27th February 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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SELECTIONS

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
*1	Agra Magazine	Agra	Monthly ...	Munshi Priya Lál Saksena; Kayasth; 29.	500 copies.
2	Central Hindu College Magazine.	Benares ...	Do. ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 ,,
3	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 37.	1,500 ,,
*4	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	,,
6	Theosophy in India ...	Benares ...	Do. ...	Bábu Upendra Nath Basu, B.A., LL.B.; Bengali Kayasth; 55.	5,000 copies.
*7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 ,,
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 ,,
9	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 ,,
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad; Muhammadan; 55.	650 ,,
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 ,,
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 ,,
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-SANSKRIT.				
16	Prabudha Bhárat	Almora ...	Monthly ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
18	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35	600 copies.
19	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 ,,
20	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 ,,
21	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 ,,
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 ,,
23	Árya Bandhu	Meerut ...	Do. ...	Dr. Rám Chándra; Khatri; 81 ...	575 ,,
24	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 ,,
25	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 ,,
†26	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqalain; Muhammadan; 36.	450 ,,
27	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 ,,
*28	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 ,,
29	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 ,,
30	Kanyá Saháyak	Meerut ...	Do. ...	Bábu Rám Dás; Vaishya; 38 ...	500 ,,
31	Khátún	Aligarh ...	Do. ...	Sheikh Abdulla, B.A. LL.B.; Muhammadan; 33.	500 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Kshatriya	Bulandshahr ...	Monthly ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 copies.
33	Pardah Nashin	Agra ...	Do. ...	Mrs. Khámosh	1,100 „
34	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
35	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
36	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan ...	150 „
37	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya ...	750 „
38	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*40	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*42	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 „
†43	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
44	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
45	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 „
46	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
47	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 „
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
50	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	600 „
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Har Nám Singh; Khatri; 55 ...	500 „
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khan Barham; Muhammadan; 50.	1,000 „
54	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Sheikh Faiyaz Ali; Muhammadan; 41 Sheikh Mumtáz Ali; Muhammadan; 33.	275 „
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khan Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
59	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadam; 55...	250 „
60	Mukhbir-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Sheikh Sajjad Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Sheikh Abdul Aziz; Muhammadan; 45	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
73	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37 ...	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44 ...	380 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
79	Nasím-i-Agra	Agra	Do. ...	Bábu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52	Very small.
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*87	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
89	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 „
90	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogeshwar; 34 ...	300 „
91	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*92	Khatri Hitkári	Benares ...	Do. ...	Pandit Balmukund Varmá; Brahman; 24.	500 „
93	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
94	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
95	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
96	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 „
†97	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
98	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
99	Shri Yadvendra... ...	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	...
*100	Sudha Ságar	Cawnpore ...	Do. ...	Pandit Sahdeo Prasád Vaidya; Brahman; 36.	1,000 copies.
101	Swadesh Bándhava... ...	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
*102	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
103	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
104	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
105	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
106	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
*107	Samrát	Kálákánkar (Partabgarh).	Do. ...	B. B. Lal Ramesh Singh Ju Deo; Kshatriya; 30.	400 „
108	Abhyudaya	Allahabad ...	Weekly ...	Pandit Madan Mohan Malviya, B.A., LL.B.; Brahman; 45. Pandit Rám Sewak; Brahman; 42 ...	1,700 „
109	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
110	Árya Mitra	Agra	Weekly ...	Pandit Bhav Deva Shastri; Brahman	1,800 copies.
111	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
112	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
113	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
114	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55 ...	...
†115	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	Bábu Sheo Naráyan Singh; Kahar; 34	250 copies.
	HINDI-URDU.				
*116	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 copies.
*117	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-law; Kashmiri Brahman; 40.	300 „

* Irregular.

† Temporarily stopped.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Advocate* (Lucknow), of the 28th February, publishes a letter signed "Gunter" styled "the Gatekeepers of India." The Muslim community are held up to censure because, while for twenty-five years the Hindus have been engaged in agitation often at the expense of abuse and hardship, the Muhammadans have sided with the Anglo-Indian rulers. He remarks that, now that the sustained agitation has borne fruit in the shape of the Reform Scheme the Muhammadans step in and claim the lion's share, which conduct cannot but disgust the Hindus. Nevertheless, says the writer, it is the duty of Hindus to suppress this feeling of resentment, because it is only by the co-operation of all sections of the Indian people that the object of a united Indian nationality can be attained.

ADVOCATE, 28th February 1909.

Muhammadans and the Reform Scheme.

2. The *Indian People* (Allahabad), of the 4th March, expersses agreement with "Max" who in *Capital*, when referring to the Muhammadan claim for separate electoral colleges, remarks that any claim calculated to produce a division of Indians is deplorable.

INDIAN PEOPLE, 4th March 1909.

Muhammadans and the Reform Scheme.

3. In an article entitled "A Saul Among the Prophets", the editor of the *Indian People* (Allahabad), in the issue of the 28th February, remarks that of the many exhibitions that retired Anglo-Indians are making the sorriest is that of Sir Charles Crosthwaite. He ridicules the latter's expression of opinion on the Indian question, and attributes to him 'the garrulity of age and the crustiness of the fossil.'

INDIAN PEOPLE, 28th February 1909.

Sir Charles Crosthwaite on the Indian Reform Scheme.

4. The *Oudh Akhbar* (Lucknow), of the 2nd March, referring to the opinion of the Agha Khan on the Reform Scheme, criticises his reasons for separate Muhammadan electorates and remarks that it is very unbecoming in a responsible leader to advocate a policy of separation, the only effect of which would be to perpetuate a highly undesirable difference between the two great communities of India.

OUDH AKHBAR, 2nd March 1909.

His Highness the Agha Khan on the Reform Scheme.

5. The *Advocate* (Lucknow), of the 4th March, referring to the Reform Scheme, remarks that, unless the British nation is ready some day to share the sovereignty of India with the Indian people, the promised reforms will not evoke that whole-hearted devotion of Indians to the cause of progress so necessary to secure peace and prosperity. The aim of Indians is stated to be merely to secure full civil rights within the British Empire, and all agitation for reforms is said to have only this as a goal.

ADVOCATE, 4th March 1909.

The Reform Scheme.

The same article expresses strong disapproval of Lord Morley's action in agreeing to meet in full the demands of the Moslem League in respect of separate electoral colleges and representation in excess of their numerical strength. His action is deemed to emphasize the fact that the British rely on class and creed division to keep their rule intact.

6. While believing that Lord Morley's Reform Scheme was sincerely meant to be a political concession, a "Non-Musalman" correspondent of the *Indian People* (Allahabad), of the 4th March, expresses the opinion that it will be entirely valueless if no Indian be permitted to become a member of the Viceroy's Executive Council. He also disapproves of any idea of separate representation for Musalmans.

INDIAN PEOPLE, 4th March 1909.

The Reform Scheme.

7. The *Naiyar-i-Azam* (Moradabad), of the 26th February, referring to the recrudescence of anarchical crime in Bengal, remarks that, when the Reform Scheme was inaugurated, the Bengali leaders had prognosticated that it would put an end to anarchism and lawlessness in Bengal. He regrets to find that the murder of Babu Ashutosh Biswas has shown the incorrectness of their prophesy, and suggests that either they

NAIYAR-I-AZAM, 26th February 1909.

Reforms and anarchism.

have deliberately duped the Government or that they were not in a position to gauge public feeling. He questions their right, in the event of the latter surmise being correct, to pose as the leaders of Bengal, much less of India, and remarks that, if on the other hand they have tried to hoodwink the Government, the latter should take them at their true worth and refrain from allowing them to participate in the benefits accruing from the proposed reforms.

ADVOCATE, 4th March 1909.

The revival of anarchy in Bengal and the Reform Scheme.

8. The London correspondent of the *Advocate* (Lucknow), in the issue of the 4th March, deplores the methods of the *Times* which he avers seizes every opportunity of depreciating essential parts of the Reform Scheme, while professing to approve of the general principles. He asks what greater blunder could have been made than the Partition of Bengal, and upholds the moderate party for seeking to get that blunder reversed.

He holds that the critics of the Progressive party in India are as indiscriminate in their words as the anarchists in their actions. Passing on to the assault on Sir William Lee-Warner the writer says the case illustrates the nervous tension and aversion for each other from which Anglo-Indians and Indians are now suffering. He considers Sir William Lee-Warner might have acted with more dignity, and suggests the lack of friendly guidance as the cause for Indian students getting out of hand.

NAIYAR-I-AZAM, 5th March 1909.

The Bengali agitators and the Reform Scheme.

9. The *Naiyar-i-Azam* (Moradabad), of the 5th March, referring to the speech of the President of the Bengal National Chamber of Commerce in which he assured his hearers that the Reform Scheme would more than succeed in allaying the existing discontent, remarks that this is a vain hope as the Bengali agitators can never rest content so long as the Partition of Bengal is looked upon as a settled fact. Political concessions will make them still more turbulent, and Lord Morley has embarked on a very risky experiment in trying to conciliate them in this manner.

NAIYAR-I-AZAM, 5th March 1909.

Bengali leaders and anarchism.

10. The *Naiyar-i-Azam* (Moradabad), of the 5th March, referring to the recrudescence of anarchical crime in Bengal, remarks that the Government cannot repose any confidence in the repeated professions of loyalty made by the Bengali leaders, until they form a strong secret society to stamp out anarchism from the country.

TAFRIH, 28th February 1909.

Anarchism in India.

11. The *Tafrih* (Lucknow), of the 28th February, referring to a rumour spread by an English paper that Indians are manufacturing bombs in France and other exaggerated reports, remarks that they are all false. The Indian leaders believe that only constitutional agitation will prove the salvation of the country, and that the misdoings of a few hot-headed youths should not be so exaggerated as to suggest organized conspiracy in the country.

RAHBAR, 28th February 1909.

Anarchists in Rangoon.

12. The *Rahbar* (Moradabad), of the 28th February, referring to the statement of a correspondent of the *Englishman* regarding the existence of a conspiracy in Rangoon, remarks that the Government should compel this correspondent to help the local police in unearthing this conspiracy, otherwise he should be proceeded against for trying to create estrangement between the rulers and the ruled by making false reports.

HINDUSTAN REVIEW, February 1909.

The present political situation in India.

13. In the *Hindustan Review* (Allahabad), for February, "A Parsi Publicist" records a "Conversation on Current Indian Topics" between an Englishman, a Scotchman, a Christian, a Turk and a young Indian, supposed to have been overheard in a hotel in India. The Indian succeeds in half convincing the others of the justice of the aspirations of the nationalist party in this country. The writer of the article argues from this that Government can no longer afford to leave out of account the educated classes in India, who are the natural champions of the voiceless millions, but that it should rather enlist their assistance in maintaining the fabric of the Indian Empire.

INDIAN PEOPLE, 4th March 1909.

The Alipore trial.

14. The *Indian People* (Allahabad), of the 4th March, expresses the opinion that terrorism will cease with the ending of the Alipore trial.

15. The *Indian People* (Allahabad), of the 28th February, discussing the debate on the India Councils Bill, remarks that it was rather disappointing, but that it did not come as a surprise. The editor expressed satisfaction that no division of the house was permitted.

INDIAN PEOPLE, 28th February 1909.

The India Councils Bill.

16. The *Advocate* (Lucknow), of the 28th February, has an article on the India Councils Bill in Parliament The editor expresses pleasure at finding that, from the tone of the debate in the House of Lords, responsible politicians are really in earnest about the matter. He expresses the hope that the concessions which are to be made to the Muhammadans will not prejudice the interests of any other community. The editor then surmises that Lord Morley's remark that Lord Curzon's *régimé* was not responsible for the present unsettled state of the country was merely diplomacy. Indians, he says, know better.

ADVOCATE, 28th February 1909.

The India Councils Bill.

Commenting on the opposition shown to the introduction of the Indian element into the Executive Councils, the editor says he cannot understand the position taken up by the critics. He cites the parallel cases of the French in Canada and the Boers in South Africa and continues :—

"Either Indians can be trusted or they cannot. If they are to be trusted, then why should enccuragement to Indian ability be withheld for fear of a demand for more? Lord Morley's position is unassailable. His opponents do not say that Indians of merit cannot be found ; they are afraid of innovations. But the Government is going to make so many innovations. Lord Curzon would like to see the Government remain paternal, because the masses will not be able to appreciate representative government. But who understands the masses better, those who live among the masses, or those who know the needs and requirements of the masses through police agency?"

"The reforms in their present shape" continues the editor, "are enough to satisfy the wants of those even who strive after self-government on the colonial model." The article concludes with the hope that those responsible for carrying out the scheme will be imbued with the spirit of Lord Morley, and that in the recognition of the just claims of minorities the arousing of class animosities will be avoided.

The *Hindustani* (Lucknow), of the 1st March, makes similar comments on the Bill.

HINDUSTANI, 1st March 1909.

17. The *Aligarh Institute Gazette*, of the 3rd March, referring to the discussion in Parliament on the India Councils Bill, notes with satisfaction that Lord Morley has reiterated his recognition of the various special claims of the Musalmans, and that no member of the House has objected to it. The editor advises the Musalmans not to desist from agitating for a special seat on the Imperial Executive Council, although even the appointment of an Indian to it is still problematical. The Musalmans, he says, should be highly grateful to those members of Parliament who have recognized their political influence in the face of grave opposition.

ALIGARH INSTITUTE GAZETTE, 3rd March 1909.

The India Councils Bill.

18. The *Indian People* (Allahabad), of the 4th March, hopes that Lords MacDonnell, Wenlock and Ampthill can be persuaded to withdraw their amendments of the India Councils Bill and that failing this the House will reject them.

INDIAN PEOPLE, 4th March 1909.

The India Councils Bill.

19. The *Rahbar* (Moradabad), of the 28th February, remarks that it would be most suicidal for Indians in the Transvaal to give up the policy of passive resistance which they have adopted at the present crisis for, if they yield to one unjust measure, many more will be imposed on them with relentless severity in the future.

RAHBAR, 28th February 1909.

Indians in the Transvaal.

20. The *Indian People* (Allahabad), of the 28th February, refers to the position of Indians in Canada and expresses admiration of the enterprise of Bhai Teja Singh, who has incorporated a company of landowners and acquired property in North Vancouver, thus frustrating the attempts to deport all engaged or interested with him in the company.

INDIAN PEOPLE, 28th February 1909.

Indians in Canada.

RAHBAR, 28th February 1909.

Indians in Honduras.

21. The *Rahbar* (Moradabad), of the 28th February, referring to the attempt said to have been made by some Anglo-Indians now residing in Canada to persuade the Indians there to go over and settle in Honduras, remarks that if they had succeeded in their attempt, most terrible would have been the lot of Indians in Honduras. It is a matter for congratulation therefore that, before agreeing to their proposal, Indians first made inquiries which ultimately revealed the true state of affairs obtaining there.

The editor in conclusion suggests that Indians should not try to call back their forsaken countrymen to their homes, and hopes that the British Government, which has been so kind to all, even to animals, will not fail to co-operate with them in this matter.

HINDUSTAN REVIEW, February 1909.

The seamy side of British rule in India.

22. The *Hindustan Review* (Allahabad), for February, contains an article entitled "The seamy side of British Rule in India" by Mr. Kesari Prasad Singh, B.A. The writer introduces his subject by stating that poverty is the greatest misfortune that can fall to the lot of an individual or a country, and that the Indian people is steeped in poverty. He then fastens on an utterance of Lord Minto in the last budget debate that "the economic progress of the country depends on the people," which he claims is a misstatement of facts. In the first place he asks how can the people be responsible, when they have no voice in the administration. The Anglo-Indian rulers, who set themselves up as the protectors of India's interests, resent, rather than welcome, suggestions by the people themselves. The writer's second point is that English merchants and manufacturers have a dominating voice in dictating the commercial and industrial policy of the Indian Government, to the detriment of native traders, with whom they are in competition.

Thirdly, the policy of Government monopolies, adopted by the East India Company (which was a commercial concern), has been bequeathed to the Government of the Crown.

The writer concludes by urging that the people should in future be given a voice in framing the commercial policy of India, and then, if economic progress be not the result, the people may be blamed.

OUDH AKHBAR, 3rd March 1909.

Mr. Roosevelt on the British Government in India.

23. The *Oudh Akhbar* (Lucknow), of the 3rd March, referring to Mr. Roosevelt's appreciation of the British administration of India, remarks that it has to some extent ameliorated the lot of India, but it shall score its greatest success when the British rulers delegate a large part of their powers to the children of the soil. This will strengthen the foundation of British rule and win over the people of India.

ADVOCATE, 28th February 1909.

The deportations and *Samitis*.

24. The *Advocate* (Lucknow), of the 28th February, has the following :—

"As was to be expected, the reply of Mr. Buchanan to the question for justification of the deportations and suppression of *Samitis* is simply commonplace and jejune. The endeavour to resent the depreciation of information supplied by what are termed "responsible" persons was hardly fair to those who pressed for the evidenee on which the *Samitis* have been suppressed. The fencing to evade the mention of the source of information which was suggested to be the policy is certainly an apt example of 'dubious tactics' so much condemned by Lord Morley only recently. Perhaps it was Parliamentary etiquette."

INDIAN PEOPLE, 4th March 1909.

Deputations in Bengal.

25. The *Indian People* (Allahabad), of the 4th March, deprecates the rebuke administered by the Lieutenant Governor of Bengal to a number of deputations which waited on him to request grants for various purposes in connection with the coming reforms which he thought the people of the country should provide for themselves.

CITIZEN, 28th February 1909.

The Agra Darbar.

26. The *Citizen* (Allahabad), of the 28th February, has a leading article on the Agra Darbar. The article starts with a eulogy of the present Lieutenant Governor of these provinces for the revival of the custom of holding frequent darbars, in which authoritative pronouncements of Government policy with respect to the important questions of the day are made. Then follows a brief historical survey, emphasis being laid on the importance of the meeting in inaugurating the rule of the

Crown in India, which was the starting point in the anglicization of India. The editor applauds the intention of Government to protect the estates of the large landholders in the Agra division, and suggests the appointment of an influential commission consisting of a few officials and the representatives of the Landholders' Association to inquire into the matter. The editor next exhorts the people to overcome the prejudice against inoculation for plague, and concludes with some favourable comments on His Honour's pronouncement with regard to education.

27. The *Advocate* (Lucknow), of 4th March, refers to Sir John Hewett's five speeches of the last week and particularly to the one delivered at Meerut. With reference to giving shelter to men like Hoti Lal the article suggests that very few people knew the real character of the man who, before he was exposed in his true colours, was not known as a man of violent views. It is stated that, in spite of the way in which the students of the *Vedic Ashram* were treated by the police, still the witnesses in the trial told the truth straightforwardly.

ADVOCATE, 4th March 1909.

His Honour's recent speeches.

The *Hindustani* (Lucknow), of the 5th March, reproduces the same.

HINDUSTANI, 5th March 1909.

28. The *Rohilkhand Gazette* (Bareilly), of the 24th February, notes with satisfaction the fact that the claims of the Muhammadans have at last been recognized and remarks:—

ROHILKHAND GAZETTE, 24th February 1909.

The loyalty of the Muhammadans.

"The Muhammadans can in no way be said to have any sympathy with Hindus so far as politics is concerned. They too are anxious to secure the advancement of their nation, but to this end they think it necessary that British supremacy should be maintained in India. It is possible that among Muhammadans also there may spring up a band of young men devoted to the cause of the emancipation of their nation and fired with revolutionary ideas; but as the facts stand to-day they think it necessary to maintain peace in the country, and to co-operate with the Government, which after all represents a nation that has been favoured with the '*Book*' (i.e. the Bible, which is respected by the Musalmans also). But for the strong support of the Muhammadans, their rival community (Hindus) would have left no stone unturned to efface the very existence of the British Government from the face of the earth. We are therefore glad that our nation does not possess such political agitators to work against the Government and create mischief in the country."

29. The *Rohilkhand Gazette* (Bareilly), of the 24th February, contests the statement made by Mr. Douglas Story regarding the loyalty of Indians and their fitness for self-government. The editor expresses the opinion that, with the exception of a few deluded youths of Bengal, India on the whole is thoroughly loyal to the Throne, and, as regards their fitness for taking part in the administration of their country, he remarks that no one who has studied their past a little carefully can sincerely doubt it.

ROHILKHAND GAZETTE. 24th February 1909.

Indians, their loyalty and fitness for self-government.

30. The *Rohilkhand Gazette* (Bareilly), of the 24th February, remarks that it would be the gravest blunder ever committed in India if any measure emanating from the Government is solely determined by considerations of the respective numerical strengths of the various communities as it is necessary that their political importance also be taken into consideration. He notes further that the majority which the Hindus claim is chiefly composed of low class persons, such as *bhangis* and *chamars*, with whom no social intercourse whatever is allowed, and that in reckoning the numerical strength of various communities due allowance should be made for this fact.

ROHILKHAND GAZETTE, 24th February 1909.

The numerical strength of the Hindus.

31. In the *Advocate* (Lucknow), of 4th March, the hope is expressed that the Government will reconsider their unfriendly attitude in the matter of the memorials submitted by the residents of Berar and the Central Provinces Congress Committee.

ADVOCATE, 4th March 1909.

Memorials from Central Provinces and Berar.

32. The *Citizen* (Allahabad), of the 28th February, quotes a statement in the *Times*, of the 24th instant, regarding the reception of Lord Morley's reply to the Muhammadan deputation of the Moslem League side by side with the resolution passed by the

CITIZEN, 28th February 1909.

The Muhammadan representation.

London Branch of the League on the same date. The purport of the pronouncements being the same, the *Citizen* seems to imply that the *Times* was, in spite of a direct denial, the mouthpiece of the League.

INDIAN PEOPLE, 4th March 1909.

Hindu and Moslem.

33. The *Indian People* (Allahabad), of the 4th March, says that Mr. S. M. Mitra writes in the *Pall Mall Gazette* of February 10th that the leaders of the All-India Moslem League might with advantage study the working of the elective system in the Legislative Council of the Nizam of Hyderabad.

ADVOCATE, 28th February 1909.

The Agra Conference and the Congress Constitution.

34. The *Advocate* (Lucknow), of the 28th February, publishes a letter signed by Brahmananda Sinha and C. Y. Chintamani of Lucknow on the subject of the Agra Conference and the Congress Constitution. The writers contend that Indians must prove their capacity for public work by the full observance of the Congress Constitution, and warn their readers that this will not be done unless the District Congress Committees are all established in time for the election of members for the Provincial Conference.

RAHBAR, 28th February 1909.

His Excellency the Governor of Madras in Coconada.

35. The *Rahbar* (Moradabad), of the 28th February, says that when His Excellency the Governor of Madras visited Coconada recently, the whole non-official European community kept back and did not join in the reception which was accorded to him on the occasion. The reason for thus boycotting the demonstration is said to be the fact that, along with the native population, they too have been required to pay the cost of the maintenance of a punitive police in Coconada.

The editor suggests that Indians too will have to adopt this method if they want to secure their rights, and that there is no harm in taking a lesson from the Anglo-Indian community of Coconada.

RAHBAR, 28th February 1909.

Assault on Sir W. Lee-Warner.

36. The *Rahbar* (Moradabad), of the 28th February, referring to the judgment in the case of the Bengali Brahman who assaulted Sir W. Lee-Warner in England, remarks that if such even-handed justice were administered in India all this unrest would come to an end in no time.

INDIAN PEOPLE, 4th March 1909.

The Decentralization Commission.

37. Under the heading of "Good News", the *Indian People* (Allahabad), of the 4th March, reports that the Royal Committee of Decentralization considers the system of single Lieutenant Governors unsuited to large provinces. The writer goes on to say that Lords Morley and Minto will have the moral support of educated Indians.

INDIAN PEOPLE, 4th March 1909.

Indian students in England.

38. Discussing "Indian Students in England" the editor of the *Indian People* (Allahabad), in the issue of the 4th March, states that he sees no reason why the excessive admiration formerly shown by Indians for English life and customs should be succeeded by violent hatred. He does not believe that Indians learn anarchy in England and condemns the shadowing of Indian students by detectives.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

CITIZEN, 28th February 1909.

Muhammadans in Kashmir.

39. In an article in the *Citizen* (Allahabad), of the 28th February, attention is called to the vacancy which has occurred in one of the Governorships of Kashmir. After pointing out that the lot of the Muhammadans in Kashmir, who form 90 per cent. of the population, is, in spite of spasmodic efforts on the part of English residents to ameliorate their condition, a very hard one, the editor suggests that the present is an opportunity for the Maharaja to initiate a more tolerant policy towards them by appointing a Muhammadan to the vacancy.

HINDUSTAN REVIEW, February 1909.

Events in Mysore.

40. In an article in the *Hindustan Review* (Allahabad), for February, "A Mysorean" pours contempt on the agitators and newspaper writers of Mysore who have recently been slandering Mr. V. P. Madhava Rao, the Prime Minister of the State. The writer defends the introduction of capable men from outside into the offices of State, maintaining that the "crossing of environments," as he calls it, is an important

condition of progress. Caste animosities, he says, must inevitably prevent good government if Mysore be officered exclusively by the people of the State. The Press Act in the State proved beyond a doubt that these political agitators did not represent the voice of the people, for they fled without attempting opposition, while the landholders and patels invariably supported the Government. Mysore, says the writer, is another instance of how the masses will demand a benevolent despotism in preference to a theoretic democracy really engineered by the educated few. The parallel cases of Rome, Russia and France are cited. The writer points the moral that British in India might profit by this example, by making the existing system of personal government more in direct sympathy with the masses of the people, instead of trying to graft a theoretically democratic form of government on to the country.

IV.—ADMINISTRATION.

(a)—Judicial and Revenue.

41. A correspondent writing to the *Naiyar-i-Azam* (Moradabad), of the 26th February, complains that forms printed in Hindi are being used in courts in preference to Urdu, which is the prevailing language of the country. This is done, says the writer, to wound the feelings of the Musalmans.

NAIYAR-I-AZAM, 26th February 1909.

Process and other forms in Urdu and Hindi used in courts.

42. The *Citizen* (Allahabad), of the 28th February, contains an article reproduced from the *Amrita Bazar Patrika* (Calcutta), about murder cases. The case specially commented on is that in which the Punjab High Court reversed the sentence of death passed on a young Muhammadan of Khushab, Punjab, by the Sessions Judge of Jhelum. The High Court in their judgment expressly state that the prosecution story was fabricated, and that the two separate confessions made by the accused in the course of the investigation were false. The writer of the article, after deprecating the passing of the capital sentence in a case like this in opposition to the opinion of the assessors, concludes by pointing out that the two confessions made of the accused, as also the statements of the witnesses, could only have been made under police compulsion, and expresses the opinion that an inquiry into the conduct of the police officers responsible for the investigation is necessary.

CITIZEN, 28th February 1909.

A murder case in the Punjab.

43. The *Indian People* (Allahabad), of the 4th March, draws attention to the disparety in justice dispensed to the subject and the ruling race in this country, quoting a particular case in which the writer states that two soldiers were only fined Rs. 50 for negligently causing the death of a native.

INDIAN PEOPLE, 4th March 1909.

Criminal justice in India.

44. A correspondent of the *Mashriq* (Gorakhpur), writing in the issue of the 2nd March, thanks the Government for remitting a portion of the postponed revenue and asks the district authorities to be more considerate in realizing the remaining portion.

MASHRIQ, 2nd March 1909.

Recovery of Government revenue in the Azamgarh district.

45. The *Hindustani* (Lucknow), of the 5th March, publishes a letter in which the writer prays for the increase of the pay of *Girdawar Kanungos* on the ground that they are now required to undergo a course of training for three years which makes them much better in their line of work than an ordinary graduate. He suggests that they should be given a start of Rs. 50 at least in addition to Rs. 10 which must be granted to them as horse allowance.

HINDUSTANI, 5th March 1909.

Girdawar Kanungos.

(b)—Police.

46. The *Rahbar* (Moradabad), of the 28th February, refers to the increase of crime in the Rohtak district (Punjab) and complains that the local police do not appear to take proper care to relieve the suffering public.

RAHBAR, 28th February 1909.

Increase of crime in the Rohtak district.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

47. The *Indian People* (Allahabad), of the 28th February, has an article on the increasing importance of municipal elections in which the writer deplores the want of interest

INDIAN PEOPLE, 28th February 1909.

Importance of municipal elections.

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taken by the public in them, and the alleged tendency of the officials to influence the course of elections. He remarks the necessity for the introduction of new blood into the boards and makes the suggestion of a time-limit after which a man cannot be re-elected.

HINDUSTANI, 1st March 1909.

The Gorakhpur Municipality.

48. A correspondent writing to the *Hindustani* (Lucknow), of the 1st March, complains :—

(1) That the sanitary condition of the Gorakhpur Municipality is very unsatisfactory.
(2) That the members who are deputed to report on the construction of buildings are very lax in their duties.
(3) That electioneering tactics of a very dubious character are resorted to by would-be members in canvassing for votes.
(4) That much attention is paid to petty complaints, and ultimately they end in civil and criminal suits.
(5) That cases are settled in the absence of one of the parties concerned, and without giving due notice.
(6) That the cases are gone into very carelessly by the members of the committee, and conflicting decisions on similar questions are not rare.

(e)—Education.

INDIAN PEOPLE, 28th February 1909.

His Highness the Nawab of Rampur at the Aligarh College.

49. The *Indian People* (Allahabad), of the 28th February, discussed His Highness the Nawab of Rampur's speech at Aligarh and remarked that such a eulogy would be more appropriate at "a loyalty meeting" than on the occasion of the laying of a foundation stone of buildings in connection with the Aligarh College. The writer suggested that it was prompted by the hope that the Local Government would help them with funds.

HINDUSTANI, 1st March 1909.

University examinations.

50. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 1st March, suggests the advisability of holding the University examinations from 22nd April instead of from 22nd March, as the students had very little time to prepare for their examinations owing to the general prevalence of malaria.

HINDUSTAN REVIEW, February 1909.

Indian higher education.

51. The Revd. (Professor) C. F. Andrew, M.A., continuing his criticism of Indian higher education in the February number of the *Hindustan Review* (Allahabad) (vide paragraph 38, Selections No. 5, current), proceeds to elaborate an educational scheme which he claims will approximate to the methods of Oxford and Cambridge. The guiding principle in the scheme is that the exceptional intellect is to be encouraged and developed by specialization at an earlier stage: the present system tends to reduce all students to a dead level. The writer maintains that the B.A. course should be a special "examination," the subjects being made of a sufficiently comprehensive nature to avoid the narrowing effect of specialization. This would entail an increase of staff at the universities, but the accompanying increase in cost would be more than compensated for by the enhanced efficiency secured by personal tuition in each particular subject. The ultimate object to be gradually attained would be to have the "pass" and the "honours examination," and the courses preparatory for them entirely separate. The writer insists on the distinction between a literary study of the English language and "a working knowledge." The former should not be insisted on except with those who specialize in English. Science also should be kept entirely distinct from Art. To the vexed question of the vernaculars the essayist confesses that he has no solution, and is again obliged to fall back on English as the only practical medium for the dissemination of higher education, the more important vernaculars being as far as possible encouraged and the question left to work itself out with the course of time.

MASHRIQ, 2nd March 1909.

Tournaments and their alleged effect on discipline in schools.

52. The *Mashriq* (Gorakhpur), of the 2nd March, referring to the reports of assaults on school masters by their pupils during the recent school tournaments held at Lucknow, Fyzabad and Gorakhpur, remarks that such conduct is entirely opposed to oriental traditions of scholastic life, and if it continues for some time, parents will

begin to look with suspicion on the education imparted in the schools. Tournaments, says the editor, do not foster a spirit of healthy competition between members of different schools, and the recent developments have shown that they are subversive of discipline and good behaviour. He draws the attention of the Government to this deplorable state of affairs, and advises it to abolish the system of tournaments if necessary.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

53. Referring to the proposal of Sir John Hewett to hold a conference with representatives of the landholders to consider what action can be taken by Government to improve the condition of the agricultural industry with particular regard to the supply of milk and *ghi*, the editor of the *Indian People* (Allahabad), of the 28th February, expresses approval of the suggestion, and hopes that more clever young Indians will direct their attention to such work instead of to the legal profession.

INDIAN PEOPLE, 28th February 1909.

The proposed conference for the improvement of agricultural industry in the United Provinces.

54. The *Hindustani* (Lucknow), of the 1st March, suggests the advisability of teaching prisoners in jails some useful trade, such as shoe-making, or carpet-weaving, which will prove useful to them when they are out of jail. This will surely lead to a decrease in crime, as most persons take to criminal pursuits when they are out of employment. They should not be made to make ropes of grass, an industry which is not paying at all.

HINDUSTANI, 1st March 1909.

Jail industries.

55. The *Hindustan Review* (Allahabad), for February, contains the first of a series of papers by Mr. Manohar Lal, M.A., Principal, Randhir College, Kapurthala, on "Modern Industrial Organization." The treatise is technical in character. The writer divides the industrial progress of a community into six stages, the clan, the family, the hire system, the handicrafts system, the domestic system and the factory system. At present India has hardly got beyond the handicrafts and domestic systems, but the essayist recommends that those who take an interest in the industrial progress of this country should study closely the ramifications of the "factory" system as it is displayed in its full development in the West.

HINDUSTAN REVIEW, February 1909.

Modern industrial organization.

56. An article entitled "Indian Polytechnics" by Mr. H. Subba Rao in the February number of the *Hindustan Review* (Allahabad), contains the following remark:—"In India there are some occupations which are considered as objectionable. For instance, tanning leather, dyeing, &c. Some Hindus yet consider it opposed to their customs. But it is high time that we should take a broad and liberal view of these occupations and make enterprises." The article is an appeal to all classes of the community to help towards the industrial development of the country. "The Government," says the writer, "is trying its very best to help us. But we require also some individual enterprises."

HINDUSTAN REVIEW, February 1909.

An appeal for the industrial development of the country.

57. The *Rahbar* (Moradabad), of the 28th February, remarks that the high prices of foodstuffs have much to do with the increase of crime in these provinces. Sedition and other offences against the State also are in a sense due to the prevailing scarcity. The Government should therefore first try to remove this cause, which can be done only by extending the permanent settlement system to those provinces where it does not exist, and by providing that Government revenue may be paid either in cash or by grain contributions.

RAHBAR, 28th February 1909.

High Prices of foodstuffs.

58. The *Rahbar* (Moradabad), of the 28th February, urges upon its countrymen not to be led away by any temporary success but to stick to their *swadeshi* vow, inasmuch as the *swadeshi* movement alone can secure for them the sympathy of Anglo-Indians who will listen to nothing so long as their pockets are not touched.

RAHBAR, 28th February 1909.

The *swadeshi* movement.

RAHBAR, 28th February 1909.

59. The *Rahbar* (Moradabad), of the 28th February, referring to Lord Morley's proposal that young Civilians should not join their appointments in India during the summer, remarks :—

The suggestion that young Civilians should not be required to join in India during the summer.

"The members of our ruling race ought to realize the fact that they are not strengthening the foundations of their Empire by encouraging their countrymen to avoid hard work in trying weather."

RAHBAR, 28th February 1909.

60. The *Rahbar* (Moradabad), of the 28th February, referring to the posting of the punitive police on the Eastern Bengal State Railway, remarks that the villagers have been unjustly required to contribute towards its maintenance. He notes that they should however rest satisfied with their lot, with the consolation that Almighty God will some day or other relieve them of the oppression and uncalled for severity of their treatment.

Punitive police on the Eastern Bengal State Railway

INDIAN PEOPLE, 28th February 1909.

61. The *Indian People* (Allahabad), of the 28th February, criticises the custom of Anglo-Indian papers of publishing full details of English divorce cases and remarks in connection with the prohibition of the importation into certain newspapers that the publication of these not very edifying details of English home life do more harm to the British Government than all the senseless vilifications and revilings of the whole tribe of anti-Britishers. "The battalions of English missionaries in India could, we believe, be far better employed in improving the morals of their own countrymen and countrywomen than in the evangelization of heathens"

Occidental morals.

ADVOCATE, 28th February 1909.

62. The editor in an article in the *Advocate* (Lucknow), of the 28th February, remarks that he does not anticipate any practical result from the licensing committees lately inaugurated in large towns in Bengal.

Licensing committees in Bengal.

HINDUSTANI, 1st March 1909.

63. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 1st March, suggests the advisability of closing the Revenue Courts on the 8th March also as it is the most important day of the *Holi* festival.

Holi holidays in the Revenue Courts.

INDIAN PEOPLE, 4th March 1909.

64. The *Indian People* (Allahabad), of the 4th March, deplores the fact that there is no Museum in Allahabad. The writer states that the Archaelogical department resents suggestions about matters within their special jurisdiction and suggests that they have been much neglected.

Archaeology in Allahabad and the need for a museum.

HINDUSTANI, 5th March 1909.

65. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 5th March, refers to the memorial which has been recently submitted to the Government by the Sub-Registrars of these provinces, and, while approving of the many suggestions contained therein, takes exception to that which demands that Sub-Registrars should be vested with executive powers.

Sub-Registrars.

V.—Legislation.

Nil.

VI.—Railway.

NAIYAR-I-AZAM, 5th March 1909.

66. The *Naiyar-i-Azam* (Moradabad), of the 5th March, complains that the clerks of the Moradabad Railway Station Parcel Office do not accept parcels with labels written in Urdu only and insist that they should be written in English. This, he says, causes much inconvenience to the tradesmen of Moradabad, as most of them do not know English.

Railway parcels.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

SADDHARM PRACHARAK, 24th February 1909.

67. A correspondent writing to the *Saddharm Prachárak* (Kangri, Bijnor), of the 24th February (received on the 1st March), tries to disprove the allegations of Lala Har Dayal that the *Arya Samaj* is a political body and that Swami Dayanand was one of the greatest patriots of India. He says that the *Arya Samaj* is a religious body

Lala Har Dayal and the *Arya Samaj*.

which aims to propagate the *Vedic* religion not only in India but throughout the world and that Swami Dayanand was not a patriot in the ordinary sense of the word, but that he was a lover and benefactor of the whole world. He further remarks that the *Arya Samaj Gurukuls* have nothing to do with education on national lines, and that they are only endeavouring to turn out scholars who will model their lives on *Vedic* ideals, and whose sole aim will be to establish one world-wide spiritual empire, so as to foster the spirit of brotherhood which is so desirable for the progress of the world.

Social Reforms in India.

68. Under the heading of "Criticisms and Discussions" in the *Hindustan Review* (Allahabad), for February, Mr. Nand Kishore Lal, Barrister-at-Law, referring to a recent issue of the same periodical, urges the necessity of legalizing foreign travel, and the abolition of the rotten institutions of caste and "touch" and early marriage and other social evils, if India is to take her place at all among the great nations of the modern world.

HINDUSTAN REVIEW, February 1909.

The *Holi*, its festivities and indecencies.

69. The *Advocate* (Lucknow), of the 28th February, has a long letter on the *Holi*, its festivities and indecencies signed by one B. N. G. urging that Government should come to the assistance of respectable society by enforcing the provisions of the law against the revellers at this season who indulge in obscenities and use filthy language. The writer also notes the necessity for social reform evidently with a view to popularizing music in Hindu homes.

ADVOCATE, 28th February 1909.

The *Holi* festival and the police.

70. In a letter to the *Advocate* (Lucknow), of the 4th March, a correspondent states that on *Holi* day it is the custom for policemen to form themselves into processions and parade around Lucknow singing and generally making a riotious exhibition, and that he hopes that this state of affairs will receive the attention of the authorities.

ADVOCATE, 4th March 1909.

IX.—Miscellaneous.

A man-eating tiger at Muktesar.

71. The *Indian People* (Allahabad), of the 28th February, refers to the ravages of a man-eating tiger in the neighbourhood of Muktesar, in the Almora district, which a few days ago carried off two women, and notes that the beast is a terror to the whole countryside.

INDIAN PEOPLE, 28th February 1909.

ALLAHABAD:
The 6th March 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
*1	Agra Magazine	Agra	Monthly ...	Munshi Priya Lál Saksena; Kayasth; 29.	500 copies.
2	Central Hindu College Magazine.	Benares ...	Do. ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 ,,
3	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 37.	1,500 ,,
*4	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	,,
6	Theosophy in India ...	Benares ...	Do. ...	Bábu Upendra Nath Basu, B.A., LL.B.; Bengali Kayasth; 55.	5,000 copies.
*7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 ,,
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 ,,
9	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 ,,
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khan; Muhammadan; 55.	650 ,,
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 ,,
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 ,,
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rim; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-SANSKRIT.				
16	Prabudha Bhárat	Almora ...	Monthly ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
18	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35	600 copies.
19	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 ,,
20	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	600 ,,
21	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 ,,
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 ,,
23	Arya Bandhu	Meerut ...	Do. ...	,,,	575 ,,
24	Arya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 ,,
25	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 ,,
†26	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqlain; Muhammadan; 36.	450 ,,
27	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 ,,
*28	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 ,,
29	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 ,,
30	Kanyá Saháyak	Meerut ...	Do. ...	Bábu Rám Dás; Vaishya; 38 ...	500 ,,
31	Khátún	Aligarh ...	Do. ...	Sheikh Abdulla, B.A. LL.B.; Muhammadan; 33.	500 ,,

* Irregular.

† Temporarily stopped.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Kshatriya	Bulandshahr ...	Monthly ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 copies.
33	Pardah Nashin	Agra ...	Do. ...	Mrs. Khámosh	1,100 „
34	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
35	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
36	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 „
37	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†38	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*40	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*42	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 „
†43	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
44	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
45	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 „
46	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
47	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 „
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
50	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulább Chand; Kayasth; 29 ...	600 „
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Har Nám Singh; Khatri; 55 ...	500 „
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khan Barham; Muhammadan; 50.	1,000 „
54	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Sheikh Faiyaz Ali; Muhammadan; 41 Sheikh Mumtáz Ali; Muhammadan; 33.	275 „
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khan Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
59	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadam; 55...	250 „
60	Mukhbir-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Sheikh Sajjad Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Sheikh Abdul Aziz; Muhammadan; 45	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
73	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37 ...	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44 ...	380 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
79	Nasím-i-Agra	Agra	Do. ...	Bábu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52	Very small.
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*87	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
89	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 „
90	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34 ...	300 „
91	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*92	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24	500 „
93	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
94	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
95	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
96	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 „
†97	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
98	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
99	Shri Yadvendra... ...	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	...
*100	Sudha Ságar	Cawnpore ...	Do. ...	Pandit Sahdeo Prasád Vaidya; Brahman; 36.	1,000 copies.
101	Swadesh Bándhava... ...	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
*102	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
103	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
104	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
105	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
106	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
*107	Samrát	Kálákánkar (Partabgarh).	Do. ...	B. B. Lal Ramesh Singh Ju Deo; Kshatriya; 30.	400 „
108	Abhyudaya	Allahabad ...	Weekly ...	Pandit Madan Mohan Malviya, B.A., LL.B.; Brahman; 45. Pandit Rám Sewak; Brahman; 42 ...	1,700 „
109	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
110	Árya Mitra	Agra	Weekly ...	Pandit Bhav Deva Shástri; Brahman	1,800 copies.
111	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
112	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
113	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
114	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55 ...	...
†115	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	Bábu Sheo Naráyan Singh; Kahar; 34	250 copies.
	HINDI-URDU.				
†116	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 copies.
*117	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-law; Kashmiri Brahman; 40.	300 „

* Irregular.

† Temporarily stopped.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

The India Councils Bill.

1. Discussing the India Councils Bill the *Abhyudaya* (Allahabad), of the 5th March (received on the 8th instant), says that one of its chief defects is that it only lays down the maximum strength of the various Councils, which means that the Viceroy may, if he likes, fix the number of members below that maximum. From Lord Minto, who has taken so much pains for the introduction of the reforms, it is expected that he will allow the full strength of the Councils, as sanctioned under the law, but there can be no guarantee that succeeding Viceroys of India will always be of the type of Lord Minto.

ABHYUDAYA, 5th March 1909.

The editor disapproves of the proposed exclusion of convicted or deported persons from election, on the ground that, as no one who has been convicted of ordinary crime is ever likely to be elected by the people, this restriction would apply only to those who have been punished for sedition. The editor remarks that it is very difficult to define sedition correctly, as under the present obscure definition of sedition even strong criticism of Government measures can be included in sedition, and the writer punished, especially when he is not tried by a jury of his countrymen.

He says that the public will consider the exclusion from election of such persons as Lala Lajpat Rai, Babu Krishna Kumar and Babu Ashwini Kumar Dutt, who have been deported, as unjust, so long as it is not satisfied that they are really guilty of such a crime as would have caused disturbances in the country or as would have led to a breach of the peace, if they had not been deported. They have been deported on the strength of the reports of the secret police, and how far such reports are reliable may be judged from a number of recent cases such as that against the Rawalpindi lawyers, the Etawah forgery, the Midnapore conspiracy, and the deportation of Lala Lajpat Rai.

Referring to the opposition to the appointment of an Indian to the Viceroy's Executive Council he says that there can be urged only three reasons against the appointment, incapacity of Indians, considerations of racial feelings and distrust of Indians, and the unwillingness of Anglo-Indian officials to part with even a portion of their existing powers. He contends that Lord Morley himself has admitted the fitness of Indians for the highest posts, and that those who oppose the appointment on racial considerations are simply casting a slur on the generosity of their nation, and are guilty of inducing the Government to break the promises and pledges contained in the Queen Victoria's Proclamation of 1858, which distinctly lays down that fitness and capacity and not colour or creed are the qualifications for even the highest posts in the public service. As to the distrust of Indians, he says that no thoughtful Indian leaders have so far done or will ever do anything calculated to endanger British rule in India. Although their doings may not commend themselves to the power-loving bureaucrats, yet in reality they are doing their best to increase the popularity and secure the stability of British rule in this country. If in spite of all this they are distrusted the editor asks how it is possible that the people can have confidence in the officials, and notes that without mutual confidence good government is an impossibility.

In conclusion he expresses the hope that Lords Morley and Minto will not be deterred from doing justice to Indians in this direction by the opposition of these enemies of India and of their own nation.

The India Councils Bill.

2. The *Mashriq* (Gorakhpur), of the 9th March, notes with satisfaction the wholesome character of the speeches made in the House of Lords on the India Councils Bill, and expresses the hope that it will pass into law. The editor welcomes the recognition of the special claims of the Musalmans, and says that it will prevent all chances of friction between Hindus and Musalmans in the future. The only difficulty will be in the case of those Musalmans who have sided with the Hindus and who will now find themselves boycotted by the Musalmans.

MASHRIQ, 9th March 1909.

INDIAN PEOPLE, 11th March 1909.

The India Councils Bill.

3. Discussing the mutilation of the India Councils Bill, the *Indian People* (Allahabad), in the issue of the 11th March, states that the Bill has been practically wrecked by less than half a dozen retired Anglo-Indian administrators with a handful of peers who know nothing about India. The House of Lords will reject any measure introduced by a Liberal Ministry merely for the sake of obstruction. The House of Commons, who represent the English people, can have no real power so long as the House of Lords has the right of veto. It is time for the House of Commons to assert their rights.

In the same issue Muhammadans are warned that their attitude of aloofness can result in no advantage either to themselves or to Hindus The idea that Hindus will not vote for Muhammadans and *vice versa* is proved false by the results of municipal elections.

INDIAN PEOPLE, 11th March 1909,

Lord Curzon on the India Councils Bill.

4. The *Indian People* (Allahabad), of the 11th March, congratulates Lord Curzon in an ironical strain on his having proved by his action with regard to the India Councils Bill that he cannot be regarded as a political nonentity.

The writer states that since the Charter Act of 1833 Indian history has been a tale of promises made, hopes deferred and promises broken.

ANAND, 4th March 1909.

Muhammadans and the Reform Scheme.

5. Referring to Saiyid Hasan Bilgrami's reply in the London *Times* to Lala Lajpat Rai's letter on the Muhammadan representation, in which the former urged for more privileges, the *Anand* (Lucknow), of the 4th March (received on the 8th instant), remarks that Mr. Bilgrami has furnished no data to establish the validity of his statement that Indian Muhammadans had rendered valuable services to the English in their troubles, and that there seems to be no mention of such an occasion in history. He adds that, as a matter of fact, their co-religionists of the frontier have never desisted from harassing the English.

ADVOCATE, 7th March 1909.

Muhammadans and the Reform Scheme.

6. "A HINDU" writes in the *Advocate* (Lucknow), of the 7th March, severely criticising the attitude of Muhammadans in reference to the Reform Scheme, and their efforts to prove themselves separate and distinct from Hindus.

ADVOCATE, 7th March 1909.

Hindu inactivity in the matter of the Reform Scheme.

7. A long article in the *Advocate* (Lucknow), of the 7th March, deals with the inactivity of Hindus in reference to the Reform Scheme. The writer states that an organized attempt has evidently been made in England and India to frustrate the benevolent objects of Lord Morley's proposal. The Moslem League has, he notes, succeeded in defeating the project for joint electoral colleges, while the majority of the Anglo-Indian press, headed by the *Pioneer*, has been poisoning the minds of the English against the Hindus.

The writer remarks that the Reform Scheme will become so altered as to be of little use as a real reformatory measure and that he despairs of Muhammadans and Hindus ever becoming a homogeneous nation. In conclusion he exhorts Hindus to stir themselves and make an organized protest against the mischievous lies and fallacies which have been introduced into the discussion of the reform proposals.

SHAHNA-I-HIND, 1st March 1909.

Unrest in Bengal.

8. The *Shahna-i-Hind* (Meerut), of the 1st March (received on the 8th idem), referring to the agitation in Bengal, remarks that it is not exactly anti-British in character, it is simply an index to the discontented state of that province. It is impossible for the agitation to subside until Mr. Tilak and the deported Bengalis are released and the Partition of Bengal reversed. To hope that the proposed reform will allay discontent is quite vain. Government should take the Bengalis into its confidence and try to satisfy their legitimate demands and redress their grievances.

KANAUJ PUNCH, 8th March 1909.

Anarchism in Bengal.

9. The *Kanauj Punch* (Kanauj, Farrukhabad), of the 8th March, referring to the frequent arrests of boy anarchists in Bengal, such as the murderer of Babu Ashutosh Biswas, remarks that youths of tender age cannot commit such grave crimes on

their own initiative. The most plausible theory is that they are acting under coercion and that Government should take steps to bring to book the real culprits and wire-pullers, who are undoubtedly the Bengali leaders, who are so loud in their protestations of loyalty.

10. The *Agra Akhbar*, of the 7th March, contains an article entitled "A Political Dream." The writer says that he dreamt that an old and venerable lady (Brittania) had three sons, one of whom was her own, and the other two were her step-sons. Of the latter, one was thin, emaciated and very sour-tempered. His complaints were loud that his step-mother, while being naturally partial to her own son (British), favoured his brother (Musalman), at his expense. The other, a handsome and patient-looking lad, would protest that his step-mother did not do full justice to his claims, and that his brother (Hindu) reviled and cursed him for no fault of his own. The lady's own son (British) interposed and told the first speaker not to lose his temper, that he did not want to usurp any one's rights, and that moderation always leads to success. The lady then addressed all three and said that she loved them equally, that she was not prepossessed in any one's favour, that she would do what she thought best for them, and that they should patiently abide by her decisions.

AGRA AKHBAR, 7th March 1909.

The English, Hindus and Musalmans in India.

11. Iswar Saran, writing in the *Advocate* (Lucknow), of the 7th March, compares the attitude of Muhammadans and Hindus in South Africa where they are fighting together for their rights with the disunion existing in India. He questions whether the services to Government which Muhammadans boast of are at all superior to the loyal work of Hindus.

ADVOCATE, 7th March 1909.

The Hindu-Muhammadan problem.

12. The *Oudh Akhbar* (Lucknow), of the 13th March, referring to the combined meeting of Hindus and Muhammadans held at Calcutta to protest against the mutilation of the India Councils Bill by the House of Lords, remarks that this is a hopeful sign, and that it will not be vain to hope that Musalmans and Hindus may even now unite for joint action, seeing that their interests are identical.

OUDH AKHBAR, 13th March 1909.

Hindus and Muhammadans in Calcutta.

13. Referring to the rights of Indians in Colonies, the editor of the *Advocate* (Lucknow), in the issue of the 7th March, remarks that what generally happens is that citizenship is denied to Indians from the very beginning, and that such injustice as this towards a British subject living permanently in a British Colony is scarcely calculated to foster feelings of devotion to the Empire.

ADVOCATE, 7th March 1909.

Indians in the Colonies.

14. The *Oudh Akhbar* (Lucknow), of the 10th March, referring to the fresh persecutions of Indians in the Transvaal, remarks that as long as the Indians do not carry on a sustained agitation in England, they will never be allowed to rest in peace in that country. An influential deputation, composed of both Hindus and Musalmans, should wait upon Lord Morley and ask him to interfere in the matter.

OUDH AKHBAR, 10th March 1909.

Indians in the Transvaal.

15. The *Jain Gazette* (Deoband), of the 1st March (received on the 8th idem), referring to the success which has attended the efforts of the Suffragettes in England, and to the failure of the agitation carried on by the Indian politicians, remarks that the Suffragettes are more heroic and determined than the latter.

JAIN GAZETTE, 1st March 1909.

Comparison between Suffragettes and Indian politicians.

16. In the *Advocate* (Lucknow), of the 7th March, a reference is made to the election of members on behalf of the municipalities of Lucknow and Allahabad, and of the Lucknow group of district boards. The writer argues from the election figures that it cannot be alleged that when it comes to voting no Hindu will vote for a Muhammadan and no Muhammadan for a Hindu, and contends that as the majority of members in municipal and district boards are Hindus there would have been no Muhammadan among the electors if the principle of the Moslem League had been followed.

ADVOCATE, 7th March 1909.

The Council elections.

ABHYUDAYA, 5th March 1909.

Memorial for the release of Babu Ashwini Kumar Dutt.

17. The *Abhyudaya* (Allahabad), of the 5th March (received on the 8th instant), refers to the touching memorial submitted to the Government by the wife of Babu Ashwini Kumar Dutt for the release of her husband, and asks whether such a piteous appeal by a woman in distress will not produce any effect upon the Government.

RAHBAR, 7th March 1909.

The confiscation of the *Sandhya* Press.

18. The *Rahbar* (Moradabad), of the 7th March, has the following remarks on the confiscation of the *Sandhya* Press by the Bengal Government:—

"God is Almighty, but as He never works oppression, it can be safely assumed that He does not possess the power to oppress. In the same way it can be argued that although the Government is invested with the fullest possible powers, yet it can in a legal manner stop the publication of a newspaper. But now as the Government has entered upon a policy of repression, it has been announced in the *Gazette* that henceforth there would be no issue of the *Sandhya*. The party possessing power can adopt either a conciliatory or harsh attitude, but God never changes. This is the difference between God and humanity."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

JAIN GAZETTE, 1st March 1909.

Assault on Sir W. Lee-Warner.

19. The *Jain Gazette* (Deoband), of the 1st March (received on the 8th instant), referring to the nominal punishment awarded to Bhattacharjee, the Bengali student who assaulted Sir W. Lee-Warner, remarks that had Mr. Bhattacharjee been guilty of such outrageous conduct in India, he would have certainly been sentenced to a long term of imprisonment.

OUDH AKHBAR, 12th March 1909.

The separation of judicial and executive functions.

20. The *Oudh Akhbar* (Lucknow), of the 12th March, referring to the alleged evasive reply given by the Hon'ble the Home Member of the Viceroy's Council to a question on the separation of the executive and judicial functions to the Hon'ble Mr. Dadabhoy, remarks that it is expedient that the Government of India should come to a definite understanding on this question and lay its views before the Secretary of State now, because if the Liberal Ministry goes out of power before the question is decided, the scheme will surely come to nothing.

(b)—Police.

NASIM-I-AGRA, 7th March 1909.

The police and the public.

21. The *Nasim-i-Agra*, of the 7th March (received on the 11th idem), referring to the suspicion with which the police are regarded by the public in India, remarks that they are themselves responsible for it, for they have estranged the people by their dishonesty and underhand practices.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

MASHRIQ, 9th March 1909.

The Gorakhpur Municipality.

22. The *Mashriq* (Gorakhpur), of the 9th March, referring to a letter in the *Hindustani* (Lucknow), of the 1st March, containing many unfavourable comments on the working of the Gorakhpur Municipality, remarks that most of the complaints and charges brought against the municipality are true and well founded.

(e)—Education.

AL BASHIR, 2nd March 1909.

His Honour at Aligarh.

23. *Al Bashir* (Etawah), of the 2nd March, while thanking His Honour for his great interest in the Aligarh College and his efforts to popularise the Mohsin-ul-Mulk

Memorial Fund, takes strong exception to his proposal to limit the strength of classes or sections of classes in the College to forty-five. The writer contends that if the trustees were to act upon this advice at once, they would seriously handicap educational progress among the Musalmans, and that Sir Saiyid Ahmad, the founder, never intended to restrict the number of students in the College, as His Honour seems to think. In a memorable speech Sir Saiyid said that he wished that the College should have at least one thousand students on its rolls. The College was established mainly for the formation of character and the cultivation of *esprit de corps* among the students, and not as a post-graduate institution as His Honour has said. He ought to have laid stress in strengthening the European tutorial staff and on the building of more hostels and class rooms, and not on restricting the numbers of students, which would be highly detrimental to Muhammadan education.

The ensuing Matriculation Examination of the Allahabad University.

24. The *Abhyudaya* (Allahabad), of the 5th March, takes objection to the decision of the University to set two papers daily at the forthcoming Matriculation Examination, on the ground that such a course would entail unnecessarily hard work on the examinees, such as might seriously affect their health and that it would result in a large percentage of failures. The editor accordingly expresses the hope that the University authorities taking these considerations into account will arrange to set only one paper daily.

ABHYUDAYA, 5th March 1909.

The teaching of Hindi and Urdu in village schools.

25. The *Naiyar-i-Azam* (Moradabad), of the 12th March, complains that Hindi is generally taught in village schools in the United Provinces, and as a result Musalman children, if they attend school, are compelled to learn Hindi, which, he says, is practically a dead language and spoken nowhere in India. Many Musalman girls also attend these schools and have to learn Hindi.

NAIYAR-I-AZAM, 12th March 1909.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

Prince Victor Dalip Singh.

26. The *Musáfir* (Agra), in its combined issue for the 23rd and 28th February (received on the 8th March), reports that Victor Dalip Singh has arrived in Bombay accompanied by Mr. Bennett of the *New York Herald*. The editor expresses doubts as to his being allowed to travel in India in such troublous times, and suggests that he may perhaps be sent back, like his late father.

MUSAFIR, 23rd and 28th February 1909.

The future policy of the *Musáfir*.

27. The editor of the *Musáfir* (Agra), writing in the combined issue for the 23rd and 28th February (received on the 8th March), announces that in future the *Musáfir* will not dabble in politics, but will confine its efforts to the propagation of the *Vedic* religion. In this self-imposed task he will not be deterred by any power, but will strictly follow the dictates of his own conscience. He declares that he is neither a dreamer of *swaraj* nor disloyal to the Government.

MUSAFIR, 23rd and 28th February 1909.

A garden party to Mr. Agnew of Rawalpindi.

28. The *Rahbar* (Moradabad), of the 7th March, holds to ridicule the prominent citizens of Rawalpindi for entertaining, at a garden party, Mr. Agnew, Deputy Commissioner of Rawalpindi, who had ordered the arrest of six lawyers of that city last year. The editor says that all honour should be done to a just official, but to honour a man of Mr. Agnew's stamp is only fulsome flattery, and that the people of Rawalpindi have demeaned themselves by such conduct.

RAHBAR, 7th March 1909.

The Hardoi Exhibition.

29. A correspondent in the *Advocate* (Lucknow), of the 7th March, expressed regret that private gentlemen and zamindars did not regard the Hardoi Exhibition seriously but looked upon it as holiday for merry-making rather than as an institution for the development of the industrial resources of the district. He further noted that in his opinion *nautches* were out of place in an exhibition organized by Government officials.

ADVOCATE, 7th March 1909.

ADVOCATE, 7th March 1909.

The depressed classes.

30. An article of the *Advocate* (Lucknow), of the 7th March, states that five crores out of thirty of the people of this country are on the verge of starvation. The writer goes on to say that the lower classes of India are superior material for building up sturdy manhood than the lowest strata of Western society, and deplores the fact that so few workers have come forward though the social reformer's task in India is so comparatively light. While agreeing with Messrs. Gokhale and Shinde that the higher castes should not be attacked in this connection, he expresses the opinion that the lower classes should be brought to understand that the accident of birth should not result in their lifelong degradation. He states that the lever that is to raise the depressed classes is education without regard to caste or creed, and that this factor, which has done so much to increase Indian capacity for nation building, must not be allowed to be crushed down for the sake of denominational or racial institutions, which undoubtedly make for racial strife and religious animosities.

SHAHNA-I-HIND, 8th March 1909.

Urdu as India's *lingua franca*.

31. The *Shahna-i-Hind* (Meerut). of the 8th March (received on the 13th idem), referring to Sir P. C. Chattarjee's Convocation Address, in which he deprecated the use of Urdu in the Punjab, alleging that it was a foreign language, and that its extensive use in the province was calculated to affect its intellectual progress, remarks that his contention is not a sound one, as Punjabi is a mere dialect and cannot aspire to be a literary language even in the distant future, and that, until it reaches such a state of perfection Urdu will certainly hold its sway undisturbed. The editor goes on to examine the merits of other Indian vernaculars and concludes by saying that as Urdu is generally understood in all parts of India by Hindus and Musalmans alike, its claim to be India's *lingua franca* is unquestionable, and that it is idle for the Hindus to hope that Hindi will ever attain that distinction.

OUDH AKHBAR, 13th March 1909.

Supply of *rasad*.

32. The editor of the *Oudh Akhbar* (Lucknow), in the issue of the 13th March, discussing the subject of the supply of *rasad* to district and other officers on tour, and to British and Indian regiments in camp, expresses his gratification at the orders issued by His Honour on the subject and remarks that it will go a great way towards relieving the tahsili officials, and that if the officers on tour were to look to the supplies themselves and not to depend on the reports of their bearers and *khansamahs* the tahsildars and others would be content.

The supply of *rasad* to British regiments does not entail any hardship on the tahsildar, as a responsible European officer is deputed to examine the supplies and he is generally very reasonable. But the Indian regiments cause the tahsildars a great deal of trouble, every sardar complains about the grass supplied and other provisions. The military men seem to be under the impression that the tahsildar gets everything free, and extorts money from the people. He suggests that if a European officer were appointed to examine the supplies, as in the case of European regiments, the tahsildars would have an easy time.

V.—Legislation.

JAIN GAZETTE, 1st March 1909.

Juvenile smoking.

33. The *Jain Gazette* (Deoband), of the 1st March (received on the 8th idem), referring to an Act recently passed in England prohibiting youths under sixteen from smoking, suggests the advisability of undertaking similar legislation in India, as the habit is on the increase in this country, and in a hot climate it is calculated to be much more injurious to boys and youths.

VI.—Railway.

RIYAZ-UL-AKHBAR, 12th March 1909.

Difficulty in obtaining change at railway stations.

34. The *Riyaz-ul-Akhbar* (Lucknow), of the 12th March, complains that at small roadside railway stations it is generally impossible to get change for a rupee and advises the railway authorities to issue instructions to station masters on the point.

VII.—Post Office.

35. The *Zul Qarnain* (Budaun), of the 7th March, referring to the proposal made by the Bombay Grain Merchants' Association to legalize the use of quarter-anna and half-anna postage stamps as receipt stamps, remarks that if the Government were to adopt the proposal, it would be a great boon to the illiterate tradesmen.

The use of postal stamps as receipt stamps.

ZUL QARNAIN, 7th March 1909.

VIII.—Native Societies and Religious and Social matters.

36. The *Musáfir* (Agra), in its combined issue for the 23rd and 28th February (received on the 8th March), contains a review of the life of Pandit Lekh Ram, a prominent preacher of the *Arya Samaj*, who was assassinated some time ago. In conclusion the writer remarks that the members of the *Arya Samaj* have failed to profit by his self-sacrifice, and suggests that the sacrifice on which the Christian religion is based was not to be compared with that of Lekh Ram.

Pandit Lekh Ram, the martyr of the *Arya Samaj*.

MUSAFIR, 23rd and 28th February 1909.

37. In the issue of the *Indian People* (Allahabad), of the 11th March, the singing of indecent songs during the *Holi* is referred to. The writer states that for such a deep-rooted evil executive interference is of little effect, and that it is a matter for the public to take up and that agitation should be kept up throughout the year.

The indecent customs of the *Holi*.

INDIAN PEOPLE, 11th March 1909.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 13*th March* 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
*1	Agra Magazine	Agra	Monthly ...	Munshi Priya Lál Saksena; Kayasth; 29.	500 copies.
2	Central Hindu College Magazine.	Benares ...	Do. ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 „
3	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 37.	1,500 „
*4	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	„
6	Theosophy in India ...	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	5,000 copies.
*7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 „
9	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khan; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 „
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 „
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-SANSKRIT.				
16	Prabudha Bhárat	Almora ...	Monthly ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
*18	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35	600 copies.
*19	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
20	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 „
†21	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 „
†23	Arya Bandhu	Meerut ...	Do. ...	...	575 „
24	Arya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
25	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
†26	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqlain; Muhammadan; 36.	450 „
27	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 „
*28	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 „
*29	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
30	Kanyá Saháyak	Meerut ...	Do. ...	Bábu Rám Dás; Vaishya; 38 ...	500 „
31	Khátún	Aligarh ...	Do. ...	Sheikh Abdulla, B.A. LL.B.; Muhammadan; 33.	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Kshatriya	Bulandshahr ...	Monthly ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 copies.
33	Pardah Nashin	Agra ...	Do. ...	Mrs. Khámosh	1,100 „
34	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
35	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
36	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 „
37	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†38	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*40	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*42	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 „
†43	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
44	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
45	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 „
46	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
47	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 „
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
50	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	600 „
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Har Nám Singh; Khatri; 55 ...	500 „
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khan Barham; Muhammadan; 50.	1,000 „
54	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Sheikh Faiyaz Ali; Muhammadan; 41 Sheikh Mumtáz Ali; Muhammadan; 33.	275 „
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khan Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
59	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadam; 55...	250 „
60	Mukhbir-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Sheikh Sajjad Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Sheikh Abdul Aziz; Muhammadan; 45	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
*73	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37 ...	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44 ...	380 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
79	Nasím-i-Agra	Agra	Do. ...	Bábu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52	Very small.
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*87	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
89	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 „
90	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34 ...	300 „
91	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*92	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24	500 „
93	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
94	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
95	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
96	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 „
†97	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
98	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
99	Shri Yadvendra... ...	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krisnna Misra; Brahmans.	...
*100	Sudha Ságar	Cawnpore ...	Do. ...	Pandit Sahdeo Prasád Vaidya; Brahman; 36.	1,000 copies.
101	Swadesh Bándhava... ...	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
*102	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
103	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
104	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
105	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
106	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
*107	Samrát	Kálákánkar (Partabgarh).	Do. ...	B. B. Lal Ramesh Singh Ju Deo; Kshatriya; 30.	400 „
108	Abhyudaya	Allahabad ...	Weekly ...	Pandit Madan Mohan Malviya, B.A., LL.B.; Brahman; 45. Pandit Rám Sewak; Brahman; 42 ...	1,700 „
109	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
110	Arya Mitra	Agra	Weekly ...	Pandit Bhav Deva Shástri; Brahman	1,800 copies.
111	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
112	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
113	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
114	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55 ...	...
†115	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	Bábu Sheo Naráyan Singh; Kahar; 34	250 copies.
	HINDI-URDU.				
†116	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 copies.
*117	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-law; Kashmiri Brahman; 40.	300 „

* Irregular.

† Temporarily stopped.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

American and English Navy.

1. With reference to the outcry raised on account of Mr. Taft's declaration that the United States Navy should be raised to the position of a first class naval power, the *Indian People* (Allahabad), of the 18th March, considers that it is Mr. Haldane, with his ambitious land army scheme, who is to blame for reckless increase of armaments rather than Mr. Taft. INDIAN PEOPLE, 18th March 1909.

(b)—Home.

The India Councils Bill.

2. The *Indian People* (Allahabad), in the issue of the 14th March, states that shorn of clause 3 the India Councils Bill will be neither acceptable nor welcome, that the feeling in India is that Lord Morley's Scheme embraces the modicum of reforms that should be granted without delay, so as to ensure a long period of order and steady progress. INDIAN PEOPLE, 14th March 1909.

It further states that the belief of the Indian people that these reforms will be carried out is so sure, that, if Lord Curzon or any one else attempts to baffle any portion of the scheme he will be considered to have actively connived at a breach of public faith.

The article affirms that the unrest in India is real and widespread, and that any attempt to withhold reforms will bring about a firmer coalition between Muhammadans and Hindus.

The India Councils Bill.

3. The *Advocate* (Lucknow), of the 18th March, publishes the full text of the debate on the 23rd February in the House of Lords on the India Councils Bill. ADVOCATE, 18th March 1909.

The India Councils Bill.

4. In an article entitled "A Call to Action", the editor of the *Indian People* (Allahabad), in the issue of the 18th March, writes that, as the Lords have practically asked for the opinions of Indians on Executive Council, it is for Indians to hold meetings, make resolutions, and send cablegrams to convince the noble Lords of the consensus of opinion in India that clause 3 should be reinstated in the Bill. He remarks that, when men like the Congress leaders, the Nawab of Dacca, Mr. Saiyid Ali Imam, and others meet on a common platform it is a sure indication of the unanimity of feeling. INDIAN PEOPLE, 18th March 1909.

Mr. Balfour on the India Councils Bill.

5. The *Indian People* (Allahabad), of the 18th March, ridicules the statement of Mr. Balfour that the House of Lords had a weight of official experience on Indian subjects to which the House of Commons could not pretend to aspire, and suggests that had any of his measures been rejected when the Conservatives were in power he would have formed a different opinion. The writer express the opinion that the House of Commons can boast of considerable Indian official experience. The writer further remarks on the significance of the appearance of Hindus and Muhammadans on the same platform at the Calcutta meeting, and in that connection names several Hindus and Muhammadans fit for a seat on the Executive Council. INDIAN PEOPLE, 18th March 1909.

The protest meeting at Allahabad.

6. The *Indian People* (Allahabad), of the 14th March, referring to a protest meeting held in Allahabad about the excision of clause 3 from the India Councils Bill, remarks that, though the speeches were restrained and sober, there was a suppressed intensity of feeling which could not be mistaken. INDIAN PEOPLE, 14th March 1909.

Clause 3 of the India Councils Bill.

7. The *Advocate* (Lucknow), of the 14th March, in a long article dealing with clause 3 of the India Councils Bill, criticises Lord Curzon's views. It states that the wave of agitation that the rejection of clause 3 has evoked should be enough to convince the opposition of the consensus of public opinion in favour of its retention. ADVOCATE, 14th March 1909.

ABHYUDAYA, 19th March 1909.

Clause 3 of the India Councils Bill.

8. The *Abhyudaya* (Allahabad), of the 19th March, deplores the rejection, by the House of Lords, of clause 3 of the India Councils Bill, and expresses a hope that Lord Morley will do his best to have it reinserted. The editor expresses the gratitude of all Indians to His Lordship for his efforts in this direction. He expresses the opinion that Lord Curzon and his followers will leave no stone unturned to secure the final rejection of clause 3, and that it is therefore incumbent upon all Indians to carry on a vigorous agitation from one end of the country to the other for the retention of this clause and for the election of representatives on non-religious lines. In conclusion he remarks that, if the Bill be wrecked by the opposition in the House of Lords, one of its most deplorable results will be that the influence of the Moderates, who are trying to restore peace and tranquillity in the country by the removal of ill-feeling between the rulers and the ruled, will be weakened and that the cause of the Extremists will be strengthened.

ADVOCATE, 14th March 1909.

Muhammadans and the Reform Scheme.

9. A writer, signing himself "HINDU", continues his long letter on the Muhammadans and the Reform Scheme in the *Advocate* (Lucknow), of the 14th March. In this he denies that Muhammadans have any more right to special consideration than Sikhs, Burmese and Buddhists.

OUDH AKHBAR, 16th March 1909.

Muhammadans and the Reform Scheme.

10. The *Oudh Akhbar* (Lucknow), of the 16th March, points out that any concession that the Muhammadans have lately obtained is not due to any fair recognition of their claims but that it is prompted by the alleged policy of "divide and rule" which is responsible also for the sympathy of the Anglo-Indian press with the Muhammadan interests. The only result of the scheme for separate electorates, says the editor, will be that national progress will be retarded for a long time to come, and that the so-called representatives of the people in the Councils will continue to remain mere tools in the hands of those who are at the helm of Indian affairs.

INDIAN PEOPLE, 14th March 1909.

The Moslem League and the Reform Scheme.

11. In an article on the Moslem League, the *Indian People* (Allahabad), of the 14th March, blames the Muhammadans for Lord Morley's failure to bring through his Reform Scheme in its entirety.

ADVOCATE, 14th March 1909.

The All-India Congress Committee and the Reform Scheme.

12. The *Advocate* (Lucknow), of the 14th March, attributes the success of the Muhammadan separatists in securing promises of concessions for themselves to the apathy of the Congress party. He remarks that though this party is firmly opposed to the policy of the Muhammadan separatists, it has made little effort in the direction of a countermove against the leagues, deputations, memorials, and resolutions of the Moslem League.

ZAMANA, February 1909.

Opposition to the Reform Scheme in England.

13. The editor of the *Zamána* (Cawnpore), writing in the issue for February (received on the 19th March), says that the reason for the opposition to the Reform Scheme by retired Anglo-Indian officials and some members of the House of Lords is that they do not wish to see Indians making any substantial progress, or obtaining a more liberal share in the government of their country, and that they are not in any way concerned about the good government of India, or about the increase in expenditure owing to the introduction of reforms.

ABHYUDAYA, 19th March 1909.

Opposition in England to the Indian reform proposals.

14. The *Abhyudaya* (Allahabad), of the 19th March, contains an article entitled "The Disloyal Englishmen" in which the writer comments on the harm which is likely to accrue to British rule in India by the speeches and writings of Lord Curzon and other retired Anglo-Indian officials, who are opposing the obtaining of real and substantial rights by Indians in the administration of their country. He says that they are doing a greater disservice to British rule in India than the wild and reckless writings and speeches of Indian Extremists, inasmuch as they are undermining the confidence of Indians in the sincerity of the professions of British statesmen that the English govern India in the interests of the Indians themselves. He points out that, although there is no law to check reactionaries of the type of Lord Curzon from making such unwholesome utterances, yet

those Englishmen, who hold dear the good name of their nation and who are desirous of ensuring the stability of British rule in India, will do well to exert their influence to keep them under check, otherwise the efforts of the Moderates can never succeed in removing the present discontent in India.

15. The *Advocate* (Lucknow), of the 14th March, points out that though the Lords, the ex-Lieutenant Governors and the English press have said much about the necessity of deference being paid to the views of authorities responsible for the government of this country, yet they seem to have failed to notice that Provincial Governments almost without exception have not supported the plea of Muhammadans.

ADVOCATE, 14th March 1909.

Provincial Governments and Muhammadan representation.

16. The *Abhyudaya* (Allahabad), of the 19th March, says that, though the opponents of reforms in India have drawn attention to the necessity of deference being paid to the wishes and views of responsible officials on the spot with regard to the reform proposals, still it must be recognized that all governments rest on the will of the people, and that it is therefore necessary that greater regard be paid to public opinion than to the wishes and views of officials. The editor contends that even supposing the opinion of officials were of supreme importance in the administration of the country, that fact does not justify the bestowal on the Muhammadans of separate electorates and excessive representation, considering that almost all the Provincial Governments have declared against denominational representation in India. He calls upon all Hindus and Muhammadans, who prefer the real and enduring interests of their common country to temporary sectarian advantages, to give determined opposition against any measure calculated to strike at the very root of Indian unity and to encourage religious discord and sectarian strife between the two communities.

ABHYUDAYA, 19th March 1909.

Provincial Governments and Muhammadan representation.

17. In a letter to the *Advocate* (Lucknow), of the 14th March "AN INDIAN" puts the following question:—"What logic is it which proposes to confer on the more educationally backward communities greater privileges than on the more progressive? For, according to Sir John Hewett, the Muhammadan is the more backward community."

ADVOCATE, 14th March 1909.

Educational and constitutional reforms.

18. *Al Bashir* (Etawah), of the 9th March, says that in view of what the Hindus are doing to encourage feelings of enmity towards them, the Musalmans of India should not be led away by the hypocricy of the Moderates of the Congress party, but should always insist upon separate election, separate representation and isolation in every way and in everything possible. They should further impress upon Englishmen the fact that Muhammadans do not expect any sympathy from the Hindus, but that on the contrary they fear much mischief from them.

AL BASHIR, 9th March 1909.

The Hindu-Muhammadan problem in India.

19. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 19th March, controverts the statement generally made by the Hindu press that the proposed reforms are the result of the agitation carried on by the Hindus during the last thirty years, and on account of which many of their prominent politicians had suffered, and remarks that Lord Morley has himself said that this is no concession to anarchism, but a measure which the Government had wished to introduce for a long time past. He then proceeds to discuss the question of racial representation, and says that, the number of Musalmans and high caste Hindus being nearly equal, it would not be amiss if the numbers of their representatives on Councils were likewise nearly equal.

HINDUSTANI, 19th March 1909.

Hindus and Musalmans.

20. *Al Bashir* (Etawah), of the 9th March, referring to the result of the recent election of a member for the United Provinces Council, remarks that the election of Pandit Madan Mohan Malaviya, in spite of the fact that his rival claimant was in every respect a better qualified candidate, is clear evidence of the fact that, so long as Muhammadans do not get their own electorates and return their own members, the existence of the Musalmans as well as the safety of the British Empire will continue to be in danger.

AL BASHIR, 9th March 1909.

The United Provinces Council election.

INDIAN PEOPLE, 18th March 1909.

The United Provinces Council election.

21. Referring to the result of the election for the Provincial Legislative Council, the *Indian People* (Allahabad), of the 18th March, considers it absurd that a Hindu-Muhammadan question is being made of it because the Muhammadan candidate was not elected.

The seat was a very safe one and no man, whatever his creed or position, could have hoped to displace the Hon'ble Pandit Madan Mohan

RIYAZ-UL-AKHBAR, 16th March 1909.

Election of members for the Provincial Councils.

22. In reproducing the article from *Al Bashir* (Etawah), regarding the election of members for the Provincial Councils, the editor of the *Riyaz-ul-Akhbar* (Lucknow), in the issue of the 16th March, makes the following observations :—" The sentiments expressed by *Al Bashir* may be correct to some extent, but it should also be borne in mind how the Muhammadans kept themselves aloof from the Hindus, so far as the Reform Scheme was concerned, and how they agitated for the recognition of the principle of racial representation which was beneficial only to themselves. Now, if such attempts produce results injurious to the Muhammadans, why these complaints? And even supposing that through the endeavours of the Hindus, Maulvi Abdul Majid had got the majority of the votes, would the Moslem League have kept quiet and withdrawn the suggested modifications of the Reform Scheme?"

ZAMANA, February 1909.

Western civilization.

23. Lala Lajpat Rai contributes to the *Zamána* (Cawnpore), for February (received on the 19th March), an article on the peculiarities of Western civilization. He says that the most eminent sociologists of Europe are of opinion that the most reliable criterion of a people's civilization is the condition of their social life and the standard of comfort prevailing among them. They think that as this standard increases the nation rises higher in the scale of civilization. But this cannot be attained without proportionate advance in learning and in the arts.

Conquest over Nature is the chief object of civilization, and they are always inventing some new machine or finding out some new process to do away with manual labour. They (the civilized nations) receive raw products from uncivilized races and turn them into highly-finished articles, retaining the best for themselves and selling the gaudy and useless things to the less advanced people.

They seem to labour under the impression that these people exist mainly to minister to their wants and that they are in fact their slaves. One is tempted to wonder what hopes the less advanced races can possibly have of reaching the same plane of civilization as is occupied by their more fortunate fellow-creatures. It is true that they are making laudable efforts to run abreast with them, but the contest is so unequal and their resources are so limited that they can hardly hope to succeed. When they have learnt to handle a locomotive, their civilized brethren invent aeroplanes, and when they learn to use Martini Henri rifles, the others invent smokeless cartridges. Will they remain hewers of wood and drawers of water for ever?

There is another phase of European civilization which deserves notice. Slavery has been put down by the European powers, but it still exists in a very bad form in the Belgian and Portuguese possessions in Africa, and the condition of the poor coolies in French and English possessions is not less deplorable, where they are subjected to unspeakable torture simply that civilized Europe may obtain its sugar and cocoa a little cheaper.

But infinitely worse is the lot of the poor in Europe itself. Their more fortunate countrymen show them no mercy, as is done in the East, for the gulf between the rich and the poor is much wider than amongst the people of the East. Old and decrepit animals are cared for, but man himself gets no quarter when in straitened circumstances. No one can realize the sufferings of the English poor, who has not seen starving and houseless old men and children wandering in the streets of London at night in the depth of winter. It is strange that England, which spends money like water on her army and navy, cannot find money to house and feed her poor. One cannot help cursing such a civilization, for the lot of most of the English poor is worse than that of slaves. It is better to starve than to be a slave, but still they

deserve mercy. The reason is that a civilization which looks down upon simplicity of life recognizes the principle of the survival of the fittest, extends no helping hand to the unfortunate and unsuccessful and condemns them to damnation for ever.

One cannot say how far this principle is correct. but evidently it is not admitted by the European poor. They are prepared to deprive their richer brethren of their wealth, and even destroy their much-vaunted civilization.

The teachings of socialism are being accepted on all hands among them, and the time is not far distant when they will succeed in their efforts and make property communal.

When a man sees thousands of unemployed persons marching through the streets of London, with banners in their hands bearing mottoes which cannot be very pleasing to men of property and position, he feels that Western civilization has reached its meridian, and that its fall will now be precipitate.

The present conditions cannot exist any longer, the labouring classes will throw off the yoke of those who have hitherto kept them under their control by their wealth and political power, and in their attempts they will not shrink from returning to barbarism, if the necessity for it occur.

24. The *Advocate* (Lucknow), of the 18th March, remarks that even Liberals of the type of Mr. Asquith believe in the superstition as to the impossibility to behave in the East the same as in the West. **ADVOCATE, 18th March 1909.**

East and West.

The Crimes Act is not resorted to in Ireland, while the old 1818 Regulation is enforced in India.

The editor remarks that in this way the India Office has entirely given away the Liberal position.

25. *Al Bashir* (Etawah), of the 9th March, suggests that in order to put a stop to the preaching of sedition by schoolmasters and *patwaris* such posts should always be equally divided between Hindus and Muhammadans so that one may serve as a check against the other. **AL BASHIR, 9th March 1909.**

Schoolmasters and *patwaris* as the preachers of sedition.

26. The *Advocate* (Lucknow). in its issue of the 18th March, states that the House of Lords, being jealous of the political advancement of Indians, is trying to prevent Indians from participating in the daily work of administration. **ADVOCATE, 18th March 1909.**

Political advancement of Indians.

27. The editor of the *Zamána* (Cawnpore), writing in the issue for February (received on the 19th March), expresses his disappointment at the proceedings of the Congress held last year at Madras. He says that hitherto the Congress was considered to be a body which voiced the opinions and feelings of the people, but that now it is being converted into a department of the Government, and reflects very faithfully the opinions of its high officials. It was hoped the constitution framed at the Allahabad convention would make the Congress more stable and efficient, but it has done it incalculable injury. **ZAMANA, February 1909.**

The last Congress.

Dr. Ghose's speech was the most disappointing of all, for he did not make the slightest reference to the repressive measures, and on the contrary passed undeserved strictures on the Extremists. The editor also takes exception to the satisfaction expressed by the Congress at the proposed reforms, on the ground that they are still merely proposals and that it will be idle to predict that they will be beneficial to India, or redress the grievances of its people.

28. The London correspondent of the *Advocate* (Lucknow), in the issue of the 14th March, enlarges on the necessity for the formation of an organization in England to disseminate sound views among young Indian students who at the present time are very apt to be led astray by sedition-mongers. **ADVOCATE, 14th March 1909.**

Indian students in England.

29. The *Rahbar* (Moradabad), of the 14th March, shows at some length how loyalty is impossible without patriotism and *vice versa*. The editor maintains that the welfare of the State depends entirely upon the welfare of the country, and that is why those only are loyal citizens of the Empire who have the welfare of their country at heart. **RAHBAR, 14th March 1909.**

Loyalty and patriotism.

INDIAN PEOPLE, 14th March 1909.

The Decentralization Commission.

30. The *Indian People* (Allahabad), of the 14th March, expresses surprise and satisfaction at the recommendations of the Decentralization Commission.

TAFRIH, 14th March 1909.

Munshi Amba Prasad Sufi.

31. The *Tafrih* (Lucknow), of the 14th March, reports that the following telegram from Munshi Amba Prasad Sufi has appeared in the columns of an English journal :—

"To-day, the 4th of March, the Superintendent of Police of Lyallpur sent for me at 10 a.m. and asked me to give my thumb impression on two separate slips of paper, for the Accountant General wanted to prepare some papers in connection with my political pension. The Superintendent also showed me the original order. Will anybody tell me what is the meaning of this political pension to which I am neither entitled nor ever stood in need of."

INDIAN PEOPLE, 18th March 1909.

British Indians in East Africa.

32. An article in the *Indian People* (Allahabad), of the 18th March, on British Indians in South Africa, refers to Mr. Winston Churchill's book and states that the nightmare which is haunting the white population of South Africa is the picture of a vast army of African labourers officered by educated Indians or Chinese. The writer demands to know what is the idea of fairplay as held by the South African whites. He argues that the Sikh soldier played a great part in the conquest of East African countries, and that the Indian trader was opening a successful trade long before the advent of the first white British official. He holds that it is for the advantage of the country that Asiatics should not be expelled. The spacious lands can never be fertilized, roads and railways cannot be made without his help, and mines and forests may lie untouched for want of Asiatic aid.

INDIAN PEOPLE, 18th March 1909.

The India Office.

33. The *Indian People* (Allahabad), of the 18th March, reproduces the following extract from the *India* :—

"A breakdown gang at the India Office has been engaged for some days past, we learn, in looking up every available case of friction between Hindus and Musalmans in India during the last 150 years. And apparently their labours have met with reward. For Lord Morley announced on Tuesday, in the course of his speech in moving the second reading of his Councils Bill, that henceforth Hindus and Moslems in India were to be officially earmarked, and that every facility was to be given for their formation into mutually distrustful and rival camps. It is a victory not so much for the Moslem League but for the reactionary officials, who have used Mr. Ameer Ali and his friends as cat's paws for the purpose of ensuring the existence of a so-called 'Loyalist' party which shall lean on official favour and hinder the national development of India as far as possible. It is now absolutely certain that no Muhammadan who desires to work in unity with Hindus will have the smallest chance of election to the new Councils."

ABHYUDAYA, 19th March 1909.

Babu Arabinda Ghosh's letter to his wife.

34. The *Abhyudaya* (Allahabad), of the 19th March, publishes a translation of a letter which Mr. Arabinda Ghosh wrote to his wife in 1905 and which has been produced in the Alipore trial as one of the exhibits in the case.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

GARHWALI, February 1909.

The Judicial Redistribution Scheme.

35. The *Garhwali* (Dehra Dun), for February (received on the 18th March), notes with gratification the recommendation of the Judicial Redistribution Scheme Committee to bring the Kumaun Division under the jurisdiction of the Allahabad High Court and trusts that the Government will accept it.

The editor suggests that as in the case of Almora, the Sessions Judge should hold sittings in Garhwal itself when deciding criminal cases relating to that district and not in Naini Tal as has been done heretofore.

He further suggests that, as civil matters are of a very complicated nature in the hills, only such Judges should be appointed as have had experience of Kumaun as Deputy Commissioners of districts.

His third suggestion in the same connection is that, if a Subordinate Judge is to be appointed for Naini Tal and Almora, he should be selected from among the vakils of Kumaun, who have the advantage of being acquainted with local customs and conditions, and who count among them some of the most capable lawyers.

36. The *Almora Akhbar*, of the 28th February (received on the 18th March), says that until separate civil courts are sanctioned for the districts of Kumaun Government will do well to redistribute its *parganas* and *pattis* in such a manner that parties to a suit may not have to travel long distances when attending courts held by officials in the course of their tours.

ALMORA AKHBAR, 28th February 1909.

Civil Courts in Kumaun.

37. The *Rohilkhand Gazette* (Bareilly), of the 16th March, expresses dissatisfaction at the judgment of the presiding Magistrate in the Titagarh riot case and remarks that no justice whatsoever has been done to the Muhammadans in the case.

ROHILKHAND GAZETTE, 16th March 1909.

The Titagarh riot case.

38. The *Oudh Akhbar* (Lucknow), of the 18th March, notes with satisfaction the recommendations made by the Decentralization Commission in their report for the revival of the ancient *panchayet* system. The editor remarks that their revival would lead to more efficient management of village institutions, and would reduce litigation in the countryside, which is proving so ruinous to the agriculturists.

OUDH AKHBAR, 18th March 1909.

Village *panchayets*.

39. In the *Indian People* (Allahabad), of the 18th March, a suggestion is made that the Lieutenant Governor should look into the affairs of the Kassia sub-division of the Gorakhpur district, and consider whether a European Joint Magistrate is always in charge, and, if this is so, why it should be.

INDIAN PEOPLE, 18th March 1909.

The Kassia sub-division of the Gorakhpur district.

40. A correspondent of *Al Bashir* (Etawah), writing in the issue of the 9th March, complains that rejected candidates for naib tahsildarships are put to much loss and inconvenience by the fact that when applying for a nomination a second time they have to furnish fresh health and riding certificates. The writer also takes exception to the system of election at different stages, i.e. first by the Magistrate, then by the Commissioner, and finally by the Board. This, he holds, leaves much room for favouritism which should be discouraged at any cost.

In conclusion he suggests that, to avoid much worry, inconvenience and hardship, candidates when rejected, should be informed of the grounds for rejection.

AL BASHIR, 9th March 1909.

Grievances of candidates for naib tahsildarships.

41. While reviewing the Administration Report of the Province for the year 1907-8, the editor of the *Rabhar* (Moradabad), in the issue of the 14th March, urges upon Government the desirability of leaving it to the discretion of the landlords to pay Government revenue either in cash or in kind.

RAHBAR, 14th March 1909.

Realization of Government revenue.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

42. The *Rahbar* (Moradabad), of the 14th March, expresses disapproval of the proposal for the construction of a tramway between Bijnor town and Nagina Railway Station on the ground that if it were carried out it would cause a serious loss to the country. He remarks that there is certainly a general demand for some such

RAHBAR, 14th March 1909.

Tramway to connect Bijnor and Nagina.

facility, but that it is due to the fact that these new inventions induce sloth and laziness among the once energetic and active Indians, a fact which must be looked upon with anxiety and concern by every true well-wisher of India.

AGRA AKHBAR, 14th March 1909.

43. The *Agra Akhbar*, of the 14th March, complains that the work of assessment in connection with the imposition of the water tax is being carried on without any discrimination in the Agra Municipality, no distinction whatever being made between the rich and the poor.

Water tax in the Agra Municipality.

(e)—Education.

GARHWALI, February 1909.

44. The *Garhwali* (Dehra Dun), for February (received on the 18th March), notes with regret the closing of the IX standard of the Srinagar Anglo-Vernacular School for want of funds in the hands of the District Board. The editor says that, although there is a high school in Chowpara, yet so high is the cost of living there, and in Powri, where some fifty students live, for want of accommodation in the Chowpara boarding-house, that poor students cannot afford to study in that institution, and he therefore requests His Honour the Lieutenant Governor to raise the Srinagar school to the status of a high school, as he promised to do in his speech at the Bareilly Darbar.

The Srinagar Anglo-Vernacular School, Garhwal.

AL BASHIR, 9th March 1909.

45. *Al Bashir* (Etawah), of the 9th March, in deprecating the attitude of His Honour the Lieutenant Governor of the Punjab towards the proposal to make *Gurmukhi* the medium of instruction in the vernacular schools, exhorts its coreligionists in the Punjab to hold meetings of protest in every important town there. The editor expresses regret, although *Arya Samajists* alone are responsible for the prevalence of sedition and anarchy in the country, still perversely enough Muhammadans are going to be punished by this infliction of a death-blow to their national literature.

The Urdu problem in the Punjab.

INDIAN PEOPLE, 14th March 1909.

46. The *Indian People* (Allahabad), of the 14th March, discussing the necessity of hostels for housing university students, remarks that the question is an important one which should receive proper attention.

College hostels.

ZUL QARNAIN, 14th March 1909.

47. The *Zul Qarnain* (Budaun), of the 14th March, referring to the expunction of the name of Arabinda Ghosh from the calendar of the Cambridge University, of which he was a graduate, remarks that Indian universities too should proceed in a similar manner against those of their graduates who are spreading disaffection against the King-Emperor.

The Cambridge University and Arabinda Ghosh.

HINDUSTANI, 15th March 1909.

48. The *Hindustani* (Lucknow), of the 15th March, suggests that students going up for the Matriculation Examination should be made to answer only one paper every day, as it is difficult for them to write for six hours at a stretch, with an interval of only half an hour.

The Matriculation Examination.

(f)—Agriculture and questions affecting the land.

NIZAM-UL-MULK, 30th January and 8th February 1909.

49. The *Nizam-ul-Mulk* (Moradabad), in its combined issue for the 30th January and 8th February (received on the 15th idem), remarks that the middle classes suffer the pinch of scarcity more than the ordinary labourer, who finds no difficulty in resisting the ravages of famine by the consequent increase in his wages. The editor suggests that much of the present misery would be alleviated if railway companies were forbidden to carry grain from one place to another without a license from a duly authorized officer.

High Prices of foodstuffs.

(g)—General.

NASIM-I-AGRA, 15th March 1909.

50. The *Nasim-i-Agra*, of the 15th March, says that if the Government wants to maintain the integrity and efficiency of its various departments it should revise the scale of pay of its servants, for the present scale is quite unsuited to the changed

The salaries of Government servants.

circumstances, having been fixed at a time when grain was selling at the rate of Re. 0-5-0 or Re. 0-8-0 a maund.

Leave rules for subordinate officials.

MASHRIQ, 16th March 1909.

51. A correspondent of the *Mashriq* (Gorakhpur), writing in the issue of the 16th March, complains that the leave rules for subordinate officials, whose pay is less than Rs. 100, are very unjust. He says that when they get furlough, sick leave, or leave on private affairs, they get only what is left out of the officiating arrangements and not half of their pay, as is the case with higher officials, and that they get only a month's leave at a time, even if they apply after a period of ten years

The Bengal National Council of Education and the *swadeshi* movement.

OUDH AKHBAR, 19th March 1909.

52. Referring to the good work done by the Bengal National Council of Education in popularizing the *swadeshi* movement, the *Oudh Akhbar* (Lucknow), of the 19th March, urges upon its countrymen the necessity of establishing similar institutions in every other province. The success of the *swadeshi* cause, says the editor, would be very much accelerated if responsible Government officials from time to time testify to the harmlessness and utility of the peaceful movement for reviving Indian arts and industries.

V.—Legislation.

Nil.

VI.—Railway.

The dangers of railway travelling.

INDIAN PEOPLE, 14th March 1909.

53. Referring to the train incident at Lahore when some soldiers entered a carriage reserved for Indian ladies, the *Indian People* (Allahabad), of the 14th March, observes that the colour line is more emphatically marked on Indian railways than anywhere else, and that, had a coolie made a similar mistake, such an explanation would probably not have been accepted.

Railway travelling in the hot season.

ADVOCATE, 18th March 1909.

54. The following is from the *Advocate* (Lucknow), of the 18th March :—

"The sardines among Indian railway passengers are an unfortunate lot. The Government cannot take any special action in order, not to add to their comforts,—for comforts are conspicuous by their absence in the list of facilities afforded them for railway travelling—but even to lessen the great hardships they suffer from while in trains. Nowhere so much as in the administration of railway affairs is the uncertain personal element such a great determining factor. A Pope or a Burt was the pink of considerateness to the dumb third class passengers; the absence of the one or the other has seen the withdrawal of almost all facilities they provided. The hot season is upon us. We appeal to the humanity of the railway staff on the line to exercise their personal influence in quenching thirst and preventing packing and thus earn the gratitude of the multitude and blessings of God."

Catering arrangements for Indian passengers at railway stations.

MASHRIQ, 16th March 1909.

55. A correspondent writing to the *Mashriq* (Gorakhpur), of the 16th March, complains that the catering arrangements on railway stations for Indian passengers are very defective. He alleges that this is due to the fact that the railway officials concerned take bribes from contractors, who allow unscrupulous men to make money by selling unwholesome articles of food to passengers at exorbitant rates.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

Sale of minor girls in Garhwal.

GARHWALI, February 1909.

56. The *Garhwali* (Dehra Dun), for February (received on the 18th March), again calls attention to the sale of minor girls in the Udaipur patti of Garhwal under the guise of marriage, and urges the necessity for special legislation being enacted to combat this evil in the hills, on the ground that the Indian Penal Code does not provide for the punishment of offences of this nature.

SADDHARM PRACHARAK, 10th March 1909.

57. The *Saddharm Prachárak* (Kangri, Bijnor), of the 10th March (received on the 15th idem), reports that at its seventh anniversary the *Gurukul* at Kangri received donations amounting to about three lakhs and twenty-eight thousand rupees, Chaudhari Rama Krishna of Derabuddhu, Lala Roshan Das of Bhawalpur and Aman Singh contributing one lakh and sixty thousand, one lakh eleven thousand and six hundred rupees respectively.

The seventh anniversary of the *Gurukul* at Kangri.

The editor remarks that this extraordinary success of the *Gurukul* this year makes one hope that there is now no opposing power which can alienate the sympathy of the public from the *Gurukul* system of education.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 20th March 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
*1	Agra Magazine	Agra	Monthly ...	Munshi Priya Lál Saksena; Kayasth; 29.	500 copies.
2	Central Hindu College Magazine.	Benares ...	Do. ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 ,,
3	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 37.	1,500 ,,
*4	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	,,
6	Theosophy in India ...	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	5,000 copies.
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 ,,
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 ,,
9	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 ,,
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khan; Muhammadan; 55.	650 ,,
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 ,,
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 ,,
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-SANSKRIT.				
16	Prabudha Bhárat	Almora ...	Monthly ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
*18	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35	600 copies.
*19	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 ,,
20	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 ,,
†21	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 ,,
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 ,,
†23	Árya Bandhu	Meerut ...	Do. ...	...	575 ,,
24	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 ,,
25	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 ,,
†26	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqlain; Muhammadan; 36.	450 ,,
27	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 ,,
*28	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 ,,
*29	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 ,,
30	Kanyá Saháyak	Meerut ...	Do. ...	Bábu Rám Dás; Vaishya; 38 ...	500 ,,
31	Khátún	Aligarh ...	Do. ...	Sheikh Abdulla, B.A. LL.B.; Muhammadan; 33.	500 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Kshatriya	Bulandshahr ...	Monthly ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 copies.
33	Pardah Nashin	Agra ...	Do. ...	Mrs. Khámosh	1,100 ,,
34	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 ,,
35	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 ,,
36	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 ,,
37	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 ,,
†38	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 ,,
39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 ,,
*40	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 ,,
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 ,,
*42	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 ,,
†43	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 ,,
44	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 ,,
45	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 ,,
46	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 ,,
47	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 ,,
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 ,,
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 ,,
50	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	600 ,,
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 ,,
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 ,,
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khan Barham; Muhammadan; 50.	1,000 ,,
54	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Sheikh Faiyaz Ali; Muhammadan; 41 Sheikh Mumtáz Ali; Muhammadan; 33.	275 ,,
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 ,,
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khan Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 ,,
59	Mufid-i-Am	Agra	Do. ...	Qádir Ali Khán; Muhammadam; 55...	250 ,,
60	Mukhbir-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 ,,
61	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 ,,
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 ,,
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 ,,
64	Oudh Punch	Lucknow ...	Do. ...	Sheikh Sajjad Husain; Muhammadan; 55.	300 ,,
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 ,,
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 ,,
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 ,,
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Sheikh Abdul Aziz; Muhammadan; 45	500 ,,
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 ,,
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
*73	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37 ...	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44 ...	380 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
79	Nasím-i-Agra	Agra	Do. ...	Bábu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52	Very small.
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*87	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
89	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 „
90	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34 ...	300 „
91	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*92	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24	500 „
93	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
94	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
95	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
96	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 „
†97	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
98	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
99	Shri Yadvendra... ...	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	...
*100	Sudha Ságar	Cawnpore ...	Do. ...	Pandit Sahdeo Prasád Vaidya; Brahman; 36.	1,000 copies.
101	Swadesh Bándhava... ...	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
*102	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
103	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
104	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
105	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
106	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
*107	Samrát	Kálákánkar (Partabgarh).	Do. ...	R. B. Lal Ramesh Singh Ju Deo; Kshatriya; 30.	400 „
108	Abhyudaya	Allahabad ...	Weekly ...	Pandit Madan Mohan Malviya, B.A., LL.B.; Brahman; 45. Pandit Rám Sewak; Brahman; 42 ...	1,700 „
109	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
110	Árya Mitra	Agra	Weekly	Pandit Bhav Deva Shástri; Brahman	1,800 copies.
111	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
112	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
113	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
114	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55 ...	...
†115	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	Bábu Sheo Naráyan Singh; Kahar; 34	250 copies.
	HINDI-URDU.				
†116	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 copies.
*117	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-law; Kashmiri Brahman; 40.	300 „

* Irregular.

† Temporarily stopped.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

Persia.

1. Referring to the troubles in Persia and to the bitterness existing between the Shah and his subjects, the *Rahbar* (Moradabad), of the 21st March, remarks that the Shah should beware of foreign intervention, inasmuch as the situation is fast becoming intolerable both to Russia and Great Britain. No ruler, says the editor, can ride rough shod over the feelings of his subjects with impunity, much less a despotic ruler. The continued aggressive attitude of the Shah betrays an indifference to the circumstances of the times which heralds sure downfall of rulers and kingdoms.

RAHBAR, 21st March 1909.

(b)—Home.

The Indian Councils Bill.

2. The *Indian People* (Allahabad), of the 21st March, expresses surprise that attention is not given to Lord Minto's opinion, the man on the spot at present, rather than to Lord Lansdowne, who is stigmatized as the fossil remains of a bygone age. The article ends with an exhortation to Hindus and Muhammadans to cease squabbling and to strengthen the hands of the present Governor General and the Secretary of State.

INDIAN PEOPLE, 21st March 1909.

The fate of the Indian Councils Bill.

3. The *Indian People* (Allahabad), of the 21st March, remarks that as the sudden excitement about what is called Germany's menace has put every other question in the shade, it is not likely that public interest will be directed towards the Indian Councils Bill, and that consequently, as the principle of the House of Lords is to thwart the Liberal Government, the outlook is very gloomy.

The writer goes on to say that the position of the House of Lords should be reconsidered and its power of mischievous interference curtailed, while, with regard to the excitement in connection with the navy estimates, he warns the authorities against this attitude of suspicion and distrust, and remarks that nothing saps the vitality of a nation so much as militarism.

INDIAN PEOPLE, 21st March 1909.

Sir Antony MacDonnell and the Indian Councils Bill.

4. The *Rahbar* (Moradabad), of the 21st March, observes that the opposition of Sir Antony MacDonnell, who is otherwise considered to be a friend of India, to the inclusion of clause 3 in the Indian Councils Bill, lends colour to the view held by the Extremists that Europeans are friends of India only so long as the interests of their own country do not suffer.

RAHBAR, 21st March 1909.

Lord Curzon and the Indian Councils Bill.

5. Referring to the opposition of Lord Curzon to the Indian Councils Bill on the ground of increased expenditure, the *Abhyudaya* (Allahabad), of the 26th March, remarks that with the introduction of reforms in India peace and tranquillity will be restored in the country, and that enormous sums of money spent in maintaining the secret police and conducting sedition and conspiracy cases will consequently be saved. The editor remarks that the money thus saved can be utilized to meet the extra expenditure involved in the introduction of the reforms.

ABHYUDAYA, 26th March 1909.

Clause 3 of the Indian Councils Bill.

6. A correspondent writing to the *Aligarh Institute Gazette*, of the 24th March, refers to the dropping of clause 3 of the Indian Councils Bill by the House of Lords and says that, as the claim of the Musalmans for representation on Executive Councils has not been recognized, it would be useless for them to support the establishment of such Councils. He proceeds to question the necessity of establishing these Councils in the major provinces, urging that their administration has been hitherto carried on with the same efficiency as that of Madras and Bombay, and expresses the opinion that the proposed Councils would be useless. In conclusion he says that as long as the administration of India is in the hands of the English there will be no cause for complaint, and the people will be happy and content.

ALIGARH INSTITUTE GAZETTE, 24th March 1909.

The Reforms.

7. Writing in the *Hindustan Review* (Allahabad), for March, the editor of the *Positivist Review* states that the introduction of the new Reform Scheme is a case of better late than never. Some Indians, he avers, who had given up all hope of reforms,

HINDUSTAN REVIEW, March 1909.

are grateful even for the most slight advance, while others have passed the stage at which gratitude is possible.

He remarks that the one great improvement in the actual reforms, compared with the original suggestions, is that the Advisory Council of Notables has disappeared, but expresses the apprehension that there will be much danger of the differences between rival communities being increased.

The reforms, such as they are should, he urges, be accepted by the Indian people as a step in the right direction, but they should not accept them with blind gratitude but should keep their legitimate causes of discontent in view.

ADVOCATE, 21st March 1909.

Muhammadans and the Reform Scheme.

8. "A HINDU" continues with the third part of his long letter on "The Muhammadans and the Reform Scheme" to the *Advocate* (Lucknow), in the issue of the 21st March, which contains little new or original.

He remarked that the grant of separate representation to Muhammadans would be the greatest political blunder ever committed by the English people in India, because it would mean the introduction of the principles of caste into politics which had hitherto only been confined to matters social and religious.

ALIGARH INSTITUTE GAZETTE, 24th March 1909.

The Reform Scheme and the Hindus and Muhammadans.

9. The *Aligarh Institute Gazette*, of the 24th March, referring to the protests of Hindu *Sabhas*, Congress Committees and other bodies against the granting of separate representation to the Muhammadans, advises its co-religionists to be on the alert and to try to convince the Parliament that their demands are not unfair, for the term "Hindu" comprises many classes who are looked down upon by the Hindus proper, and whose touch is considered pollution. If these depressed classes are not classed as Hindus, there would be but little difference in the respective numbers of Hindus and Muhammadans. They are the only two peoples in India who are striving for political supremacy in the country, and if a fair balance of power is not maintained between them, the Government of India will be put into a very difficult position. The editor therefore urges the necessity for keeping their political rights equal, and that partiality should be shown to neither of them.

INDIAN PEOPLE, 25th March 1909.

The Reform Scheme and the Hindus and Muhammadans.

10. The *Indian People* (Allahabad), of the 25th March, states that the Hindu and Muhammadan question is undoubtedly of greater importance in these provinces than in any other, and expresses regret that the parties have descended to an unedifying squabble about provincial party politics instead of looking at the matter from a comprehensive standpoint. The Muhammadan writer of a letter in the *Pioneer* is applauded for giving expression to the opinion that separation can do good to neither party.

INDIAN PEOPLE, 25th March 1909.

The Reform Scheme and the Hindus and Muhammadans.

11. The *Indian People* (Allahabad), of the 25th March, referring to the alleged wrecking of the reforms, remarks that the Lords are not the only ones to blame, but that both Hindus and Muhammadans have to bear some of the odium.

The editor urges that the Hindus are sufficiently strong numerically not to fear the present ascendancy of the Muhammadans.

ADVOCATE, 21st March 1909.

The Extremist view of the Reform Scheme.

12. In reporting on the Conference of the Poona *Sarvajanik Sabha* to discuss Lord Morley's scheme, the *Advocate* (Lucknow), of the 21st March, states that the net gains of the reforms are an increase in the members of the Councils, the power of moving resolutions on administrative questions in these Councils, and the power of finally and conclusively electing members. This, however, is hardly the object in view as expressed by the King-Emperor's message that there was need of Indians having some share in legislation and government. It is also argued that the number of elected members, as provided in the Bill, can hardly represent the millions for which they will speak. Only special classes and interests will be represented—the voiceless masses remain as silent as heretofore.

HINDUSTAN REVIEW, March 1909.

Unrest and educational reforms in India.

13. Mr. Y. Narayan Murti, B.A., writing in the *Hindustan Review* (Allahabad), for March, on the subject of education, remarks that it is the greatest blessing which India owes to British rule and that it certainly is not a cause of sedition and anarchy. He notes

that there is nothing unnatural in Indians wishing for that most highly cherished of English institutions, namely representative government, and suggests that it is the inadequate share in the government enjoyed by Indians that causes unrest, and that a larger share would sober them again. With regard to the system of education, he deplores that Government should assign the vernaculars a subordinate place in the curriculum of studies, he condemns the entire absence of religious instruction, and concludes by criticising the class of teachers in schools and colleges.

RAHBAR, 21st March 1909.

English press on Indian affairs.

14. While deprecating the inflammatory writings of Mr. Shyamji Krishna Varma, the *Rahbar* (Moradabad), of the 21st March, deplores the attitude of the English press towards Indian affairs, and remarks that they often publish groundless and sensational items of news that are likely to promote feelings of enmity between the rulers and the ruled. The editor asks Government to punish this class of offenders also, and says that by neglecting to do so it emphasises racial bitterness.

ADVOCATE, 21st March 1909.

Hindus and Muhammadans.

15. "A SHARK", writing in the *Advocate* (Lucknow), of the 21st March, on the subject of Hindus and Muhammadans, objects to Lord Lansdowne referring to the Hindu public as the inarticulate masses, and speaking of the fifty-three million Muhammadans as though none were ignorant or uneducated, and remarks that if the Indian National Congress be merely an advocate of the educated classes then the same argument applies to the Moslem League.

"X", writing in the same issue of the paper, states that Muhammadans have a decided right at any rate in these provinces to representation in excess of their numerical proportion, owing to the large number of Muhammadans in posts of responsibility, and to the fact that they have proved themselves capable of organizing an active league.

INDIAN PEOPLE, 21st March 1909.

India and the Muhammadans.

16. The *Indian People* (Allahabad), of the 21st March, questions the right of Anglo-Indians and Muhammadans to refer to India as the land of regrets, on the ground that the prosperity of Hindustan, quoted in blue-books, is tasted mostly by British officials, and states that it is only the real natives like the *Chamars* and the *Doms* who have genuine regrets.

CITIZEN, 21st March 1909.

Indians in Canada.

17. The *Citizen* (Allahabad), of the 21st March, applauds Professor Teja Singh for the bold stand he made in Canada against oppression and high-handedness of the colonial authorities. The editor notes that nothing has come of the slander circulated that the Professor and his followers were plotting to bring about the overthrow of British rule in India, which rumour was probably the product of the imagination of people who see sedition and anarchy in ordinary independence of attitude.

ADVOCATE, 25th March 1909.

Indians in South Africa.

18. Referring to the speech made by Mr. Gandhi to the Court at Volkrust, South Africa, when tried for refusing to produce his certificate of registration and give finger prints, in which he asked that the highest penalty might be imposed on him, the *Advocate* (Lucknow), of the 25th March, remarks that under such leaders people will willingly submit to any hardships.

HINDUSTANI, 26th March 1909.

Indians in South Africa.

19. The *Hindustani* (Lucknow), of the 26th March, reproduces the comments of the *Advocate* (Lucknow), of the 25th March, regarding Indians in South Africa.

ADVOCATE, 21st March 1909.

The English naval estimates.

20. The *Advocate* (Lucknow), of the 21st March, comments on the commendable way in which all parties in Great Britain have voted unanimously for the naval estimates, and remarks that there when the facts showed the seriousness of the situation all party differences were sunk.

CITIZEN, 21st March 1909.

Sir Andrew Fraser on the Partition.

21. The *Citizen* (Allahabad), of the 21st March, referring to the speech of Sir Andrew Fraser at Edinburgh, says it is too late for Sir Andrew to take up the cudgels in defence of the Partition measure. The editor, however, expresses satisfaction

that Sir Andrew Fraser realizes that coercion is no remedy, and counsels in favour of a policy of sympathy.

INDIAN PEOPLE, 21st March 1909.

Shyam Krishna Varma and his attitude towards the British Government.

22. The *Indian People* (Allahabad), of the 21st March, referring to Shyam Krishna Varma and propagation of sedition in London, states that Mr. Krishna Varma's first article of faith is personal safety, and that, while from his secure retreat he is engaged in poisoning the minds of young Indians, his zeal does not require him to take any risks himself.

INDIAN PEOPLE, 25th March 1909.

The Benares Queen's statue outrage.

23. Referring to the recent Benares Queen's statue outrage, the *Indian People* (Allahabad), of the 25th March, urges that it is the duty of the citizens of Benares no less than the police to discover the culprit.

NAIYAR-I-AZAM, 26th March 1909.

The Council election at Allahabad.

24. The *Naiyar-i-Azam* (Moradabad), of the 26th March, referring to the election contest at Allahabad for the membership of the Legislative Council between Pandit Madan Mohan Malaviya and Mr. Abdul Majid, remarks that the latter was in every way well qualified. He comes of a very good family, is a very rich man and is decidedly more capable than Mr. Malaviya. Mr. Malaviya was, the editor says, selected simply because he was a Hindu, and the number of Hindu electors was greater than that of the Musalmans. In view of this case he maintains that the Musalmans are perfectly justified in asking for separate electorates.

ABHYUDAYA, 26th March 1909.

Appointment of Mr. S. P. Sinha as Law Member of the Viceroy's Executive Council.

25. The *Abhyudaya* (Allahabad), of the 26th March, notes with gratification the appointment of Mr. S. P. Sinha as Law Member of the Viceroy's Executive Council, and expresses gratitude on behalf of its countrymen to His Majesty the King-Emperor and Lords Morley and Minto for the concession made to Indians.

INDIAN PEOPLE, 21st March 1909.

The policy of *divide et impera*.

26. The *Indian People* (Allahabad), in its issue of the 21st March, criticises the letter of a Sikh in the *Pioneer* as wicked and silly, which advised the Sikhs of the injustices they have suffered at the hands of both Hindus and Muhammadans, and of the benefits to them of British rule, remarks that it is the aim, if not of Government, at least of certain Anglo-Indians to promote discord between the followers of various religions in India.

OUDH AKHBAR, 27th March 1909.

What Indians should learn from Englishmen.

27. The *Oudh Akbhar* (Lucknow), of the 27th March, referring to the articles which Pandit Ram Bhuj Dutt has contributed to many leading Indian journals on his return from England regarding his impressions of English life, remarks that Indians should copy not only English manners and English dress, but that they should try to adopt their other qualities also, such as co-operation, organization, public spirit, sympathy and goodwill.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

INDIAN PEOPLE, 21st March 1909.

Mr. Tilak's appeal to the Privy Council.

28. The *Indian People* (Allahabad), of the 21st March, remarks that the rejection of Mr. Tilak's and Mr. Paranjpe's appeals to the Privy Council was a foregone conclusion.

MASHRIQ, 23rd March 1909.

The pay of Tahsildars.

29. The *Mashriq* (Gorakhpur), of the 23rd March, complains that the salaries of Tahsildars have not been raised, although the rupee has very much depreciated in its value and the scales of pay in all other departments have been revised. The editor also complains that they do not get adequate travelling allowance.

(b)—Police.

Nil.

(c)—Finance and Taxation.

30. With reference to the budget, the *Advocate* (Lucknow), of the 25th March, while remarking that he is not sanguine of a decided change for the better coming about, nevertheless congratulates the Finance Member on his financial statement.

ADVOCATE, 25th March 1909.

The Financial Statement for 1909-10.

(d)—Municipal and Cantonment Affairs.

31. The *Advocate* (Lucknow), of the 21st March, expresses general approval of the new rules for the election of members of Municipal Boards, and particularly of the proposed system of voting, but notes that it is time that Government should insist that an elector should at least be able to sign his name, and that, if votes are still to be given to illiterate voters, the latter should record their thumb impressions instead of a mark to prevent fraud.

ADVOCATE, 21st March 1909.

Rules for the election of members of Municipal Boards.

The editor advises that the qualification of voters should be distinctly laid down and not left to the individual Board.

32. The *Mashriq* (Gorakhpur), of the 23rd March, referring to the extremely insanitary condition of the city of Gorakhpur, remarks that although no attention has been paid to sanitation by its founders, yet there are many improvements which can be easily effected.

MASHRIQ, 23rd March 1909.

The Gorakhpur Municipality.

The editor makes the following suggestions:—

(1) That potters' kilns should be removed from the city, as the fumes rising from the offal used as fuel are unpleasant and unhealthy.

(2) That the cultivation of high crops near habitations be prohibited as injurious to health, owing to the use of manure.

(3) That the smaller lanes which are dirty and insanitary, be cleaned and kept fit for use.

(4) That the *Doms*, who are the scavengers of the city, should be required to commence their work earlier, and that they should be kept under better control.

33. The *Indian People* (Allahabad), of the 25th March, complains of the scanty watering of the roads, especially in Cannington, and points out that the dust-laden atmosphere is a constant source of danger to public health.

INDIAN PEOPLE, 25th March 1909.

Road watering in Allahabad.

(e)—Education.

34. The *Aligarh Institute Gazette*, of the 10th March (received on the 23rd idem), contains a long letter from Nawab Mushtaq Husain, Honorary Secretary, Muhammadan Anglo-Oriental College, Aligarh, in reply to the alleged unfair criticism of His Honour's speech at Aligarh by *Al Bashir* (vide Selections No. 11, paragraph 23) and the *Indian Daily Telegraph*. A full translation of the letter appears in the *Pioneer* of 20th March.

ALIGARH INSTITUTE GAZETTE, 10th March 1909.

His Honour at Aligarh.

35. *Al Bashir* (Etawah), of the 16th March (received on the 20th idem), referring to Nawab Mushtaq Husain's letter to the press, supporting the various suggestions made by His Honour in his speech at Aligarh, remarks that the result of the establishment of Muhammadan colleges in different provinces would be that the Aligarh College would receive no financial help from those provinces and no students would come to Aligarh for study from them. In favour of his argument the editor cites the refusal of Sir G. Roos Keppel to help the Aligarh College, as long as the educational needs of the Musalmans in his province were not fulfilled. He further refers to the difficulties experienced by the college authorities in getting money from Bombay and Madras.

AL BASHIR, 16th March 1909.

His Honour at Aligarh.

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The establishment of first grade colleges, he maintains, requires a good deal of money, and if they are to be on the model of Aligarh, they would cost a good deal more. In such a case it would be preposterous to expect financial help from those provinces.

He goes on to say that it is not merely money which goes to found a college, but the most requisite things are genius and brains. It was Sir Saiyid Ahmad, assisted by his enthusiastic friends, who was able to establish the college, and its traditions of discipline and *esprit de corps* are due to his efforts. It is doubtful whether the other provinces of India can produce such men who will devote themselves life and soul to the work and establish colleges on the model and traditions of Aligarh.

The Islamia College, Lahore, which has been in existence for some years, has not come up to that standard, so he says that it is the duty of all patriotic Musalmans to raise Aligarh to the status of a university, and then to take in hand the establishment of colleges in different provinces, which will serve as feeders to it.

In conclusion the editor draws the attention of his readers to the deplorable condition of secondary education among the Musalmans, especially in Sindh, in the North-West Frontier Province and in Eastern Bengal and Assam, and he suggests that high schools should be established for Musalmans in different centres, for as long as young men do not matriculate in sufficient numbers, it would be useless to establish a college.

RIYAZ-UL-AKHBAR, 20th March 1909.

The *Riyaz-ul-Akhbar* (Lucknow), of the 20th March (received on the 22nd idem), while generally approving the arguments advanced by Nawab Mushtaq Husain in support of His Honour's speech, says that the comments and objections of *Al Bashir* in this connection are weighty and reasonable, and should be taken into consideration.

ZUL QARNAIN, 21st March 1909.

The *Zul Qarnain* (Budaun), of the 21st March, endorses the opinion expressed by *Al Bashir*, and says that at present Musalmans should confine their energies to founding schools for secondary education, for which there is a crying need, and leave the Aligarh College alone.

ALIGARH INSTITUTE GAZETTE, 24th March 1909.

His Honour at Aligarh.

36. Referring to an article in *Al Bashir* (Etawah), of the 16th March, in which the editor has tried to prove that the suggestions of His Honour made in his speech, if carried into effect, would prove detrimental to the best interests of the Aligarh College, Nawab Mushtaq Husain, Secretary, Aligarh College, says in a letter in the *Aligarh Institute Gazette*, of the 24th March, that the editor of *Al Bashir* has completely misunderstood the drift of His Honour's speech. The foundation of Musalman colleges in the different provinces, which His Honour approved, and to which *Al Bashir* has taken exception, will in no way prove injurious to the finances of the Aligarh College or lessen the enthusiasm of the people of these provinces for it. In support of this argument, the Nawab cites the case of the Punjab, where the only Musalman college, besides the one at Aligarh, exists. The Musalmans of the Punjab have been always enthusiastic supporters of the College, and have generously responded to the frequent calls on their purse made by the authorities of the Aligarh College, notwithstanding the fact that they have to maintain a first grade college of their own. Madras, on the contrary, where the Musalmans do not maintain even a high school, has never contributed a cent to the college funds.

The Nawab further tries to refute the allegation made by *Al Bashir* that His Honour disapproved of the admission of students from other provinces to the Aligarh College, and contradicts it by quoting a passage from the speech to the contrary. Referring to another suggestion made by *Al Bashir* that it is the duty of Musalmans to make the Aligarh College thoroughly well-equipped in the first instance, and then to take in hand the foundation of other colleges, he says that this would take a very long time, and that in the meantime to leave the Musalmans of other provinces without any educational facilities would be very cruel. The question of the admission of graduates from provincial colleges into the post-graduate classes of the Aligarh College too has been misunderstood by *Al Bashir*, as it does not preclude the admission of students from other provinces as undergraduates in the college.

The Nawab expresses his agreement with the remarks of *Al Bashir* about the backwardness of Musalmans in secondary education in some provinces, and

suggests its improvement. He goes on to say that the establishment of colleges in other provinces will be left to the energy and enterprise of the Musalmans resident there, as the authorities of the Aligarh College have their hands already full and cannot help them.

In conclusion he says that the establishment of provincial colleges would, besides giving a great impetus to collegiate education among the Musalmans, provide educational facilities to those Musalman students who cannot afford the expenses of a course of study at Aligarh. In this connection he refers to the good work done by the Islamia School, Etawah, to which students, who cannot go to the Aligarh Collegiate School, generally resort for high school education.

37. The *Mashriq* (Gorakhpur), of the 23rd March, generally endorses the suggestions made by His Honour in his speech at Aligarh and says that the limiting of the number of students in the college is extremely necessary, and that the Secretary and the Trustees seem to be agreed on the subject. It would not be advisable for all the Musalmans of India, says the editor, to flock to one college and turn it into a bear-garden instead of a place of calm and quiet study. The establishment of colleges in different centres should be encouraged, but he advises that before this is done Aligarh shoudl be so highly developed as to serve as a model to them. As long as the number of students is not limited, it would be vain to bope, he says, to expect greater social intercourse between teachers and students.

His Honour at Aligarh.

MASHRIQ, 23rd March 1909.

38. The *Naiyar-i-Azam* (Moradabad), of the 26th March, reproduces Nawab Mushtaq Husain's letter commenting on the unfair criticism of His Honour's speech at Aligarh by the *Indian Daily Telegraph* and *Al Bashir*, and endorses his remarks, saying that the limiting of the number of students in the college is necessary in the interests of efficiency, and may prove an incentive to generous Musalmans to come forward and help the college, so that it may be able to accommodate a larger number of students. The foundation of Musalman colleges in other places would be the nearest approach to the ideal of the Muhammadan University and should be welcomed by all Musalmans as such.

His Honour at Aligarh.

NAIYAR-I-AZAM, 26th March 1909.

39. The *Advocate* (Lucknow), in the issue of the 25th March, deprecates the publication of "keys" to Text-Books in High Schools and draws attention to the want of competent masters. This is in continuation of a previous letter.

Text-Books in High Schools.

ADVOCATE, 25th March 1909.

40. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 26th March, makes the following suggestions regarding the Provincial Text-Book Committee :—

The Text-Book Committee.

HINDUSTANI, 26th March 1909.

(1) That specialists and experienced teachers of Government and aided schools should alone be appointed members of the Text-Book Committee, and that the authorities should not insist upon their possessing a knowledge of English in cases where such knowledge is of no importance.

(2) That professors of colleges and persons not connected with schools should have nothing to do with the prescribing of the courses.

(3) That members of the Text-Book Committee should in no case be allowed to introduce their own books or the books of their relatives for the approval of the committee.

(4) That in admitting outsiders to membership it should be first ascertained whether they really retain any interest in educational matters.

(5) That the period for which a once prescribed course is allowed to remain in force should be extended from two to four years.

(6) That no book which is not neatly and correctly printed should be allowed to be introduced in any school.

(7) That contract for the supply of books should be made with some such provincial press alone which may undertake to turn out the best quality at the cheapest rate.

(8) That Divisional Text-Book Committees should also be established under Inspectors of Schools to prepare and submit work for the Provincial Text-Book Committee, which in future should not deal with any matter on its own initiative.

ALIGARH INSTITUTE GAZETTE, 24th March 1909.

41. Nawab Mushtaq Husain contributes a letter to the *Aligarh Institute Gazette*, of the 24th March, in which he points out that ever since the Educational Conference was held at Simla prior to the Universities Commission, the educated classes in India have looked upon with suspicion on the educational policy of the Government, the reason being that the meetings of the Conference were held *in camera*, and that no Indian was admitted to them, although some belated speeches were published in the papers. Lord Curzon in upholding his policy of efficiency paid little attention to the thoughts and sentiments of the people, although India can now boast of a large number of educated men who can form clear opinions on the question. His successors have had to bear the brunt of his ill-advised policy. Misapprehensions, says the Nawab, are caused by two reasons. The first is the ignorance of the real motives of the Government, which arises from the fact that very few Indians are associated in the actual administration of the country, and consequently they do not take into consideration the good faith and intentions of the Government and the fact that it is the only Government, besides Turkey perhaps, which treats its subject races so fairly and considerately. The second is that the Government, being fallible, does commit a mistake now and then, which is construed into bad faith by the less thinking of the educated persons. It is the duty of the Moderate section of the Congress and of the Moslem League to take note of all such occurrences and respectfully request the Government to reconsider them. In conclusion the Nawab pays a warm tribute of gratitude to Sir John Hewett for seeking the advice of the people in all proposals for their advancement, and advises the educated classes to express their appreciation of this policy, by assisting the Government and impressing upon the masses its good faith.

Misapprehensions about the educational policy of the Government.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

ZUL QARNAIN, 21st March 1909.

42. The *Zul Qarnain* (Budaun), of the 21st March, referring to the proposal made by His Honour to hold a Conference at Lucknow to consider the question of the dearness of milk and *ghi*, remarks that this proposal has raised many false hopes among the Hindus who are intending to send memorials to the Government to stop cow-killing, alleging that it is the sole reason for the dearness of these two commodities, and says that when any legislation is undertaken, it should be borne in mind that one of the communities is allowed by its religion to use beef and that the Government is pledged to a policy of religious neutrality.

The supply of dairy produce.

CITIZEN, 25th March 1909.

43. The *Citizen* (Allahabad), of the 25th March, remarking that *ghi* and milk has become beyond the means of the bulk of the people of the country, states that this is a most serious question which should be given immediate and careful attention.

The supply of dairy produce.

RAHBAR, 21st March 1909.

44. The *Rahbar* (Moradabad), of the 21st March, contends that boycott of European goods is necessary in order to compel Europeans to return to agriculture which they have given up relying upon India for a supply of corn.

Boycott of foreign goods.

MASHRIQ, 23rd March 1909.

45. The *Mashriq* (Gorakhpur), of the 23rd March, notes with satisfaction that the Government has ordered that, as far as possible, articles of Indian manufacture only should be purchased for use in its various offices and departments.

The Government and Indian industries.

AL BASHIR, 16th March 1909.

46. *Al Bashir* (Etawah), of the 16th March (received on the 20th idem), referring to the regret expressed by His Honour in his reply to the *Anjuman-i-Islamia* of Muzaffarnagar, at the paucity of the Musalmans in the subordinate appointments, remarks that this is due to their backwardness in secondary education, which is mostly in the hands of Hindu teachers. The preponderance of the Hindus in the Educational department is highly detrimental to the educational advancement of the Musalmans, and so long as this state of affairs continues they will not be able to qualify themselves for the subordinate appointments which are many and from which they are practically shut out.

Subordinate posts and Muhammadans.

47. The *Rahbar* (Moradabad), of the 21st March, cites the following three cases of alleged high-handedness on the part of the District Magistrate of Etawah, and complains that in spite of its pernicious effect upon the people the Government takes no notice of such conduct :—

RAHBAR, 21st March 1909.

Alleged high-handedness of the District Magistrate of Etawah.

(1) The District Magistrate compelled Babu Baldeo Prasad, a zamindar of Karkeshi, district Etawah, to dsimiss his *mukhtar* on the ground that he was found in possession of a photograph of Mr. Tilak.

(2) On another occasion he interfered with the election of members for the local municipality and compelled Babu Baleshwar Prasad to withdraw himself from the candidature.

(3) He also refused permission to the Government Prosecutor of Etawah to prosecute Ali Sher Khan, the former Circle Inspector, in connection with the Etawah forgery case.

48. The *Advocate* (Lucknow), of the 21st March, expresses satisfaction that there is a likelihood of invitations to the Imperial Press Conference being extended to representative members of the purely Indian Press.

ADVOCATE, 21st March 1909.

The Imperial Press Conference.

49. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 22nd March, notes the following grievances of Sub-Registrars and prays for their removal :—

HINDUSTANI, 22nd March 1909.

Grievances of Sub-Registrars.

(1) That when Sub-Registrars are granted any kind of long leave they do not get any allowance for the period they are on leave.

(2) That seniority and good services are not sufficiently recognized when promotions or appointments are made.

50. The *Indian People* (Allahabad), of the 25th March, publishes a letter from J. R. Williamson of London on the relation of vaccination to the spread of leprosy, urging that "all lovers of humanity should carefully study this important question and do everything in their power to abolish vaccination, a disgusting practice which, besides being useless as an antidote to small-pox, poisons the life blood and disseminates leprosy and other loathsome and incurable diseases in the human race."

INDIAN PEOPLE, 25th March 1909.

Vaccination and the spread of leprosy.

V.—Legislation.

51. The *Mashriq* (Gorakhpur), of the 23rd March, draws the attention of the Government to an order of the Raja of Sirmoor prohibiting young men of a certain age from smoking, and suggests the advisability of similar legislation in India. The editor advises the Government to impose a heavy import duty on cigarettes which are extremely injurious to health.

MASHRIQ, 23rd March 1909.

Juvenile smoking.

52. Referring to the Whipping Act, the *Indian People* (Allahabad), of the 25th March, remarks that barbarous punishments have never succeeded in suppressing crime, and states that the modifications in sentences of flogging will be welcomed by all humane persons.

INDIAN PEOPLE, 25th March 1909.

The Whipping Act.

VI.—Railway.

53. The *Sahifa* (Bijnor), of the 19th March, complains that direct tickets for Umballa City Railway Station are not available at Nagina.

SAHIFA, 19th March 1909.

The supply of tickets at the Nagina Railway Station.

54. The *Indian People* (Allahabad), of the 21st March, complains that Government shows itself indifferent in the matter of crowding in trains.

INDIAN PEOPLE, 21st March 1909.

Overcrowding in railway trains.

55. The *Mashriq* (Gorakhpur), of the 23rd March, complains that parcels sent by rail at owner's risk are generally tampered with by railway servants, and that no attention is paid to complaints by railway authorities. The writer remarks that frequently bricks and stones are found in bags supposed to contain grain, and that if such a state of affairs continue for long, people will lose their confidence in the railways and trade will suffer.

MASHRIQ, 23rd March 1909.

Railway parcels.

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VII.—Post Office.

POSTAL MAGAZINE, February 1909.

The Post office.

56. The *Postal Magazine* (Agra), for the month of February (received on the 22nd March), draws the attention of the Government to the following matters connected with the post office :—

1. That through the negligence of superior officers subordinates are very much overworked.

2. That the order of the Inspector General, Eastern Circle, regarding the manner in which anonymous complaints are to be disposed of is unreasonable and deserves reconsideration. Such complaints should not be consigned to the waste-paper basket, as they often contain statements of real grievances, although they are not duly signed for fear of official displeasure.

3. That when postal employés are required to undergo telegraph training they should be granted some allowance for their maintenance during this period.

4. That considering the nature of their work and the hardships they are put to, postal mail runners should be provided with umbrellas in summer and sufficient clothing in winter to enable them to withstand the inclemency of climate and to better perform the official work entrusted to them. The question of increasing their pay should also be considered now that the prices of foodstuffs are so high everywhere.

5. That servants of the post office are the only persons who are compelled to work even when they are under "sick report." Leave rules too are very strict.

6. That the number of holidays in the post office is very limited, and that this fact tells very much upon the health of its employés.

7. That commission on revenue money orders should either be completely abolished or at least reduced to eight annas for every hundred rupees remitted.

VIII.—Native Societies and Religious and Social matters.

CITIZEN, 18th March 1909.

The Bengal Government and the Cuttack Moslem community.

57. A leader in the *Citizen* (Allahabad), of the 18th March, deplores the fact that permission to be absent for an hour and a half on Fridays has not been allowed to Muhammadans of Cuttack to attend their prayers.

It is further stated that no Muhammadan association will take this matter up, as such associations exist solely for the self-aggrandizement of a few.

CITIZEN, 25th March 1909.

The Bengal Government and the Moslem community.

58. Mumtaz Ali, referring in the *Citizen* (Allahabad), of the 25th March, to some previous letter entitled "Government and the Moslem Grievances," states that he does not consider the refusal of Sir Edward Baker to grant leave for the Friday prayers to be a slur on the Muhammadans. He hopes that they will succeed in putting the matter before Government in a favourable light, but in any case they will never go beyond the bounds of loyalty.

MUSAFIR, 8th and 15th March 1909.

Pandit Lekhram described as the martyr of the *Arya Samaj*.

59. The *Musáfir* (Agra), publishes an article in its combined issue for the 8th and 15th March, in which the writer exhorts the *Arya Samajists* to celebrate the martyrdom of their hero Pandit Lekhram, the Arya Musafir in a similar way to that in which Muhammadans celebrate the death of Hasan and Husain, and Christians the crucifixion of Christ. He does not ask that like Muhammadans or Christians they too should idealize their hero into a Divine being, but contends that it will be enough if the celebration takes some such form as may materially help the *Shudhi* cause, for which the undaunted champion of the *Vedic* faith sacrificed his life.

CAWNPORE GAZETTE, 15th March 1909.

The anniversary of the *Gurukul* at Hardwar.

60. Under the marginally noted heading, the *Cawnpore Gazette*, of the 15th March, writes :—

"The anniversary of the *Gurukul* at Hardwar was celebrated with much *éclat* on the 4th, 5th and 6th March; men and women, numbering about a million, were present. Every arrangement on behalf of the *Gurukul* was perfect and no one suffered the least discomfort, nor was the property of any one stolen.

This was the seventh anniversary of the *Gurukul* and up to this time no complaint has ever been made of any case of theft or immorality, nor is it expected that any will be made in the future. Those that have come back from the anniversary have nothing but praise for the institution. The *Gurukul* had provided

large grass huts for accommodating visitors and in these were put up men and women of all classes and rank without any regard for the *purdah*. The most noticeable feature of the celebration was the fact that, however wicked and immoral a man might be, he would not dare cast a vicious eye on anyone there. All this is simply due to the Divine favour, for it is the will of God that the *Gurukul* should progress, that it should produce lion-like *Bramhacharis* who may devote themselves to the service of the country and their brethren, induce a new lease of life into the fallen country and elevate it, so that our own banner may float over it, and, that we becoming once more free from thraldom, may ourselves assume mastery over our property and our country. There is not the least doubt that the instruction imparted by the *Gurukul* constitutes a true and solid weapon. *Arya Samaj* is in truth infusing real life into the country.

Truth and goodness always succeed. The *Gurukul* is preparing men [*(lit.)* lions] whose whole nature [*(lit.)* every hair] and not their heart alone will be inspired with truth, highmindedness, learning, ability, manliness, bravery, sympathy and strength, in short with every other quality which a man ought to possess, and which every *Arya* did possess some five thousand years before. It is expected that after four years two *Bramhacharis* [*(lit.)* cubs of the lion] will have completed their twenty-five years of age, and then, well versed in the *Vedas* and in every art and learning, they will come out into the field, into the arena of *Aryavarta*, and then open the eyes of the world and show to them the wonderful results of their wisdom and *Bramhacharj*. Then the *Pauranics*, who, by their hypocritical performances [*(lit.)* by ringing bells and by making odd noises from their mouths] and weapons of selfishness, are ruining the sons of India, will be seen flying away from the field [*(lit.)* turn their backs upon], for it is a fact that the light of a lamp cannot withstand the glare of the Sun. It is a matter for great satisfaction that the *Pauranics* and the Musalmans are so frantically exhorting their co-religionists and urging them with much insistence to open their eyes, to see how *Arya Samaj* is getting ahead of them, to be ashamed of their own inactivity and to try to imitate them. To such persons the true advice is thatthey too should take refuge with the true *Vedas*, should come under the banner of the *Arya Samaj*, and become true and honest men."

AL BASHIR, 16th March 1909.

Cow-killing.

61. *Al Bashir* (Etawah), of the 16th March (received on the 20th idem), referring to the remark made by the *Prakash* (Lahore), that cow-killing riots are generally due to the intolerance of the Musalmans and to their wanton disregard for the feelings of the Hindus, says that these riots are mostly caused by the unreasonableness of the Hindus who try to prevent their Musalman brethren from the observance of a religious ceremony. The Hindus have never objected to the slaughter of cows for the rations of European soldiers stationed in India, nor have they ever been heard to have created a riot in any of the Musalman States. The Hindus themselves are mostly to blame, says the editor, as it is they who sell their animals to butchers.

The agitation against cow-killing, he goes on to say, is engineered by the *Arya Samaj* to annoy the Musalmans, otherwise the sacrifice of cows is sanctioned by the *Vedas* and many *Rishis* and Hindu sages have been known to use beef. The passages in the *Mahabharat*, *Manu Smriti* and other books about the sacredness of the cow have been interpolated in them by some superstitious persons who revered the cow. The majority of the Musalmans eat beef, because they cannot afford to buy mutton, and, if the Hindus can arrange to sell mutton at exceptionally low rates, the consumption of beef will be a good deal decreased.

RIYAZ-UL-AKHBAR, 20th March 1909.

Sunnis and Shiahs.

62. The *Riyaz-ul-Akhbar* (Lucknow), of the 20th March (received on the 22nd idem), referring to the frequent emphasis laid by the Hindu press on the differences between the Shiahs and Sunnis, remarks that it is a singular coincidence that the three men who exerted the greatest influence on Lord Morley to amend, the Reform Scheme to suit the needs of the Musalmans are all Shiahs, His Highness the Agha Khan, Mr. Amir Ali and Major Bilgrami. This fact, the editor says, should convince them that the Shiah-Sunni disputes in Lucknow are merely ripples on the surface, and that the Musalmans at large are not much concerned about them.

INDIA OFFICE LIBRARY & RECORDS

CITIZEN, 21st March 1909.

Pardah parties.

63. Referring to the *Pardah* party held by Lady Minto in Calcutta, where her Ladyship made a speech urging Indian mothers to use their influence in moulding the minds of their sons, the *Citizen* (Allahabad), of the 21st March, remarks that these social functions serve a very useful purpose of improving the relations between the rulers and the ruled.

RAHBAR, 21st March 1909.

Social amenities between Europeans and Indians.

64. The *Rahbar* (Moradabad), of the 21st March, controverts the statement which has been so often made regarding the exclusiveness of Indians in social matters and remarks that Europeans are as much to be blamed if not more in this connection as Indians.

ABHYUDAYA, 26th March 1909.

The *Sadhu* reform problem.

65. The *Abhyudaya* (Allahabad), of the 26th March, contains a letter from Swami Ram Krishnanandgir, in which he deplores the present condition of *Sadhus* and urges the necessity for institutions being started to impart education to them, so that, taking their rightful position of religious heads of the people, they may teach the latter how to save their religion from the attacks of the followers of other religions and how to improve their spiritual and material condition by acting according to the dictates of their religion.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 27th March 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

PRINTED BY F. LUKER, SUPDT., GOVT. PRESS, ALLAHABAD.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
*1	Agra Magazine	Agra	Monthly ...	Munshi Priya Lál Saksena; Kayasth; 29.	500 copies.
2	Central Hindu College Magazine.	Benares ...	Do. ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 „
3	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 37.	1,500 „
*4	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
5	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
6	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	Very small.
7	Theosophy in India ...	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	5,000 copies.
†8	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
9	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 „
10	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 „
11	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khan; Muhammadan; 55.	650 „
12	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 „
†13	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 „
	ROMAN.				
†14	Sipáhi	Cawnpore ...	Monthly ...	Lála Sita Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*15	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
*18	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35	600 copies.
*19	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
20	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 „
†21	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 „
†23	Árya Bandhu	Meerut ...	Do. ...	...	575 „
24	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
25	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
†26	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqlain; Muhammadan; 36.	450 „
27	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 „
*28	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 „
*29	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
30	Kanyá Saháyak	Meerut ...	Do. ...	Bábu Rám Dás; Vaishya; 38 ...	500 „
31	Khátún	Aligarh ...	Do. ...	Sheikh Abdulla, B.A. LL.B.; Muhammadan; 33.	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Kshatriya	Bulandshahr ...	Monthly ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 copies.
33	Pardah Nashin	Agra ...	Do. ...	Mrs. Khámosh	1,100 „
34	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
35	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
36	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 „
37	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†38	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*40	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*42	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 „
†43	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
44	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
45	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 „
46	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
47	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 „
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
50	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	600 „
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khan Barham; Muhammadan; 50.	1,000 „
54	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Sheikh Faiyaz Ali; Muhammadan; 41 Sheikh Mumtáz Ali; Muhammadan; 33.	275 „
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khan Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
59	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadam; 55...	250 „
60	Mukhbir-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Sheikh Sajjad Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Sheikh Abdul Aziz; Muhammadan; 45	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
*73	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37 ...	1,000 „
74	Tafrih	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44 ...	330 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
79	Nasím-i-Agra	Agra	Do. ...	Bábu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-al-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52	Very small.
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*87	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
89	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 „
90	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34 ...	300 „
91	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*92	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24	500 „
93	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
94	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
95	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
96	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 „
†97	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
98	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
99	Shri Yadvendra... ...	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krisnna Misra; Brahmans.	...
*100	Sudha Ságar	Cawnpore ...	Do. ...	Pandit Sahdeo Prasád Vaidya; Brahman; 36.	1,000 copies.
101	Swadesh Bándhava... ...	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
*102	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
103	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
104	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
105	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
106	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
*107	Samrát	Kálákánkar (Partabgarh).	Do. ...	R. B. Lal Ramesh Singh Ju Deo; Kshatriya; 30.	400 „
108	Abhyudaya	Allahabad ...	Weekly ...	Pandit Madan Mohan Malviya, B.A., LL.B.; Brahman; 45. Pandit Rám Sewak; Brahman; 42 ...	1,700 „
109	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
110	Árya Mitra	Agra	Weekly ...	Pandit Bhav Deva Shástri; Brahman	1,800 copies.
111	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
112	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
113	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
114	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55 ...	...
†115	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	Bábu Sheo Naráyan Singh; Kahar; 34	250 copies.
	HINDI-URDU.				
†116	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 copies.
*117	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-law; Kashmiri Brahman; 40.	300 „

* Irregular.

† Temporarily stopped.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Indian People* (Allahabad), of the 28th March, discussing the appointment of the new Legal Member, remarks :— "If it is an experiment it is a very safe experiment for no disastrous consequences will follow. Nor will a feeling of exaltation come over the Indian community which merely realizes that its claims have been recognized." INDIAN PEOPLE, 28th March 1909.

The appointment of Mr. S. P. Sinha as Legal Member of the Viceroy's Executive Council.

2. The *Citizen* (Allahabad), of the 28th March, congratulates Mr. S. P. Sinha on his appointment as Legal Member of the Viceroy's Council and expresses the warmest gratitude to Lords Morley and Minto. CITIZEN, 28th March 1909.

The appointment of Mr. S. P. Sinha as Legal Member of the Viceroy's Executive Council.

3. "Iswar Saran" while expressing his satisfaction in the *Advocate* (Lucknow), of the 28th March, at the appointment of the new Legal Member, points out that it is only Lords Morley and Minto to whom thanks are due. ADVOCATE, 28th March 1909.

The appointment of Mr. S. P. Sinha as Legal Member of the Viceroy's Executive Council.

4. The *Advocate* (Lucknow), of the 28th March, expresses gratitude to Lords Morley and Minto for the appointment of the new Law Member, and states that the measure is an acknowledgment of the right of Indians to have a voice in the policy of Government. ADVOCATE, 28th March 1909.

The appointment of Mr. S. P. Sinha as Legal Member of the Viceroy's Executive Council.

5. The *Mashriq* (Gorakhpur), of the 30th March, congratulates the Government on its choice in electing Mr. S. P. Sinha for the legal membership of the Viceroy's Executive Council, and remarks that the appointment has been received with satisfaction by every community in India. MASHRIQ, 30th March 1909.

The appointment of Mr. S. P. Sinha as Legal Member of the Viceroy's Executive Council.

6. The *Hindustani* (Lucknow), of the 29th March, reproduces the marginally noted article from the *Advocate* (Lucknow), of the 28th March. HINDUSTANI, 29th March 1909.

7. Discussing Mr. Sinha's appointment, the *Indian People* (Allahabad), of the 1st April, states :—" We shall not be wrong if we think that Lord Minto is entitled to the chief credit for this step. Lord Minto has kept pace with Lord Morley." Proceeding to discuss the effect of this appointment on the country, the *Indian People* remarks that Mr. Sinha will be an associate and not a critic of the Government. As an Indian he will be in a position to represent the Indian view of every question, but the complexion of the administration will not be changed, and any absurd notion that the Government of India has been captured should be put aside. INDIAN PEOPLE, 1st April 1909.

The appointment of Mr. S. P. Sinha as Legal Member of the Viceroy's Executive Council.

8. The *Anand* (Lucknow), of the 1st April, and the *Arya Mitra* (Agra), of the same date, express gratification at the appointment of Mr. S. P. Sinha as Legal Member of the Viceroy's Executive Council and pay a warm tribute to Lord Morley for his generosity in making the appointment. ANAND, 1st April 1909. ARYA MITRA, 1st April 1909.

The appointment of Mr. S. P. Sinha as Legal Member of the Viceroy's Executive Council.

9. The *Awaza-i-Khalq* (Benares), of the 1st April, notes with satisfaction the appointment of Mr. S. P. Sinha as the Legal Member of the Viceroy's Executive Council. AWAZA-I-KHALQ, 1st April 1909.

The appointment of Mr. S. P. Sinha as Legal Member of the Viceroy's Executive Council.

10. The *Oudh Akhbar* (Lucknow), of the 1st April, pays a warm tribute to Lord Morley for his appointing Mr. S. P. Sinha as the Legal Member of the Viceroy's Executive Council, and remarks that such concessions will go a great way towards alleviating popular discontent. OUDH AKHBAR, 1st April 1909.

The appointment of Mr. S. P. Sinha as Legal Member of the Viceroy's Executive Council.

11. The *Oudh Akhbar* (Lucknow), of the 2nd April, referring to a remark made by the *Englishman* in connection with the appointment of Mr. S. P. Sinha to the Executive Council that by such measures the administrative control of India would slip out of British hands, remarks that such reactionary OUDH AKHBAR, 2nd April 1909.

opinions expressed at a time when the Government is trying its best to conciliate the people, will prove extremely injurious to the harmony existing at present between the Government and the people.

ABHYUDAYA, 2nd April 1909.

The appointment of Mr. S. P. Sinha as Legal Member of the Viceroy's Executive Council.

12. The *Abhyudaya* (Allahabad), of the 2nd April, praises the courage and firmness of Lord Morley in appointing an Indian to the Viceroy's Executive Council in spite of the overwhelming opposition of the House of Lords, of the British and Anglo-Indian press and of the Muhammadans. The editor trusts that the step now taken will not be retraced in future, but that with the advance of time more Indian members will be appointed when they will have justified the trust reposed in them. He remarks that this is the earnest of Lord Morley's coming reforms and Indians sincerely accept it as such. This has been a good beginning of the bargain and it is to be hoped that both the rulers and the ruled will find the entire transaction to be equally profitable to them.

ROHILKHAND GAZETTE, 24th March 1909.

The United Provinces Council election.

13. The *Rohilkhand Gazette* (Bareilly), of the 24th March (received on the 27th March), referring to the result of the election of a member for the United Provinces Council on behalf of the municipalities, remarks that on such an occasion religious and sectarian bias ought to have been set aside and the members ought to have gone to the meeting with unprejudiced minds. A reunion between Hindus and Muhammadans is possible, he says, only if every community pays due regard to the interests and claims of the other.

SWADESH BANDHAVA, March 1909.

The Indian Councils Bill.

14. The *Swadesh Bandhava* (Agra), for March, deplores the rejection of clause 3 of the Indian Councils Bill by the House of Lords and says that it has counteracted the good effect produced by the annoucement of the Reform Scheme. The editor points out that meetings have been held throughout India to protest against the rejection, and expresses a hope that in the interest of peace and good government the clause will be restored and the Bill passed in its original form. He adversely criticises the grant of separate and excessive representation to Muhammadans and declares himself in favour of joint representation as tending towards Indian unity by making Hindus and Muhammadans work together harmoniously.

INDIAN PEOPLE, 28th March 1909.

Sectarian representation—a protest from Bengal.

15. The *Indian People* (Allahabad), of the 28th March, states that "The emphatic protest of sixteen Hindu leaders of both Bengals clinches the opposition to sectarian representation under the Reform Scheme, and agrees with these Hindu leaders that it would be better for Lord Morley's entire programme to be jettisoned rather than that the nation should have to cope with a storm of internal strife and mutual hatred.

INDIAN PEOPLE, 28th March 1909.

Separate representation.

16. Referring to the Hindu meeting at Lahore protesting against separate representation for Hindus and Muhammadans, the *Indian People* (Allahabad), of the 28th March, remarks that, when a man like Rai Bahadur Lala Lalchand, who is not an active politician, opposes the "Partition of communities," it gives some idea of how deeply Hindu feeling has been stirred.

ANAND, 1st April 1909.

The Reform Scheme and the Muhammadan representation.

17. The *Anand* (Lucknow), of the 1st April, says that by the grant of separate and excessive representation to Muhammadans, there is every likelihood of discontent being created afresh in the country, and that meetings have already been held in different parts of the country to protest against the special treatment of Muhammadans. The editor points out that this invidious distinction in the case of Muhammadans will produce much dissatisfaction among other minor communities, whose claims have not received the same treatment as those of the Muhammadans. He remarks that in the interest, of peace and justice Lord Morley will do well to reconsider his decision to accord special treatment to Muhammadans and do nothing which may excite discord between the two chief communities of India.

18. "A HINDU" in the *Advocate* (Lucknow), of the 28th March, contributes the fourth part of his letter on "The Muhammadans and the Reform Scheme." He continues to urge Muhammadans not to create a gulf between themselves and the Hindus.

ADVOCATE, 28th March 1909.

Muhammadans and the Reform Scheme.

19. "ISWAR SARAN", writing in the *Advocate* (Lucknow), of the 28th March, urges that this is a favourable and auspicious occasion to hold meetings and pass resolutions on the exclusion of clause 3 from the Indian Reform Bill, and that it is the duty of the Indian people to assist Lord Morley in the position he has taken up. He also deplores what he calls the short-sightedness of the Muhammadans and of their policy.

ADVOCATE, 28th March 1909.

Lord Morley's Reform Bill and our duty.

20. Discussing Sir John Hewett's reform despatch, the *Advocate* (Lucknow), of the 28th March, holds that the Government is wrong in neglecting to consult the more popular and radical section of public opinion, as exemplified in the United Provinces Association, the Rifa-i-Am Association and the Peoples' Association, and also in advancing the backwardness of these provinces as a plea for the grant of less liberal measures of reform when that backwardness is a direct result of the Government's own indifference and inaction.

ADVOCATE, 28th March 1909.

Sir John Hewett's reform despatch.

21. The *Rohilkhand Gazette* (Bareilly), of the 24th March (received on the 27th March), expresses the opinion that if an honest attempt be made by both Hindus and Muhammadans a reconciliation between them will be quite possible. Such controversial questions as the Hindi-Urdu problem should be given up and an attempt should be made to include in their programme of work only such matters as are agreed to by both parties.

ROHILKHAND GAZETTE, 24th March 1909.

The Hindu-Muhammadan problem.

22. The *Oudh Akhbar* (Lucknow), of the 31st March, referring to the recent Town Hall meeting in Calcutta in which both Muhammadans and Hindus took part in protesting against the exclusion of clause 3 from the Indian Councils Bill, remarks that this incident is significant of the possibility of a reunion between these two great communities, if only both the parties concerned work in a spirit of mutual co-operation and goodwill.

OUDH AKHBAR, 31st March 1909.

Hindus and Muhammadans.

23. The *Oudh Akhbar* (Lucknow), of the 1st April, holds that the difference between Hindus and Muhammadans with reference to the Reform Scheme is based on misunderstanding and upon the selfish writings of the Anglo-Indian journals, and that otherwise there is no real cause for the Muhammadans to be anxious for special representation in the Councils, inasmuch as the questions that are discussed there are not usually religious or social but political and administrative.

OUDH AKHBAR, 1st April 1909.

The disunion between Hindus and Muhammadans.

24. The *Rahbar* (Moradabad), of the 28th March, refers to the fresh attempts of anarchists in Bengal and remarks that their constant failures ought to convince them of the fact that their mission and their work alike are disapproved of by the Almighty God.

RAHBAR, 28th March 1909.

The Bengal anarchists.

25. The *Oudh Akhbar* (Lucknow), of the 1st April, severely condemns the action of the Bengal anarchists in sending threatening letters to Mr. Norton, and remarks that such conduct on their part is highly deplorable, especially at a time when the Government seems disposed to grant concessions and reforms to Indians.

OUDH AKHBAR, 1st April 1909.

The Bengal anarchists.

26. The *Rahbár* (Moradabad), of the 28th March, notes with satisfaction the decision of the Government to grant a *jagir* to the family of the late Babu Ashutosh Biswas and suggests that similar consideration should be paid to the members of the family of Inspector Nand Lal Bannerji and to that of the approver, Narendra Goshain, as both these persons lost their lives while doing a great service to the Government.

RAHBAR, 28th March 1909.

The grant of a *jagir* to the family of the late Babu Ashutosh Biswas.

27. The *Abhyudaya* (Allahabad), of the 2nd April, refers to Lala Lajpat Rai's letter published in the *Panjabee* in which he contradicts the insinuations made by the *Indian Daily Telegraph* and certain other Muhammadan papers, as also by a number of

ABHYUDAYA, 2nd April 1909.

Unfounded reports about Lala Lajpat Rai.

Anglo-Indian papers with regard to his possible connection with the recent posting of leaflets of the *Yugantar* in certain places in Lahore, and with a certain seditious pamphlet received sometime ago from England, which contained incitements to the Sikh soldiery to rise in rebellion against the Government, and says that those who know Lala Lajpat Rai well cannot have even the remotest suspicion that he had any hand in such incitements to rebellion; but still it was necessary to contradict such unfounded reports as they were likely to mislead the British public and the authorities.

OUDH AKHBAR, 3rd April 1909.

Lala Lajpat Rai and his father.

28. The *Oudh Akhbar* (Lucknow), of the 3rd April, referring to the open letter addressed to Lala Lajpat Rai by his father advising him to desist from taking part in political agitation, and to devote himself heart and soul to the educational work of the *Arya Samaj*, remarks that the scope of work afforded by the *Arya Samaj* is too narrow for a man of his energies, and that by his devotion to Indian politics he would be serving a great number of people. The editor further adds that there is no fear that he will be run in again, as he is a man of very moderate opinions.

SAHIFA, 26th March 1909.

A letter to Mr. Tilak.

29. The *Sahifa* (Bijnor), of the 26th March, publishes a letter sent by one Zafar Ali to Mr. Tilak through the Superintendent of the Mandalay Jail, informing him that he was sentenced to six years' imprisonment for publishing seditious articles in the *Kesari* and otherwise maligning the Government. The writer admits that Mr. Tilak is a highly accomplished man and would have been of inestimable service to his country, if he had not been rash and hot-headed, and expresses the hope that he will be released after a short time like Lala Lajpat Rai and Ajit Singh.

NASIM-I-AGRA, 27th March 1909.

Oppressor and the oppressed.

30. The *Nasim-i-Agra*, of the 27th March, publishes an article in which the writer advises malicious and tyrannous persons in authority to beware of the sighs and groans of the oppressed, which are more effective than even the sharpest sword of the enemy.

RAHBAR, 28th March 1909.

The policy of England and America with reference to their respective subjects.

31. The *Rahbar* (Moradabad), of the 28th March, publishes an account of the improvement which the inhabitants of the Philippine Islands have undergone under the rule of Americans, in order to disprove the statement made by Lord Curzon that of all other countries England alone observed a benevolent and sympathetic policy towards its subjects.

INDIAN PEOPLE, 28th March 1909.

The Government and the *Arya Samaj*.

32. The *Indian People* (Allahabad), of the 28th March, considers that officials ought to be able to know what the *Arya Samaj* propaganda really is and that it is harmful to look on the *samaj* with suspicion when there is no occasion for it.

INDIAN PEOPLE, 28th March 1909.

The Benares Queen's statue outrage.

33. The *Indian People* (Allahabad), of the 28th March, states that the Sessions Judge in acquitting the Bengali youth accused of disfiguring the Queen's statue at Benares followed the only course open to him.

The editor expresses the opinion that the man is innocent but was prejudiced by the illegal and precipitate procedure of the Magistrate.

OUDH AKHBAR, 2nd April 1909.

England and India.

34. The *Oudh Akhbar* (Lucknow), of the 2nd April, emphatically contradicts the generally received opinion among some people in India that England takes no interest in the welfare of her Indian subjects, and that it is immaterial to her whether they suffer or prosper as long as her own interests are not at stake, and says that the indifference on the part of England is due to the machinations of some insincere Indians, who are continually assuring the English, through selfish motives of course, that Indians can best thrive under a despotic Government, and that a constitutional form of Government would lead to anarchy in the country.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

35. The *Sahifa* (Bijnor), of the 26th March, reports that murders have become a matter of daily occurrence at Lashkar, Gwalior State, and that breaches of the public peace are not rare. The authorities seem to take no notice of the minor offences and many of the murders remain untraced. **SAHIFA, 26th March 1909.**

The Gwalior State affairs.

IV.—Administration.

(a)—Judicial and Revenue.

36. The *Rahbar* (Moradabad), of the 28th March, notes with satisfaction the order of the Sessions Judge of Etawah requiring Inspector Ali Sher Khan to show cause why he should not be prosecuted in connection with the Etawah forgery case, and remarks that such a step will remove a grave misunderstanding from the minds of the Hindus. **RAHBAR, 28th March 1909.**

The offshoot of the Etawah forgery case.

37. A correspondent of the *Riyaz-ul-Akhbar* (Lucknow), writing in the issue of the 28th March, draws the attention of the Government to the following drawbacks in connection with the administration of tahsils :— **RIYAZ-UL-AKHBAR, 28th March 1909.**

Tahsil officials.

(1) That the present system of arrangement for supplying *rasad* to the District officers when they are on tour requires improvement, inasmuch as under existing circumstances *banias*, who supply *rasad*, are either not paid at all or paid only in part, which is a great hardship to them at a time when high prices prevail everywhere.

(2) That judicial clerks, *kurk amins*, registrar *kanungos* and several other officials of tahsils, who themselves complain of being under-paid, employ private clerks at their own expense and maintain their position in society in a manner which renders their honesty and integrity highly questionable. The Government should increase their pay according to the nature and the amount of the work they have to do and then there would be no room left for the objectionable practices they must be resorting to under existing circumstances.

38. A correspondent of the *Mashriq* (Gorakhpur,) writing in the issue of the 30th March, prays that the practice of instituting criminal proceedings against zamindars who fail to pay the Government revenue at the appointed time should be given up, inasmuchas such a provision entails much hardship upon the tenants as well, as they can hardly manage even to keep their body and soul together in these days of scarcity and famine. **MASHRIQ, 30th March 1909.**

The regulations about realizing Government revenue.

(b)—Police.

39. The *Indian People* (Allahabad), in the issue of the 28th March, on the subject of police evidence, states that Mr. Mackarness' statement is in every kind of case fully borne out, that police evidence ultimately proves worthless. **INDIAN PEOPLE, 28th March 1909.**

The value of police evidence.

40. Reviewing the Administration Report for the year 1907-8, the *Rahbar* (Moradabad), of the 28th March, makes the following observations in connection with the police administration :— **RAHBAR, 28th March 1909.**

Police administration.

(1) The fact that Indians refrain from putting their cases in the hands of the police for inquiry ought to have served as a proof of the allegation which has often been made regarding the honesty and integrity of the members of the police force.

(2) The Government pays tribute to the efficiency of the police administration in spite of the fact that a large number of crimes committed have remained undetected.

(3) The number of police officers that have been punished for evil practices during the year under review is very large, which fact tends to minimize the value of the compliment paid to the police officers.

In conclusion the editor points out that the duty of the Government is not to please police officers but to have regard chiefly for the well-being and protection of its subjects.

(c)—Finance and Taxation.

INDIAN PEOPLE, 28th March 1909.

Financial estimates for 1909-10.

41. The editor of the *Indian People* (Allahabad), in the issue of the 28th March, states that the budget for 1909-10 creates an uneasy impression that the financial stability of India is no longer entirely dependent upon agricultural or any other local conditions.

HINDUSTANI, 2nd April 1909.

The United Provinces Budget.

42. The *Hindustani* (Lucknow), of the 2nd April, commenting on the United Provinces Budget, notes with regret that it will prove a source of great disappointment to those Government servants who were expecting a substantial increase in their pay, and there is little hope that the promises made by the Government will be fulfilled in the near future, if the existing financial depression continues.

(d)—Municipal and Cantonment Affairs.

HINDUSTANI, 29th March 1909.

Rules for the election of members of Municipal Boards.

43. A correspondent of the *Hindustani* (Lucknow), of the 29th March, suggests that the Magistrate of a district or one of his subordinates should compile the list of voters. The sole qualification for voters should be that they be literate, and there should be no necessity for imposing a property qualification. Only those persons should be allowed to stand as candidates for the membership of the Municipality who are well educated and who follow independent professions.

MASHRIQ, 30th March 1909.

Rules for the election of members of Municipal Boards.

44. The *Mashriq* (Gorakhpur), of the 30th March, while agreeing to a large extent with the rules that have been recently framed for municipal elections, suggests that stringent measures be adopted to prevent candidates from using their personal influence over voters. This can only be done by providing that every voter should hand over the voting paper directly to the Chairman or Vice-Chairman. It is also not at all desirable to deprive uneducated persons of their right of voting.

A correspondent of the same paper suggests that every District Magistrate or Chairman of the municipality should prepare a list of qualified persons in every *muhalla*, and, when the occasion arises, communicate with them confidentially and ask them to send in their opinion in a like manner. This, the writer thinks, would put an end to the various unfair practices which are resorted to unscrupulously by the candidates for election.

AWAZA-I-KHALQ, 1st April 1909.

Rules for the election of members of Municipal Boards.

45. The *Awaza-i-Khalq* (Benares), of the 1st April, referring to the new rules regarding the preparation of the list of voters, remarks that this task should not be entrusted to tahsildars or police officers, for a list prepared by them cannot be reliable, inasmuch as they would delegate their powers to their subordinates whose selection can by no means be the best possible. The editor also takes exception to the rule which provides that only those can vote who pay a monthly house rent of not less than Rs. 5.

(e)—Education.

AL BASHIR, 23rd March 1909.

His Honour at Aligarh.

46. In continuation of his article on the speech delivered by His Honour at Aligarh (vide Selections No. 13, paragraph 36), the editor of *Al Bashir* (Etawah), writing in the issue of the 23rd March (received on the 29th idem), says that there is absolutely no necessity for establishing Provincial Musalman colleges, as the number of students passing the Entrance Examination from provinces other than the Punjab and the United Provinces is very small, and as the majority of them are drafted

into the Police and other departments. In such province before any attempt is made to establish a well-equipped college, efforts should, he writes, be made to afford facilities to Musalman youths to prosecute their secondary education.

Adverting to the question of the limiting of the number of students in sections and classes in the college, the editor expresses the opinion that as long as the *personnel* of the tutorial staff is not improved, it will be vain to hope that the quality of the education imparted will change for the better. He complains that, while the University has fixed sixty as the strength of a section of a class in a college, the Director of Public Instruction insists on the Aligarh authorities limiting the strength of the various sections of their college to forty-five. The proposal may be advisable in its way, but the Musalmans at large cannot approve of it, until such time as the finances of the college be placed on a satisfactory footing. He then refers to His Honour's fears that the undue expansion of the undergraduate classes may lead to the inefficiency of post-graduate study. In this the editor sees an attempt to *limit the total strength of the college* at some future and more convenient date.

The Government's and especially the Director's aim is that the College should admit only sons of well-to-do parents. If they wish and think that the social life of the smaller colleges is better than that of the larger ones, they are welcome to finance a smaller college for the sons of rich Musalmans. As to the fact of the difference of opinions about the limiting of the number of students to which His Honour has referred, the difference certainly exists, but it is between the trustees and the European staff and not among the trustees themselves. To say that the Professors are following the lines laid down by the founder of the college is hardly to be relied upon, as none of them can boast of personal contact with him, or of having read his writings which are in Urdu. Of the trustees many have heard his speeches, and had been on terms of intimacy with him.

In conclusion he says that his criticism of His Honour's speech is not actuated by any feelings of malice or illwill, but by his absorbing interest in the welfare of the Musalmans. They have founded the college on their own initiative and they should, he says, be left to manage it.

47. The *Indian People* (Allahabad), of the 28th March, reproduces in Devanagari characters the Bengali passage set in the Intermediate Examination of the Allahabad University and criticises it as "excruciating torture of language."

Translation paper in the Intermediate Examination of the Allahabad University.

INDIAN PEOPLE, 28th March 1909.

48. The *Advocate* (Lucknow), of the 28th March, ridicules the methods of examiners in University Examinations, referring to a recent case at Benares where 100 papers were provided for 130 candidates, and also to the blunders made in the vernacular papers which were given for translation into English.

The University Examinations.

ADVOCATE, 28th March 1909.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

49. The *Tafrih* (Lucknow), of the 28th March, refers to the closing up of mills in Manchester and remarks that this is chiefly due to the success of the *swadeshi* movement. The editor expresses the opinion that if India is ever to rise in the scale of nations her sons should devote all their energies towards bettering her economic conditions, which can be done only through the peaceful *swadeshi* movement.

The *swadeshi* movement.

TAFRIH, 28th March 1909.

50. The *Rahbar* (Moradabad), of the 28th March, referring to the important part played by the Bengal National Council of Education in popularizing *swadeshism*, remarks that Indian artizans can turn out better products than European manufacturers if only their work be appreciated by the public. It is the duty of every Indian therefore to take *swadeshi* vows and to stick to them to the best of his ability.

The *swadeshi* movement.

RAHBAR, 28th March 1909.

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RAHBAR, 28th March 1909.

Success of the *swadeshi* movement.

51. The *Rahbar* (Moradabad), of the 28th March, proves from the annual report of the Manchester manufacturers that the *swadeshi* movement has been eminently successful even during the short space of three years, a fact which ought to inspire Indians with fresh zeal to improve the economic condition of their country and to adhere to their *swadeshi* vows.

RAHBAR, 28th March 1909.

Swadeshism and Government officials.

52. While expressing its satisfaction at the order of the Secretary of State requiring the Indian Government to use *swadeshi* articles alone as far as possible, the *Rahbar* (Moradabad), of the 28th March, says that this ought not to damp the enthusiasm of *swadeshi* workers. On the contrary they should carry on their work with unabated zeal so that foreign goods may not find any market at all in India.

VYAPARI AND KARIGAR, 1st April 1909.

Dairy farms.

53. The *Vyapari and Karigar* (Benares), of the 1st April, calls the attention of the public to the note on dairy farming published by Saiyid Husain of the Agricultural Department of these provinces, and urges the necessity for dairy farms being started in every large town and city for the supply of unadulterated milk and *ghi*, as also of bullocks of good breed for agricultural purposes.

OUDH AKHBAR, 1st April 1909.

The price of opium in Malwa.

54. The *Oudh Akhbar* (Lucknow), of the 1st April, sees no utility in asking the Government to increase the price of opium in Malwa, which has been rendered very cheap owing to its export to China having been forbidden. The editor expresses the opinion that those who are addicted to it will continue to use it in spite of any increase in its price, and that those that are not addicted to it are not very likely to fall a victim to it owing to its cheapness. He further remarks that if the export of grain to foreign countries be likewise stopped the prices of foodstuffs will immediately come down.

V.—Legislation.

Nil.

VI.—Railway.

INDIAN PEOPLE, 28th March 1909.

The Bengal and North-Western Railway bridge at Jhusi.

55. Referring to the Bengal and North-Western Railway bridge about to be built over the Ganges and which will not be open to foot or cart traffic, the *Indian People* (Allahabad), of the 28th March, urges the public to represent matters to the Local Government as a bridge for foot and cart traffic is particularly needed at Jhusi.

RIYAZ-UL-AKHBAR, 28th March 1909.

Discomforts of railway passengers.

56. A correspondent of the *Riyaz-ul-Akhbar* (Lucknow), writing in the issue of the 28th March, draws the attention of the Railway Board to the following grievances of the travelling public :—

(1) That passengers are often packed together in one compartment without any regard to its capacity. This is chiefly due to the insufficiency of accommodation provided in the trains. If railway companies have any regard for the convenience of passengers, as they of course profess to have, they should increase the number of carriages on every train.

(2) That catering arrangements for Indian passengers are also very defective. If in every train a few compartments were reserved for vendors of sweetmeats and other commodities much of the inconvenience now felt would be removed.

(3) That special attention should also be paid to the supply of water at railway stations.

VII.—Post Office.

AGRA AKHBAR, 28th March 1909.

Delivery of letters in villages.

57. The *Agra Akhbar*, of the 28th March, publishes a poem in which the writer strongly urges the necessity of letters being delivered daily in villages instead of on certain fixed days only in the week as at present.

VIII.—Native Societies and Religious and Social matters.

58. *An Najm* (Lucknow), of the 14th March (received on the 31st idem), referring to the misunderstanding between the Shiahs and Sunnis of Lucknow, and to the recent *chehlum* disturbances, remarks that the Shiahs are mostly to blame for this, and that it is due to a revival of fanatical intolerance among them since 1904, owing to the unwholesome writings of some rabid Shiah papers and self-seeking preachers, and that as a result of this they are now construing as offensive the most innocent religious ceremonies of the Sunnis.

AN NAJM, 14th March 1909.

Shiahs and Sunnis at Lucknow.

59. The *Riyaz-ul-Akhbar* (Lucknow), of the 1st April, publishes a letter from a Calcutta Musalman who expresses regret at the dissensions existing at present between the Shiahs and Sunnis of Lucknow, and says that if such a state of things continue it will weaken the power of the Musalmans. They differ on a few minor religious points and it is a matter of great regret that they cannot live amicably. Bengalis cry "Victory to *Sivaji*", although every one knows what the Mahrattas did to them. In conclusion he appeals to both the Shiah and Sunni leaders of Lucknow to use their influence with the masses and to restore harmonious relations between the two sects.

RIYAZ-UL-AKHBAR, 1st April 1909.

Shiahs and Sunnis at Lucknow.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 3rd April 1909.

C. E. W. SANDS,
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LIST OF NEWSPAPERS AND PERIODICALS.

[As it stood on the 10th April 1909.]

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
*1	Agra Magazine	Agra	Monthly ...	Munshi Priya Lál Saksena; Kayasth; 29.	500 copies.
2	Central Hindu College Magazine.	Benares ...	Do. ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 „
3	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 37.	1,500 „
*4	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
5	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
6	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	Very small.
7	Theosophy in India ...	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	5,000 copies.
†8	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
9	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 „
10	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 „
11	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khan; Muhammadan; 55.	650 „
12	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 „
†13	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 „
	ROMAN.				
†14	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*15	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
*18	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35	600 copies.
*19	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
20	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 „
†21	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 „
†23	Árya Bandhu	Meerut ...	Do. ...	...	575 „
24	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
25	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
†26	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqlain; Muhammadan; 36.	450 „
27	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 „
*28	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 „
*29	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
30	Kanyá Saháyak	Meerut ...	Do. ...	Bábu Rám Dás; Vaishya; 38 ...	500 „
31	Khátún	Aligarh ...	Do. ...	Sheikh Abdulla, B.A. LL.B.; Muhammadan; 33.	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
*73	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37 ...	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44 ...	380 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
79	Nasím-i-Agra	Agra	Do. ...	Bábu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52	Very small.
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*87	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
89	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 „
90	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34 ...	300 „
91	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*92	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24	500 „
93	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
94	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
95	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
96	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 „
†97	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
98	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
99	Shri Yadvendra... ...	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	...
*100	Sudha Ságar	Cawnpore ...	Do. ...	Pandit Sahdeo Prasád Vaidya; Brahman; 36.	1,000 copies.
101	Swadesh Bándhava... ...	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
*102	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
103	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
104	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
105	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
106	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
107	Abhyudaya	Allahabad ...	Weekly ...	Pandit Madan Mohan Malviya, B.A., LL.B.; Brahman; 45. Pandit Rám Sewak; Brahman; 42 ...	1,700 „
108	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Kshatriya	Bulandshahr ...	Monthly ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 copies.
33	Pardah Nashin	Agra ...	Do. ...	Mrs. Khámosh	1,100 „
34	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
35	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
36	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 „
37	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†38	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*40	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*42	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 „
†43	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
44	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
45	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 „
46	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
47	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 „
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
50	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	600 „
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khan Barham; Muhammadan; 50.	1,000 „
54	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Sheikh Faiyaz Ali; Muhammadan; 41 Sheikh Mumtáz Ali; Muhammadan; 33.	275 „
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khan Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
59	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadam; 55...	250 „
60	Mukhbir-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Sheikh Sajjad Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Sheikh Abdul Aziz; Muhammadan; 45	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
109	Arya Mitra	Agra	Weekly ...	Pandit Bhav Deva Shástri; Brahman	1,800 copies.
110	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
111	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
112	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
113	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55 ...	...
†114	Samrát	Kálákánkar (Partabgarh).	Do ...	R. B. Lal Ramesh Singh Ju Deo; Kshatriya; 45.	400 copies.
	HINDI-URDU.				
†115	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 copies.
*116	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-law; Kashmiri Brahman; 40.	300 „

* Irregular.

† Temporarily stopped.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

Relations between England and Germany.

1. Under the heading "Friendship in *Kaliyug*," the *Swarajya* (Allahabad), of the 3rd April (received on the 7th), writes as follows:— SWARAJYA, 3rd April 1909.

"Civilization has been wrongly interpreted to mean the act of reclaiming a community from a savage state, at least so far as Europeans are concerned, for they consider civilization as denoting chiefly the multiplicity of requirements, the complexities of relations, the show of cordiality, deceitful tactics, high-handedness, wrongful acts, tyranny and oppression of the weak and the forcible taking possession of the property of their neighbours. In short, their belief is in the 'shoe,' which they regard as an essential instrument in propagating civilization. He is the most civilized who can use it most skilfully and he is the most barbarous who does not know how to handle it.

Japan, Turkey, Persia and Egypt all these a few years ago were regarded as steeped in ignorance and barbarism, but as soon as they learnt the use of the shoe, the whole world at once proclaimed them as civilized.

The first great teacher of civilization was the English race (which is rather too kind to us). There is hardly any nation which has not received its kind attentions, and for the removal of whose cares and anxieties, by taking over the management of its property, it has not extended its helping hand.

They say that the faculty of immitation is most marked in monkeys, but these Darwin's descendants from monkeys (Europeans) possess it in a higher degree. For, following the example set by Englishmen, they have one and all bestirred themselves in *civilizing* the nations of the world and in doing them good, and have applied upon them that most potent instrument of civilization the 'sacred boot.' They have swallowed up the whole of God's creation, or, to use a refined expression, they have spread the light of civilization everywhere.

Allah Mian (God) must indeed be much perplexed, for His creative power has failed to keep pace with the civilizing power of Europeans. He would do well to set up a heavenly company like the East India Company, for unless steam factories be introduced there the rate of outturn will not increase, however vigorously He may work at it with his hands, and this surely is a contingency which He must regard with alarm. For, when there is no other country or nation to be *civilized*, European attention will of necessity be directed towards civilizing the old-fashioned heavenly kingdom.

It is not necessary that, like the East India Company, the heavenly company should also play false and capture the kingdom for itself, so that he may rest assured on that score and attend to the task of setting up the company immediately, for there is scarcely another country or nation on the surface of the earth for the Europeans to civilize. Already they have begun to feel the tediousness of inaction, for our King-Emperor, even in his old age, is wandering from country to country establishing amicable relations even with hostile powers. Russia, who always had her eyes fixed upon India, has been reconciled, and Germany too has been won over, as is apparent from the splendid reception that it accorded to Edward VII. From this it appears as if water and oil have been chemically mixed together into one solution, and that water and fire have agreed to live together in amity and friendship.

But no sooner has our old veteran turned his face homeward than military and naval preparations have again been taken up in Germany, and it seems as if our Emperor's efforts at reconciliation have proved futile. Surely Germany will never abstain from its mischievous policy and some day or other complications are sure to arise. England too is not sitting idle. Her Conservatives and Liberals are all with one voice supporting every proposal for strengthening the Army and Navy, and in the budget for the years 1909-10 an increase of thirty-five crores, fourteen lakhs and twenty-seven thousand has been granted for this purpose. But the curious feature of all this is the fact that it is given out to the world that there is nothing ulterior behind these preparations, as if they are made to prove that England is so closely and dearly allied to Germany that it cherishes the same desires, and follows the same method in order to prove the

truth of the saying 'I have become yourself, and you have become myself, so that henceforth forward no one may say I am one man and you another one.'

But the motives of Germany are far from above suspicion. She has come to believe in the existence of a feeling of dislike for the Government in India, and she holds that, when once England is deprived of her great dependency it would be a very easy task to run her down. But evidently Germany is counting too much upon favourable circumstances. For even to-day, by the grace of God, there are to be found in India lakhs and crores of persons given up solely to flattery, selfishness, deceit, shamelessness, cowardice and avarice. It must be remembered that, so long as this class of persons exist, even God cannot release India from the hands of the British Government, let alone Germany. It is very possible that Germany, misled by the circumstances of the day, may interpret the border troubles in India and the inactivity of the Government in this connection as a sign of its weakness. It may draw similar inferences from the condescending attitude of Englishmen towards the rude Jats in the Punjab and from their forbearing policy with reference to the Somaliland mullahs. But it ought to bear in mind that the reticence of the British Government is not the reticence of the weak. It is the reticence of the strong who, confident of its victory, thinks long before it attacks."

The editor in conclusion remarks that the friendship of Germany with England is of the *Kaliyugi* type, and that sooner or later she will appear in her true colours. But, he says, Germany is very much mistaken if she thinks that in the event of a war in Europe troubles will arise in India to be followed by an Afghan invasion, and an ultimate victory to the Indians, who will be reconciled by a promise of *swaraj* under the aegis of Afghanistan. All this is mere fancy, an impossible fancy, and madness pure and simple.

OUDH AKHBAR, 6th April 1909.

Russia and Bulgaria.

2. The *Oudh Akhbar* (Lucknow), of the 6th April, says that the Anglo-Russian alliance is looked upon with disapproval and misgivings in Austria and Germany, and it is thought that the intervention of Russia in Bulgarian affairs may some day lead to serious political complications.

(b)—Home.

INDIAN PEOPLE, 4th April 1909.

Mr. Gokhale's budget speech and the reforms.

3. The *Indian People* (Allahabad), of the 4th April, doubts whether Mr. Gokhale's speech on the budget will be favourably received by the country, inasmuch as he displayed a noticeable weakness in dealing with the question of class representation. The editor points out that there have been no Muhammadan congratulations to Mr. Sinha which proves the Muhammadans' desire to stand alone.

INDIAN PEOPLE, 4th April 1909.

Viceroy's budget speech and the reforms.

4. In referring to the Viceroy's speech in closing the discussion on the budget in which His Excellency pointed out that the reforms were not concessions brought about by anarchist outrages, the *Indian People* (Allahabad), of the 4th April, remarks that it cannot be overlooked that the agitation has had an important share in determining the reforms.

ADVOCATE, 1st April 1909.

Attitude of the Hindus and Muhammadans towards the Reform Scheme.

5. The *Advocate* (Lucknow), of the 1st April, contrasts the noble unselfish attitude of the Hindus with the attitude of the Moslem League and clamours against the unfairness of separate Muhammadan representation.

MUFID-I-AM, 1st April 1909.

Attitude of the Hindus and Muhammadans towards the Reform Scheme.

6. The *Mufid-i-Am* (Agra), of the 1st April (received on the 6th idem), referring to the opposition of Hindus to the separate representation claimed by Muhammadans, remarks that such opposition cannot but lead to mutual illwill and discord, and should therefore be given up, if Hindus really desire to create union between the two communities, as they of course profess to do.

SWARAJYA, 3rd April 1909.

Attitude of the Hindus and Muhammadans towards the Reform Scheme.

7. The *Swarajya* (Allahabad), of the 3rd April (received on the 7th idem), in discussing the Reform Scheme finds fault with educated Hindus and Muhammadans for quarrelling and wrangling instead of working together, and calls upon the Hindus particularly to forego their opposition to the Muhammadans.

8. The *Rohilkhand Gazette* (Bareilly), of the 1st April, referring to the public meeting consisting of both Hindus and Muhammadans held in Calcutta to protest against the exclusion of clause 3 from the Indian Councils Bill, remarks that it is a matter for congratulation that Hindus and Muhammadans in Bengal have risen above petty party feelings and are co-operating with each other for the good of their country.

Hindus and Muhammadans in Bengal.

ROHILKHAND GAZETTE, 1st April 1909.

It is a healthy sign of the time, the editor says, that public-spirited men like Raja Benode Krishna Bahadur and the Hon'ble Radha Charan Pal have realized the value of working in unision and are working to that end. The United Provinces too should take a lesson from Bengal.

9. The *Advocate* (Lucknow), of the 1st April, publishes a letter in which the writer tries to prove, with the aid of figures from the *Bulandshahr District Gazetteer*, that among the Musalmans there are many low castes who do not enjoy all the privileges of high class Musalmans and correspond to the depressed classes among the Hindus. He says that this fact should be taken into consideration by the Government, when allotting special seats to the Musalmans in Legislative Councils.

The Hindu majority.

ADVOCATE, 1st April 1909.

10. A Muhammadan correspondent of the *Hindustani* (Lucknow), writing in the issue of the 5th April, deprecates the widespread feeling among Muhammadans for separate representation, and remarks that if Lord Morley yields to such demands he would have to grant separate representation in the long run to the various sub-sects also.

Muhammadans and separate representation.

HINDUSTANI, 5th April 1909.

With regard to the allegation that Hindus are not impartial the writer expresses the opinion that with an increase in their power they will become more alive to their responsibilities and to the claims of their other countrymen.

11. The *Citizen* (Allahabad), of the 1st April, considers that a person deported under Regulation III of 1818 should not be permanently disqualified from sitting in the Council. At the present time, the editor states, there are several persons who have been dealt with under the Regulation of 1818 to exclude whom permanently would be an act of grave injustice.

The Indian Councils Bill.

CITIZEN, 1st April 1909.

12. The *Indian People* (Allahabad), of the 4th April, discussing the restoration of clause 3 to the Indian Councils Bill, states that the Lords are ready enough to believe in the opinion of the man on the spot unless he happens to be a reformer.

Clause 3 of the Indian Councils Bill.

INDIAN PEOPLE, 4th April 1909.

13. The *Advocate* (Lucknow), of the 4th April, suggests a scheme of its own for the reconstitution of the Provincial Council, and then, proceeding to the question of qualification for membership, remarks that he is against both the property and residential qualifications as being unnecessary and useless, and considers that every member should have a working knowledge of English. In the case of the general electorate he is opposed to the franchise being confined to the members of the municipalities and district boards, and also to the amalgamation of these two bodies in each division for the purposes of election, as this would mean an overwhelming preponderance of landed interest. He further insists on the extension of the franchise for educational purposes in order that the professional middle class may enjoy fair play, and concludes by supporting the suggestion that the Provincial Council should meet every month from November to April and twice during the rest of the year.

Suggestions for the reconstitution of Provincial Councils.

ADVOCATE, 4th April 1909.

14. The *Oudh Akhbar* (Lucknow), of the 5th April, complains that replies to interpellations in the Indian Councils instead of throwing any light on the questions referred to are usually evasive.

Interpellations in the Indian Councils.

OUDH AKHBAR, 5th April 1909.

15. The *Advocate* (Lucknow), of the 1st April, publishes a letter from Mr. C. Y. Chintamani, urging the organizers of the United Provinces Conference to be held at Agra, to enforce the Congress constitution at the session, as otherwise there is a danger that many persons may find entrance into it who do not subscribe to the Congress creed.

The United Provinces Conference.

ADVOCATE, 1st April 1909.

ADVOCATE, 1st April 1909.

The Congress journal, "*India*."

16. The *Advocate* (Lucknow), of the 1st April, praises the Congress journal, "*India*," for the service it is rendering in England to the cause of Indian reform, and calls on people of these provinces to give monetary help so that the journal may be distributed free in Reading rooms, &c.

ROHILKHAND GAZETTE, 1st April 1909.

The Indian National Congress.

17. The *Rohilkhand Gazette* (Bareilly), of the 1st April (received on the 5th idem), referring to the alleged unfair tactics employed by Congressmen in order to give a representative character to their National assembly, remarks that such attempts can produce no good results, and that if they stand in need of co-operation from other communities they should change their policy and work in a spirit of sympathy and equality.

ADVOCATE, 1st April 1909.

District Congress committees.

18. The *Advocate* (Lucknow), of the 1st April, contains a circular letter signed by Munshi Ganga Prasad Varma and Pandit Madan Mohan Malaviya addressed to the leaders in several districts in the United Provinces, where district Congress committees have not yet been formed, urging them to do so at once and to utilize for this purpose the services of Mr. G. K. Deodhar, M.A., of the Servants of India Society, who had been deputed by Mr. G. K. Gokhale and will stay in these provinces for some two months.

SWARAJYA, 3rd April 1909.

Moderates on Indian politics.

19. The *Swarajya* (Allahabad), of the 3rd April, contains an article in which the writer ridicules the Moderates in unbecoming terms, comparing them at one place with cats and jackals and at another with frogs in the rainy season. He describes Lord Morley's scheme as a bone which has been thrown to them and remarks that they have all rushed at it making odd screams and noises to get at it. He suggests that since there will not always be a Lord Morley to grant a scheme, or a King-Emperor to make a Law Member, it would be better to provide that on the occasion of every English marriage or death every Moderate entertainer, or mourner, as the case may be, should, if a Muhammadan, be dubbed Khan Sahib, if a Kayasth, Rai Sahib, if a Bania, Lala Sahib, and if quite ignorant a Knight Commander, or any other title.

YAD-I-BAIZA, November and December 1908.

Anarchy in Bengal.

20. Khan Bahadur Shamsh-ul-Ulma Maulvi Muhammad Zakaulla contributes an article to the *Yad-i-Baiza* (Sikandrabad, district Bulandshahr), for the months of November and December 1908 (received on the 6th April), in which, after deprecating the spirit of anarchism and sedition which is rife in Bengal, he expresses his approval of the policy of the Government, which, he remarks, is neither of undue severity nor of misplaced leniency.

ROHILKHAND GAZETTE, 1st April 1909.

Unrest and the repressive policy.

21. The *Rohilkhand Gazette* (Bareilly), of the 1st April (received on the 5th idem), is of opinion that if the unrest has subsided to some extent it is due not to the repressive policy of the Government but to such conciliatory measures as Lord Morley's Reform proposals, which have really thrown oil on the disturbed waters. The editor therefore notices with regret the decision of the District Magistrate of Satara in the case of a local editor, who had thrown himself on the mercy of the Court and who received a severe sentence notwithstanding.

SWARAJYA, 3rd April 1909.

Obituary notice of Charu Chandra Bose.

22. The *Swarajya* (Allahabad), of the 3rd April (received on the 7th idem), publishes the following obituary notice of Charu Chandra Bose :—

"Sriyut Charu Chandra Bose has departed to the next world. He retained the love of the mother country in his heart even to the last, and not the least afraid of the cord he continued singing the national song *Bande Matram* (till the last moment). The representatives of the Anglo-Indian press that were present there report that he remained perfectly calm and patiently allowed the will of God to be carried out. His dead body was cremated within the very precincts of the jail.

It would be futile to decide just now whether Charu Chandra was a martyr or a murderer, a criminal or a patriot.

There is scarcely anything in the world which has not two aspects. A thing which is looked upon as good by one person may by another be regarded as bad. But the morality of an action is always judged by the motive of the agent. If it is actuated by any selfish motive, it would be surely bad. If it is not so it would be improper to call it bad.

In the same way with regard to those who form an opinion about a person it is necessary to ascertain whether they do so, being prompted by any feeling of avarice, threat and selfishness or otherwise. If the former is the case (i.e. if they form an opinion under the influence of avarice, threat, &c.) then surely they can claim no respect at all. They are merely dogs of their bellies [*(lit)* followers of their (petty) aims and slaves of their objects]. They are timid, cowardly and unmanly beings. If it is incorrect to say that Charu Chandra was brave, lion-hearted, devoted to the cause of the country and a thorough martyr, then it is equally wrong to hold him an unworthy being [*(lit.)* bad] through the fear of the *shoe* or of losing one's bread. A decision on this point had better be entrusted to posterity which alone will be the best judge of this matter."

SAMRAT, 30th March 1909.

The best policy for the Indians.

23. The *Samrát* (Kalakankar), of the 30th March (received on the 6th April), condemns the Extremist propaganda, which is aiming at the subversion of British rule in India, and says that the best line of action for the Indians is that, while remaining steadfastly loyal to the British Government, they should lay their grievances before it in the most respectful language and request it to redress them by the gradual introduction of reforms in the administration of the country.

SAMRAT, 30th March 1909.

True leaders of India.

24. The *Samrát* (Kalakankar), of the 30th March (received on the 6th April), says that in order to utilize the present awakening of Indians to the best advantage it is absolutely essential that they should be guided by disinterested and respectable leaders. In the present critical situation those persons alone are the true leaders who advise Indians as to the best methods of advancing the welfare of the country. They are traitors to the country who are doing their best to entrap the Indian youths with the object of disseminating sedition and disaffection in the country.

SWARAJYA, 3rd April 1909.

What is oppression ?

25. Under the marginally noted heading the *Swarajya* (Allahabad), of the 3rd April (received on the 7th idem), publishes an article in which the writer attempts to prove that laws, however benevolently conceived, always amount to undue restrictions upon the actions of the weak party. By way of illustration he compares a robber with a judge and remarks that both are actuated by a desire to get money. The former murders a man in order to rob him, while the latter hangs in order to get his pay. But the action of the one is called "murder" and that of the other "justice." This distinction can, he says, only be accounted for on the supposition that law justifies the action of the strong and condemns that of the weak.

The writer goes on to say :—

"Extortion is criminal in the case of ordinary persons, but a king has all legal justification for extorting revenue from an unwilling subject race. If one detains another in his custody it is 'wrongful confinement.' But it is no wrong to send a person to jail even though the accused may turn out to be not guilty of the act alleged. In short he who is strong has every right to do what he likes. His acts are right, just, legal and constitutional. On the other hand, the actions of the weak are always wrong, criminal and unconstitutional.

Hence, O God ! never make any human being weak. And if power and strength are the only good things in the world, O ye that are weak, try so that you may too get strong and your actions, however bad, may be called good. But pray to God that, when once strong, He may prevent you from exercising tyranny and oppression upon others."

ADVOCATE, 1st April 1909.

Indians in the Transvaal.

26. The *Advocate* (Lucknow), of the 1st April, severely condemns the expatriation of several Transvaal Indians through Lorenço Marques in Portugese East Africa, remarking that the punishment of British subjects should not be entrusted to a foreign power, and notes with satisfaction the severe indictment of this measure in the House of Lords by Lord Ampthill.

SWARAJYA, 3rd April 1909.

27. The *Swarajya* (Allahabad), of the 3rd April (received on the 7th idem), after relating the story of the monkey judge who appropriated the whole of a large piece of bread which formed the subject matter of dispute between two cats, publishes the notice of a book, which purports to be a translation by Sardar Sobaran Singh, brother of Ajit Singh, of a work written by an Englishman on how the English conquered India. In it is shown that India was conquered not by the sword but that it fell a victim to the strife and discord that then prevailed in the country.

How the English conquered India.

The editor, in exhorting every Indian to buy a copy of this book, says that he who does not do so really pollutes the land of India by his useless existence.

The book is to be had of the Bharat Mata Book Agency, Lahore, at six annas a copy.

SWARAJYA, 3rd April 1909.

28. The *Swarajya* (Allahabad), of the 3rd April (received on the 7th idem), remarks that the repeated assurances of loyalty on the part of the *Arya Samajists* are themselves responsible for the suspicion with which the Government looks upon them and watches their actions.

***Arya Samaj* and the Government.**

The editor also remarks that one effect of this suspicion and espionage to which the *Arya Samajists* are subjected will be that they will become ultimately a political body like the followers of Guru Nanak, whom the oppressions of the Muhammadans drove to a political life, probably much against their will.

SWARAJYA, 3rd April 1909.

29. The *Swarajya* (Allahabad), of the 3rd April (received on the 7th idem), publishes the following items of news :—

Notes and news in the *Swarajya*.

"Lord Kitchener, it is rumoured, will retire in September or October next. Who will come in his place? . . . . Well, 'What have we to do with the story that the cow came and the ass went.'

* * * * * * *

Seven thousand Indians are said to have been expelled from Transvaal. They are shortly to arrive in India. Surely they will be living examples of the justice of British Government.

* * * * * * *

On the occasion of the visit of the Viceroy to Lahore a magnificent wooden gate was erected. This was burnt down. A very inauspicious event surely; another was erected in its place though.

* * * * * * *

Great precautions were taken to guard the Viceroy's route from Calcutta to Lahore. Surely the star of Fortune has now begun to shine. May God grant prosperity.

* * * * * * *

Australia has promised to supply *Dreadnoughts* to England for her struggle with Germany. For this England is very grateful. But India has added to the pomp and glory of England so much, all for nothing.

* * * * * * *

The *Englishman*, with reference to European affairs, advises Englishmen to make a show of their swords when a particular purpose was not to be served in any other way. Would it like to repeat the same advice to others too?

* * * * * * *

Sufi Amba Prasad proposes to start an agency in Allahabad for the sale of books by Sardar Ajit Singh.

* * * * * * *

We are heartily thankful to Pandit Madan Mohan Sahib——Ji who has very kindly given us some pecuniary help for the *Swarajya* with future promises. If other lovers of the *Swarajya* will help us in a like way, it will never cease publication.

SWARAJYA, 3rd April 1909.

30. Referring to the appearance of the *Yugantar* in Lahore simultaneously with the arrival of Lala Lajpat Rai there, the *Swarajya* (Allahabad), of the 3rd April (received on the 7th idem), insinuates that this should be ascribed to the local police who must have begun to feel the tediousness of inaction by this time.

The *Yugantar* in Lahore.

The editor goes on to say that the police and the military are at the bottom of the present antagonism to the Government, for it is to their interest to create a class of persons inimically disposed towards the Government, as otherwise their own existence would become superfluous, and that in other words the defenders of the Empire are themselves interested in creating opposition to the Empire. He remarks that the fact that when there is no opposition there is no need for the defenders of the Empire is sufficient motive for them to concoct stories regarding the existence of conspiracies and such like.

NAIYAR-I-AZAM, 5th April 1909.

The national movement in India.

31. The *Naiyar-i-Azam* (Moradabad), of the 5th April, referring to national movements in different parts of Europe and Asia, remarks that the object of the patriots of these countries is to weld themselves into a united nation, while the so-called national movement of India is engineered to expel the English from it, and to afford an opportunity to the Hindus to tyrannize over the unfortunate Moslems.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

SWARAJYA. 3rd April 1909.

British policy with reference to Kashmir.

32. The *Swarajya* (Allahabad), of the 3rd April (received on the 7th idem), referring to the death of Raja Amar Singh, brother of the present Maharaja of Kashmir, remarks that with his death the British Government has obtained a rare opportunity of making a puppet of the minor heir-apparent for the benefit of the subjects, which would be a step, and a very easy step towards the annexation of the country.

The editor concludes by saying that, if anyone wants to study the political tactics of the British Government in Kashmir, a perusal of Mr. Digby's "Condemned Unheard"(?), or its translation "Political *Gorakh Dhandha*" by Sardar Sobaran Singh of Lahore, will be found most helpful.

IV.—Administration.

(a)—Judicial and Revenue.

INDIAN PEOPLE, 4th April 1909.

The Karur sedition case in Madras.

33. Discussing the Karur case in Madras and the recent trials for sedition, the *Indian People* (Allahabad), of the 4th April, remarks that the proportion of prosecutions to convictions has been cent. per cent. everywhere. He also says that the willing co-operation of the judiciary with the executive in dealing with these cases is made manifest, and that it is enough to charge a newspaper with sedition, and a conviction follows as a certainty. The sentences in the United Provinces are, he characterises, anything between drastic and monstrous.

HINDUSTANI, 5th April 1909.

Partition of land and the Government fee.

34. A correspondent of the *Hindustani* (Lucknow), of the 5th April, says that one of the causes of the growing poverty of the *zamindars* is the fact that no partition of land or other property, even if privately agreed to by the parties concerned, is recognized as valid in the eyes of law unless a fixed amount of fee is deposited in the Government treasury.

The writer prays that this system be abolished and that partitions privately effected should be considered valid without requiring payment of any fee.

(b)—Police.

Nil.

(c)—Finance and Taxation.

INDIAN PEOPLE 1st April 1909.

The United Provinces Budget.

35. The *Indian People* (Allahabad), of the 1st April, remarks that the Financial Statement is depressing to a degree. It is evident, he says, that Mr. Gillan in his speech had to exercise self-restraint and loyalty to the Supreme Government, which has prevented him from urging the claims of these provinces. The editor takes

exception to the expenditure of public money on costly extravagances in which the head of the Government is mostly interested, such as was expended in 1907-8 in the improvement of the Lieutenant Governor's residences and in a new train. He names several suggested improvements in Lucknow, Agra, Benares and other places, which he considers extravagant considering the financial state of the United Provinces.

INDIAN PEOPLE, 4th April 1909.

The United Provinces Budget.

36. Discussing the Financial Budget, the *Indian People* (Allahabad), of the 4th April, states that it is impossible to say that the United Provinces is fairly treated by the Supreme Government. The editor inquires why the police expenditure should be so high and the educational expenditure so low in these provinces compared with other provinces. He does not consider that the Government in the present state of finances should take over the district board high schools. He applauds the provision for industrial development in the United Provinces.

ADVOCATE, 4th April 1909.

The budget debate.

37. The *Advocate* (Lucknow), of the 4th April, discussing the budget debate, remarks that the period of surpluses is practically over. The revenues, though expanding, are outstripped by the demands. This, the editor argues, is due to the wrong use of surpluses and any other ordinary resources that could yield a net profit. He states that, while education, sanitation and other needs are often starved, surpluses arising out of current revenues are invariably devoted to railway construction, on the plea that such use must mean a corresponding reduction in our unproductive debts.

(d)—Municipal and Cantonment Affairs.

ALMORA AKHBAR, 31st March 1909.

Water supply in Almora.

38. A correspondent in the *Almora Akhbar*, in the issue of the 31st March (received on the 8th April), complains of the scarcity of water in Almora, and suggests the desirability of a water pipe being brought into some central place in the China Khan ward.

BHARAT JIWAN, 8th April 1909.

Water supply in Benares.

39. The *Bharat Jiwan* (Benares), of the 8th April, complains of the scarcity of the water supply in Benares and asks the Water Works authorities to take steps to remedy the evil.

ADVOCATE, 1st April 1909.

Street lighting in Lucknow.

40. The *Advocate* (Lucknow), of the 1st April, publishes a complaint about the defective lighting of the Lucknow streets.

MASHRIQ, 6th April 1909.

The drainage system in Jaunpur.

41. A correspondent of the *Mashriq* (Gorakhpur), writing in the issue of the 6th April, complains of the alleged inconvenience and trouble to which the people of Jaunpur have been put on account of the introduction of the drainage system there. The writer expresses the hope that no fresh tax will be imposed to meet the expenses of its construction and maintenance.

MASHRIQ, 6th April 1909.

The Gorakhpur Municipality.

42. A correspondent of the *Mashriq* (Gorakhpur), in the issue of the 6th April, complains of the insanitary condition of the Gorakhpur town and its streets, and remarks that the municipal authorities should give their attention to this immediately, inasmuch as otherwise an outbreak of disease may be apprehended.

(e)—Education.

AL BASHIR, 30th March 1909.

His Honour at Aligarh.

43. The editor of *Al Bashir* (Etawah), in the issue of the 30th March (received on the 3rd April), writing in continuation of his remarks on His Honour's speech at Aligarh (vide paragraph 46, Selections No. 14), says that the late Sir Saiyid Ahmad was severely critical of the educational policy of Government, and vigorously opposed all its efforts for the resuscitation of oriental learning in these provinces and in the Punjab, on the plea that in that case sufficient attention would not be paid to the study of Western sciences and arts, especially by the Musalmans :—

Those Musalmans, he goes on to say, who are the followers of Sir Saiyid Ahmad, have the same outlook with regard to the educational policy of the Government, and have been much aggrieved with the sentiments expressed by His Honour in his Convocation speech, such as undeserved strictures on the character of Indian students and appreciation of the work done by the *Nadwat-ul-ulama*, about which His Honour or the Director of Public Instruction knew next to nothing. The impetus which he is trying to give to Arabic education, the editor suggests, induce the belief that he wants to discourage English education, as most of the persons who took part in seditious agitation come of the class that have received that education. Though Musalmans have sedulously kept aloof from all seditious movements, Government may be afraid that if English education makes undue progress, a class of discontented men may rise among them too, and may put the Government to trouble. After the Mutiny of 1857 the people of India, without regard to their loyalty or disloyalty, were deprived of their arms, and this time they may be deprived of their educational facilities. In such a case the Musalmans would be the chief sufferers, as the Hindus can support a dozen colleges without any help from the Government, so that he calls upon the Moslem leaders to convince Government that the Musalmans would never follow in the footsteps of their educated Hindu brethren, and to try their best to protect young Musalmans from the pernicious influence of Hindu Congressmen, who are endeavouring to pervert their political views.

The Muhammadan Anglo-Oriental College, Aligarh.

44. The *Mufid-i-Am* (Agra), of the 1st April, expresses its approval of, and deprecates the adverse comments upon, the speech of His Honour the Lieutenant Governor regarding the restrictions which should be imposed upon the admission of students into the Muhammadan Anglo-Oriental College, Aligarh.

MUFID-I-AM, 1st April 1909.

The Allahabad Kayasth Pathshala

45. Referring to the proposal to change the name of the Kayasth Pathshala to that of Allahabad Hindu College, the *Central Hindu College Magazine* (Benares), for April, remarks on the need of training Indians for educational work :—

CENTRAL HINDU COLLEGE MAGAZINE, April 1909.

"It has been found at Aligarh that Englishmen do not remain on the staff long. Colleges like Aligarh and the Central Hindu College will very rarely be able to retain really competent Englishmen ; such men naturally sympathize with their own people, and gladly take up Government service, using these colleges merely as stepping-stones. Only when they are influenced by Indian ideals are they of any real use in national colleges. The mania for preferring inferior Englishmen to superior Indians is a serious and dangerous one. A truly theosophical Englishman is a God-send, but how rare they are! We have one in our Mr. Arundale of the Central Hindu College, as we had one in Dr. Richardson, and when we find one we do well to cherish and prize him."

Proposed new University for India.

46. The *Central Hindu College Magazine* (Benares), for April, urges the need of a chartered University wherein Indian thought and Indian needs shall control the education given and to which Indian colleges of all creeds can be affiliated, representatives of all creeds being found on its governing body. It publishes the petition that has been drafted for presentation to His Majesty the King-Emperor on the subject in which stress is laid on the fact that this proposed University in India will be a nursery of good citizens, instead of a mint for hall-marking a certain standard of knowledge. The chief means of culture will be the classical languages of India, and the paying of special attention to manual and technical training so as to revive the decaying industries.

CENTRAL HINDU COLLEGE MAGAZINE, April 1909.

The scheme is to be laid before the leading princes of India and finally to be submitted to His Excellency the Viceroy who has been pleased to give assurance of his support.

The Allahabad University examination papers.

47. The *Advocate* (Lucknow), of the 1st April, again remarks on the errors in recently set examination papers.

ADVOCATE, 1st April 1909.

The Central Hindu College, Benares

48. The *Rohilkhand Gazette* (Bareilly), of the 1st April (received on the 5th idem), notes with regret the financial condition of the Central Hindu College, Benares, and remarks

ROHILKHAND GAZETTE, 1st April 1909.

that Hindus who are often much heard of in connection with public affairs should help their institution themselves and should not allow it to be handed over to Government for lack of funds.

(f)—Agriculture and questions affecting the land.

ROHILKHAND GAZETTE, 1st April 1909.

Famine.

49. The *Rohilkhand Gazette* (Bareilly), of the 1st April (received on the 5th idem), holds that the various taxes imposed upon the people in India have aggravated the distress caused by famines and high prices that are prevailing everywhere these days.

(g)—General.

ALMORA AKHBAR, 31st March 1909.

High prices of milk and *ghi*.

50. With reference to the inquiry proposed by His Honour the Lieutenant Governor of these provinces at an early date about the prevailing high prices of milk and *ghi*, the *Almora Akhbar* of the 31st March (received on the 8th April) says that to make them cheaper it was absolutely necessary that steps should be taken to provide sufficient fodder and to prevent the destruction of cattle for the sake of meat and hides. The editor points out that the industry of dairy farming in the hills has received a severe blow owing to recurring droughts and to the rigour of the Government forest regulations, and remarks that it cannot be revived until something is done to obviate these difficulties.

NASIM-I-AGRA, 31st March 1909.

Crime and its causes.

51. The *Nasim-i-Agra*, of the 31st March (received on the 3rd April), referring to the increase of crime in India, remarks that it is chiefly due to gambling which is carried on in different forms everywhere, with the connivance of respectable persons and Government officials. The editor hopes that Government would look to it and discountenance gambling in every form.

ROHILKHAND GAZETTE, 1st April 1909.

Bribery among Government officials.

52. The *Rohilkhand Gazette* (Bareilly), of the 1st April (received on the 5th idem), referring to the case of a Sub-Divisional Magistrate of Dacca who has been sentenced to one year's imprisonment for accepting illegal gratifications, remarks that the poverty of Indians is due to a large extent to the unscrupulous practices of such dishonest Government officials who, the writer urges, should be dealt with more strictly in the interests of the public and of good government.

INDIAN PEOPLE, 1st April 1909.

The Calcutta small-pox epidemic.

53. Referring to the Calcutta small-pox epidemic, the *Indian People* (Allahabad), of the 1st April, considers that as vaccination has apparently failed to ensure immunity from the disease, the cry of the anti-vaccination society is worthy of consideration.

SWARAJYA, 3rd April 1909.

The *Swarajya*, Allahabad.

54. The editor of the *Swarajya* (Allahabad), publishes an apology in the issue of the 3rd April, for the uninteresting nature of its issue of the 12th February, and for the delay in the present issue. He assures his subscribers that there is no dearth of workers for the *Swarajya*, and that only money is wanted for which arrangements are also being made.

V.—Legislation.

SWARAJYA, 3rd April 1909.

Arms Act in India.

55. The *Swarajya* (Allahabad), of the 3rd April (received on the 7th idem), observes that the claim of Englishmen that govern India for the benefit of Indians falls to the ground when one considers why arms have been granted to the allied party in Somaliland and not to Indians. The reason, says the editor, is that unrestricted use of arms is expedient in Somaliland in order to set one class against the other for the purpose of giving the British Government a pretext to interfere. On the contrary, the state of affairs in India had passed that stage when the policy of *divide et impera* could be successful, and so it is deemed dangerous to allow unlicensed use of arms to any party whatsoever. Such are the constructions, the editor concludes, which are put upon the actions of Englishmen by Indians, and surely the former have none but themselves to thank for it.

56. The *Indian People* (Allahabad), of the 4th April, referring to the new Excise Bill, objects that such important matters as employment of women and children in wine shops, sale of intoxicants to young persons, and other matters are to be left to be settled by rules instead of being specifically provided for in the Act. INDIAN PEOPLE, 4th April 1909.

The new Excise Bill.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

57. The *Mufid-i-Ám* (Agra), of the 1st April (received on the 6th idem), while deprecating the petty jealousies of the members of the *Anjuman-i-Islamia*, Agra, every one of whom desires to become an office bearer, remarks that such a state of things is not at all desirable. It is curious to note, says the editor, that this party feeling has become prominent only since the unveiling ceremony of the lamp presented by Lord Curzon to the Taj Mahal took place. MUFID-I-AM, 1st April 1909.

Anjuman-i-Islamia, Agra.

The editor in conclusion publishes an account of an unsuccessful meeting which was called at the instance of Sahibzada Saiyid-ul-Zafar Khan to consider methods to be adopted for a reconciliation.

58. In publishing what appears to be the prospectus of the *Anjuman-i-Taraqqi-i-Ulum-i-Hind*, Lahore (the society for the advancement of Indian arts and sciences), of which Sufi Amba Prasad is a member, the *Swarajya* (Allahabad), of the 3rd April (received on the 7th idem), remarks that the need of the hour is not to make speeches or to write articles in newspapers but to enlighten the ignorant masses on political questions, to improve the national literature, to give sound education on administrative affairs, to explain and teach the causes of the rise and downfall of kingdoms, and to spread ideas of Nationalism from one end of the country to the other. SWARAJYA, 3rd April 1909.

Anjuman-i-Taraqqi-i-Ulum-i-Hind, Lahore.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 10*th April* 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
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United Provinces.

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LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
*1	Agra Magazine	Agra	Monthly ...	Munshi Priya Lál Saksena; Kayasth; 29.	500 copies.
2	Central Hindu College Magazine.	Benares ...	Do. ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 „
3	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 37.	1,500 „
*4	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
5	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
6	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	Very small.
7	Theosophy in India ...	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	5,000 copies.
†8	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
9	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 „
10	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 „
11	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khan; Muhammadan; 55.	650 „
12	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 „
†13	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 „
	ROMAN.				
†14	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*15	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
*18	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35	600 copies.
*19	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
20	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 „
†21	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 „
†23	Árya Bandhu	Meerut ...	Do. ...	...	575 „
24	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
25	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
†26	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqlain; Muhammadan; 36.	450 „
27	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 „
*28	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 „
*29	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
30	Khátún	Aligarh ...	Do. ...	Sheikh Abdulla, B.A. LL.B.; Muhammadan; 33.	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
31	Kshatriya	Bulandshahr ...	Monthly ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 copies.
32	Pardah Nashin	Agra ...	Do. ...	Mrs. Khámosh	1,100 „
33	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
34	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
35	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 „
36	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†37	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
38	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*39	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*40	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*41	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 „
†42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
43	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
44	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 „
45	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
46	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
47	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 „
48	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
49	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	600 „
50	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
51	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
52	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khan Barham; Muhammadan; 50.	1,000 „
53	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Sheikh Faiyaz Ali; Muhammadan; 41 Sheikh Mumtáz Ali; Muhammadan; 33.	275 „
*54	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
55	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
56	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
57	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khan Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
58	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadam; 55...	250 „
59	Mukhbir-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
60	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
61	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
62	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
63	Oudh Punch	Lucknow ...	Do. ...	Sheikh Sajjad Husain; Muhammadan; 55.	300 „
64	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
65	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
66	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
67	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Sheikh Abdul Aziz; Muhammadan; 45	500 „
68	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
69	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
70	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
71	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
*72	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37 ...	1,000 „
73	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
74	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44 ...	380 „
75	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
76	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
77	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
78	Nasím-i-Agra	Agra	Do. ...	Bábu Bireshwar Sányál; Bengali Brahman; 55.	276 „
79	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
80	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
81	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*82	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52	Very small.
83	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
84	Bráhman Samáchár ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*85	Bráhman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*86	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
87	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
88	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 „
89	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34 ...	300 „
90	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*91	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24	500 „
92	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
93	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
94	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
95	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 „
†96	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
97	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
98	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	...
*99	Sudha Ságar	Cawnpore ...	Do. ...	Pandit Sahdeo Prasád Vaidya; Brahman; 36.	1,000 copies.
100	Swadesh Bándhava... ...	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
*101	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
102	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
103	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
104	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
105	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
106	Abhyudaya	Allahabad ...	Weekly ...	Pandit Madan Mohan Malviya, B.A., LL.B.; Brahman; 45. Pandit Rám Sewak; Brahman; 42 ...	1,700 „
107	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
108	Árya Mitra	Agra	Weekly ...	Pandit Bhav Deva Shástri; Brahman	1,800 copies.
109	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
110	Jáin Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
111	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
112	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55 ...	...
113	Samrát	Kálákánkar (Partabgarh).	Do ...	R. B. Lal Ramesh Singh Ju Deo; Kshatriya; 45.	400 copies.
	HINDI-URDU.				
†114	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 copies.
*115	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-law; Kashmiri Brahman; 40.	300 „

* Irregular.

† Temporarily stopped.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

1. The *Rahbar* (Moradabad), of the 14th April, comments on the cruelty of some Americans who recently, in the case of a negro who was recently sentenced to a term of imprisonment for committing an outrage upon a European lady in America, dragged him out of prison, poured kerosine oil over his body and then set fire to it. The editor remarks that such inhuman acts are not uncommon in America, when dealing with negroes.

RAHBAR, 14th April 1909.

Lynch laws in America.

2. The *Rahbar* (Moradabad), of the 14th April, deplores the attitude of the Shah towards the popular movement for constitutional government, and remarks that repression can have no effect upon those who have come to cherish liberty more than their life and property.

RAHBAR, 14th April 1909.

Persian affairs.

(b)—Home.

3. Referring to the Provincial Conference and the Congress constitution, the *Indian People* (Allahabad), of the 8th April, remarks that the disregard in several instances of the procedure laid down by the Provincial Congress Committee is not proper and is not flattering to one's sense of our countrymen's fitness for constitutional procedure.

INDIAN PEOPLE, 8th April 1909.

The United Provinces Conference.

4. The *Advocate* (Lucknow), of the 11th April, discussing the third United Provinces Conference, agrees with the president in hoping that the Muhammadan separatists may come to recognize the blunder of demanding exclusive and excessive representation. He does not review the presidential speech but draws attention to that part of the speech which emphasised the need for organized work. He considers that now is the time for leading men to go down to the people, and point out their rights as well as their duties as citizens, and to help them to exact the former.

ADVOCATE, 11th April 1909.

The United Provinces Conference.

5. Shiam Krishna Dar writing to the *Indian People* (Allahabad), of the 11th April, defends the promoters of the Agra Conference who, he alleges, have been severely censured by the *Indian People*. He explains however that the fault of the people of Agra was in obeying the paramount authority of the association. He deplores the attitude of Mr. Chintamani who was originally enthusiastic, but who now has nothing but to find fault with their efforts.

INDIAN PEOPLE, 11th April 1909.

The United Provinces Conference.

6. The *Agra Akhbar*, of the 14th April, after referring to the past glory of Agra and deprecating the inactivity of Indians in matters affecting their welfare, eulogises the conveners of the Agra Provincial Conference for their efforts to make the session a success.

AGRA AKHBAR, 14th April 1909.

The United Provinces Conference.

7. *Al Bashir* (Etawah), of the 6th April (received on the 9th idem), refers with regret to the appointment of Mr. S. P. Sinha as Legal Member of the Viceroy's Executive Council, and says that, taking into consideration the present disturbed condition of the country, it is little short of a political blunder. According to the wishes of the Moslem League there ought to have been a Moslem member too, but if its suggestions have been ignored the fittest man would have been a Sikh or a Parsi. The appointment of a Bengali to this responsible post is a stupid blunder, and it would be fraught with evil results. The agitators will now assure the ignorant masses that the Government has at last submitted to the Bengalis, and may incite them to rebellion in the future. The Bengalis have never been thankful for political concessions, and have always tried to assure the public that the Government is afraid of them.

AL BASHIR, 6th April 1909.

The appointment of Mr. S. P. Sinha as Legal Member of the Viceroy's Executive Council.

8. While expressing its satisfaction at the appointment of Mr. S. P. Sinha as the Legal Member of the Viceroy's Executive Council, the *Rohilkhand Gazette* (Bareilly), of

ROHILKHAND GAZETTE, 8th April 1909.

The appointment of Mr. S. P. Sinha as Legal Member of the Viceroy's Executive Council.

the 8th April, regrets to note that the efforts of Muhammadans to obtain a seat for a member of their own community in the Council have been unsuccessful. The editor however assures his co-religionists of their ultimate victory if they only continue their agitation unabated and with redoubled energy; for, he concludes by saying, when men of disloyal tendencies and of revolutionary ideas could get what they wanted under the benign British Government, there was hardly any justification for the Muhammadans becoming hopeless.

RAHBAR, 7th April 1909.

The appointment of Mr. S. P. Sinha as Legal Member and of Sir B. K. Bose as Additional Judicial Commissioner.

9. The *Rahbar* (Moradabad), of the 7th April, referring to the appointment of Mr. S. P. Sinha as the Legal Member of the Viceroy's Executive Council and of Sir Bepin Krishna Bose as an Additional Judicial Commissioner of the Central Provinces, remarks that now that such high posts are being bestowed upon Indians it would not be too much to hope that all unrest in the country would soon subside and that a new chapter would now be turned in the history of the relation of India with Great Britain.

INDIAN PEOPLE, 8th April 1909.

Mr. S. P. Sinha and the Muhammadans.

10. The *Indian People* (Allahabad), of the 8th April, expresses its pleasure at noting that the Calcutta Muhammadans have not assumed the ungracious attitude of their co-religionists elsewhere, but have been the first to felicit Mr. S. P. Sinha on his appointment.

INDIAN PEOPLE, 8th April 1909.

Bomb outrages in Madras.

11. With reference to the recent Madras bomb outrages, the *Indian People* (Allahabad), of the 8th April, asks what the punitive police were doing. He remarks that the villages near the line are taxed to maintain the police, who are unable to cope with the work. The deportation of nine Bengalis, he concludes, has not had any effect on this particular crime.

CITIZEN, 11th April 1909.

Bomb outrages.

12. The *Citizen* (Allahabad), of the 11th April, remarks that the attention of well-to-do anarchists should be directed to the duty of getting up a fund for the recompense of innocent Indians who by mischance have suffered by the outrages intended for their betters.

RAHBAR, 14th April 1909.

Bomb outrages on the Eastern Bengal State Railway.

13. Referring to the frequent occurrences of bomb outrages on the Eastern Bengal State Railway, the *Rahbar* (Moradabad), of the 14th April, recommends a policy of conciliation on the ground that repression has already been sufficiently tried and found unsuccessful.

JADU, 6th April 1909.

Muhammadans and high appointments.

14. Referring to the appointment of Mr. S. P. Sinha as the Legal Member of the Viceroy's Executive Council and of Sir B. K. Bose as the Additional Judicial Commissioner of the Central Provinces, the *Jadu* (Jaunpur), of the 6th April (received on the 12th idem), remarks that, in spite of the fact that men of equal ability are to be found among Muhammadans also, their claims are being sadly neglected, and that Bengalis are being given preference everywhere even to the sacrifice of the claims of other Hindus also.

INDIAN PEOPLE, 8th April 1909.

Muhammadan activities.

15. The *Indian People* (Allahabad), of the 8th April, considers that in the Muhammadan as usually in other communities there are men who intentionally mislead their community. The person who has his axe to grind is not a fit person to lead a noble people.

ROHILKHAND GAZETTE, 8th April 1909.

Muhammadans and their votes.

16. The *Rohilkhand Gazette* (Bareilly), of the 8th April, referring to the fact that many Musalmans of Oudh voted on the occasion of the last election for Babu Sri Ram, remarks that they should in future give their votes to Musalman candidates only and should not try to get into the Councils on the strength of Hindu votes.

ADVOCATE, 8th April 1909.

Muhammadans and the Indian Member.

17. The *Advocate* (Lucknow), of the 8th April, criticises the Muhammadan "expressions of gratitude" for the appointment of an Indian to the Executive Council, most of which conclude with the hope that the claims of Muhammadans will not be

overlooked. The editor remarks that Muhammadans are so obsessed by their own interests that they have omitted to congratulate Mr. Sinha on this appointment.

18. A correspondent of the *Riyaz-ul-Akhbar* (Lucknow), writing in the issue of the 8th April, deprecates the existing difference between Hindus and Muhammadans, and remarks that the time has come when both these great communities of India should unite for peaceful constitutional work. The writer admits that Muhammadans do not thoroughly agree with some of the aims of the Indian National Congress, but their hostility, he says, is chiefly based upon the ground that such aims are impractical and ultimately injurious to the interests of the Musalmans. Besides they can in no way countenance any movement which is ultimately directed to the overthrow of the British Government in India.

RIYAZ-UL-AKHBAR, 8th April 1909.

Hindus and Muhammadans.

As for the acquisition of political rights the Muhammadans are as much in earnest as their other countrymen. But they cannot reconcile themselves to a Hindu majority in any political institution whatever; for they quite realize the danger of any such acquiescence on their part. But, inasmuch as the need for union is imperative, they are ready to meet them half way. To this end every Indian should co-operate, and with sincerity and honesty on both sides it is not too much to hope that united work will in future be found to be practicable.

19. The *Rohilkhand Gazette* (Bareilly), of the 8th April, refers in bitter terms to the opposition of the Hindus to the separate representation which Lord Morley has promised to grant to the Muhammadans, and remarks that such exhibition of petty selfish feeling is not calculated to promote mutual goodwill and friendship between the two communities.

ROHILKHAND GAZETTE, 8th April 1909.

Opposition of the Hindus to the separate representation of Muhammadans.

20. Hindus, and some of the innocent Muhammadans who have been misled by them, are constantly trying to impress upon the Government the undesirability of granting separate representation to the Muhammadans. But, says the *Aligarh Institute Gazette*, of the 8th April, the Government is too wise to listen to them. It realizes the fact that, instead of perpetuating mutual illwill and discord, a scheme of separate representation would put an end to all chances of friction between Hindus and Muhammadans. It would not do to suggest that separate representation is against the spirit of the age, and that Turkey herself discountenances it. The conditions of Turkey differ from those of India widely, inasmuch as the people inhabiting Turkey are very nearly allied to each other, while in India the case is quite different. Hindus have always displayed antagonism to the interests of the Muhammadans, and as a result of this antagonism they are now claiming separate representation. This is a sign of the awakening of national consciousness among Muhammadans, and it would be futile to stand in its way.

ALIGARH INSTITUTE GAZETTE, 8th April 1909.

Muhammadans and separate representations.

21. The *Indian People* (Allahabad), of the 11th April, states that the gospel of separation now being preached from Anglo-Indian quilldriving dens is likely to do more harm to the country than all the terrorist outrages of the last few months. Anglo-India, the editor announces, is never so pleased as when it can put one community against another. It is time, he urges, for responsible Muhammadans to disassociate themselves from the harmful doctrines preached by some of that community.

INDIAN PEOPLE, 11th April 1909.

Separate representation.

22. The *Indian People* (Allahabad), of the 8th April, states that the man in the street in India has always been under the impression that Lord Minto had a great share in the Reform Scheme, and he has been right. The idea of terrorism being the cause of reform is absurd.

INDIAN PEOPLE, 8th April 1909.

The genesis of the reforms.

23. The *Advocate* (Lucknow), of the 15th April, discusses the attitude of the Behar and Agra Conferences with regard to the subject of separate electorates for Muhammadans. He remarks that it must be said to the credit of Behar that Hindus and Muhammadans have worked together. The editor takes exception to Sir H. Adamson's reasoning that special treatment for Muhammadans is called for on

ADVOCATE, 15th April 1909.

The Reform Scheme discussed at the Conferences.

account of their political importance, and considers that if separate electorates are to be instituted it is unfair that the distinction should be merely between Hindus and Muhammadans, all other minorities being lumped together.

MASHRIQ, 13th April 1909.

The Hindu *Sabha* of the Punjab and His Excellency the Viceroy.

24. The *Mashriq* (Gorakhpur), of the 13th April, referring to the address which the Hindu *Sabha* of the Punjab presented to His Excellency the Viceroy on the occasion of his recent visit to Lahore, remarks that really the *Sabha* had chosen a very improper time for expressing its opinion on the question of the separate representation of Muhammadans.

INDIAN PEOPLE, 8th April 1909.

The Councils Bill in the House of Commons.

25. The *Indian People* (Allahabad), of the 8th April, discusses the passing of the second reading of the Councils Bill in the House of Commons, and states that the House of Commons is the sole representative assembly in England. The editor says that, when Mr. Balfour disclaimed responsibility for the consequences on behalf of the opposition he called to mind, the action of Pontius Pilate.

OUDH AKHBAR, 10th April 1909.

Speeches in the Councils.

26. The *Oudh Akhbar* (Lucknow), of the 10th April, referring to the complaint which has often been made regarding the lengthy speeches in which the non-official members frequently indulge in the Councils, remarks that this is true not only of Indians but also of European official members. It would be better therefore if reform be preached by example and not by precepts alone.

INDIAN PEOPLE, 11th April 1909.

Sir E. Baker's speech on the inclusion of clause 3.

27. Referring to the important pronouncements made in the course of last week, the *Indian People* (Allahabad), of the 11th April, remarks that Sir Edward Baker's speech was the finest. His plea for the restoration of clause 3 in the Indian Councils Bill, they consider, will strengthen Lord Morley's hand. They speak of him as one of the broadest-minded and most progressive proconsuls in the country.

INDIAN PEOPLE, 8th April 1909.

The House of Commons and the deportations.

28. The *Indian People* (Allahabad), of the 8th April, states that there is no difficulty in understanding the position of the M.Ps. who are continually bringing up the matter of deportations.

The editor questions whether the Government are in a position to get superior evidence, and asks, granting this to be possible, why such evidence should not convince the public and why it should be withheld.

He continues that the country will not believe without the clearest evidence that Aswini Kumar Dutt and Krishna Kumar Mittra knew anything of the campaign of murder and crime. Referring to the fresh bomb outrage in Madras he remarks that anarchism will not be put down by the detention of a few men whose connection with the conspiracy has not been established.

INDIAN PEOPLE, 11th April 1909.

The status of the deportees.

29. The *Indian People* (Allahabad), of the 11th April, applauds Mr. Buchanan's statement in the House of Commons that the fact of a candidate having been arrested under the Regulation of 1818 will not be a definite or permanent disqualification for a seat on a Legislative Council. This the editor considers a commonsense resolution, for, he remarks, that the men who have been deported have really been condemned unheard and on mere suspicion.

RAHBAR, 14th April 1909.

The rumoured exile of Sufi Amba Prasad, Lala Lal Chand Falak and others from Lahore.

30. The *Rahbar* (Moradabad), has the following in its issue of the 14th April :—

Our contemporary, the *Prakash*, reports that Sufi Amba Prasad, Lalas Lal Chand Falak, Kedar Nath and Din Dayal have all of a sudden disappeared from Lahore. Nothing is known about the first named gentleman ; but as regards the last mentioned three it is rumoured that they have been removed from the city for three days. If this be true we can hardly credit our rulers with commonsense, for what would Indians think of them when the impression gets abroad that the Government could find no other way of dealing with these three dangerous men than to deport them.

RAHBAR, 14th April 1909.

The deportation of Babu Krishna Kumar Mittra.

31. Referring to the letter of Mr. P. Bannerjea, which appeared in the *Morning Leader*, in which the writer pointed out that the true cause of the deportation of Babu

Krishna Kumar Mittra was his active participation in the *swadeshi* movement, the *Rahbar* (Moradabad), of the 14th April, most emphatically asserts that no law whatever can make the *swadeshi* movement in India a crime. The oppressive policy of some members of the ruling class may involve Indians in trouble for the time being, but it cannot retard the progress of the movement. Indians should, however, be ready to make further sacrifices, inasmuch as nothing can be achieved without sacrifice. They should try to fulfill the mission for which Babu Krishna Kumar Mittra and probably many others have endured and suffered so much.

Circulation of the *Free Hindusthan* in India.

32. The following is an extract from the *Saddharm Prachárak* (Kangri, Bijnor), of the 7th April (received on the 15th idem): — SADDHARM PRACHARAK, 7th April 1909.

"Such persons as think it to be their duty to spread absolute anarchy in India are but few in number, but the harm they have done is incalculable. The conductors of the *Yugantar* wrecked hundreds of credulous youths physically, mentally and spiritually. Shyamji Krishna Varma has also ruined scores of souls by his deluding writings and alluring scholarships. Now a pamphlet of four pages, entitled *The Free Hindusthan*, has reached me which far surpasses all the above in its atheistic doctrines. In spite of my repeated exposures of the hollow and mean writings of Shyamji Krishna Varma in the columns of this journal, he continues to send his paper to me which I think finds its best use in being consigned to flames. Sometime ago I received a copy of *The Free Hindusthan*, which I tore into pieces, considering the principles enunciated therein to be extremely dangerous to young men. Now I have again received its combined issue for January and February. All those who receive this paper should commit it to the flames, so that it may not corrupt the minds of young men."

***Yugantar* in Lahore.**

33. The *Saddharm Prachárak* (Kangri, Bijnor), of the 7th April (received on the 15th idem), considers the recent posting of the leaflets of the *Yugantar* on the walls of the Anarkali *Arya Samaj* building and the Dayanand *Anglo-Vedic* School to be the work of the enemies of the *Arya Samaj*, and urges upon its members to trace out the perpetrators of this mischief, and thereby show the British Government how the *Arya Samaj* is being made a victim of unwarrantable malice and hatred. SADDHARM PRACHARAK, 7th April 1909.

England and the colonies.

34. Referring to the promise which many of the British colonies have made to supply *Dreadnaughts* to the mother country in the event of a war, the *Rahbar* (Moradabad), of the 14th April, observes that if India had also a system of Home Government for herself, she would have rendered the same voluntary help to England as it has received from its other colonies. But, the editor adds, Englishmen are not losers even in the present condition of India, for they can exact from her whatever they like irrespective of her willingness even now. RAHBAR, 14th April 1909.

Lord Curzon on South Africa.

35. The *Advocate* (Lucknow), of the 15th April, contrasts the attitudes of Lord Curzon to South Africa and to India. It is remarked that Lord Curzon approves of the effort in South Africa to found a self-governing unit under the British Empire, but, in the opinion of His Lordship, the inclusion of an Indian as a unit of Government would be a breach in the British system of sovereignty. ADVOCATE, 15th April 1909.

Public spirit in the United Provinces.

36. Referring to the industrial activity of the other provinces, the *Rahbar* (Moradabad), of the 7th April, deplores the want of public spirit among the inhabitants of the United Provinces, and calls upon the leaders to devote themselves to practical work in this direction. RAHBAR, 7th April 1909.

Lala Lajpat Rai and political agitation.

37. The *Saddharm Prachárak* (Kangri, Bijnor), of the 7th April (received on the 15th idem), refers to the appeal made to Lala Lajpat Rai by his father to desist from political agitation, and expresses a hope that he will act upon his father's advice and devote all his time and energy to the service of the *Vedic* religion, so as to bring about union between the two parties into which the *Arya Samaj* is at present divided. SADDHARM PRACHARAK, 7th April 1909.

OUDH AKHBAR, 13th April 1909.

38. The *Oudh Akhbar* (Lucknow), of the 13th April, eulogises Lord Morley for his bravery in adhering to his liberal principles even in the midst of the most adverse and trying circumstances.

Lord Morley.

TAFRIH, 14th April 1909.

39. The *Tafrih* (Lucknow), of the 14th April, remarks that progress does not consist in getting political concessions from the Government nor does it consist in starting a factory here and another there. True progress implies the spreading of education among the masses, the fusion of different classes into one homogeneous nation and the general revival of the ancient arts and industries. No movement for the regeneration of the country which has not these objects in view can commend itself to the public.

True progress.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

RAHBAR, 7th April 1909.

40. The *Rahbar* (Moradabad), of the 7th April, refers to the death of Raja Amar Singh of Kashmir and of Miss Clark in the following terms:—

Death of Raja Amar Singh and of Miss Clark.

"We Indians ascribe such griefs and troubles to our own *karma* (deeds). Hence it is our duty that in order to avoid them we should not harm any one in the least? May God never grant that any one should see the death of his children or of his brother. These are such heavy shocks and sad bereavements that one is unable to bear up under them; many have ended their lives (with their own hands). But it is sad to note that in this very world such men are also to be found who kill such dear ones with their own hands. But, nevertheless, they are visited for their deeds in their next life according to the Hindu faith. Be this as it may, we ought to take a lesson from these two sad events. When even Rajas, Maharajas and Governors cannot save themselves from such troubles, what can we poor mortals do except that, believing God to be present everywhere and watching our actions, we should refrain from bad deeds in order to avoid their evil consequences."

IV.—Administration.

(a)—Judicial and Revenue.

HINDUSTANI, 12th April 1909.

41. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 12th April, refers to the inefficiency of the assessors who are elected under the present system, and suggests that, in view of the important nature of the duty that is entrusted to them, every effort should be made to secure the services of competent persons of independent judgment and sound character. The following are the chief points to which the attention of the Government in this connection is invited:—

Election of assessors.

(1) That the task of selection should be entrusted to responsible officers who should exercise much discretion in nominating a man for assessorship.

(2) That more liberal travelling allowance should be granted to assessors when their services are required at head quarters.

(3) That they should not be rendered criminally liable in case of unavoidable delay in keeping an appointment.

RAHBAR, 14th April 1909.

42. The *Rahbar* (Moradabad), of the 14th April, referring to the case of an accused who was sentenced to death by the Indian Judge of the Saran district but was subsequently acquitted by the High Court, remarks that mere strictures of the Appellate Court or setting aside of the conviction cannot have any effect upon such unscrupulous Judges so long as their own position is safe, and as they do not run the risk of losing their office.

The District Judge of Saran.

RAHBAR, 14th April 1909.

43. Referring to the case of a *khansama* of the District Judge of Hoshiarpur, who has been sentenced to imprisonment, as reported by the *Akash* (Delhi), for the offence of stealing a small quantity of his master's tea and sugar, the *Rahbar*

The District Judge of Hoshiarpur.

(Moradabad), of the 14th April, remarks that this punishment was well deserved, and that it should serve as a deterrent to the "black" man, who had the audacity to think that he had a right to do anything beyond serving his "white angelic masters", for whose benefit alone he was created.

(b)—Police.

44. The *Rahbar* (Moradabad), of the 7th April, refers to certain instances of misconduct on the part of the police, and remarks that if Mr. Buchanan is still satisfied with it, it goes only to prove the popular saying that " she alone is fortunate among the wives who is loved and cherished by the husband." **RAHBAR, 7th April 1909.**

The Indian police.

45. The editor of the *Shams-ul-Nahar* (Moradabad), in the issue of the 13th April, complains bitterly of the oppression to which he is being subjected by the police simply because he has exposed their numerous failings and defects in the columns of his newspaper. He requests the District Magistrate to make personal inquiries into his case, otherwise, he says, he will be compelled to stop the publication of his paper, for he can no longer put up with police oppression. **SHAMS-UL-NAHAR, 13th April 1909.**

***Shams-ul-Nahar* and the Moradabad Police.**

46. The *Rahbar* (Moradabad), of the 14th April, fails to understand why Inspectors Lahiri and Gupta, of the Calcutta Police, have each been granted one year's leave on full pay and why the latter intends resigning such a splendid job at the expiry of his leave. **RAHBAR, 14th April 1909.**

Inspectors Lahiri and Gupta of the Calcutta Police.

(c)—Finance and Taxation.

47. The *Indian People* (Allahabad), of the 8th April, publishes " A Note from a Friend." The friend remarks that Mr. Gillan, in replying to the criticisms on the Financial Statement, referred with needless warmth to the article in last Thursday's *Indian People*. He states that Mr. Gillan has misinterpreted the views of the *Indian People* and especially when he suggested that the paper imputed dishonesty to the Supreme Government. **INDIAN PEOPLE, 8th April 1909.**

The United Provinces Financial Statement.

48. The *Advocate* (Lucknow), of the 8th April, discussing the United Provinces Budget debate, remarks that the protest against the low standard of expenditure for these provinces, has also been shared in by the Indian press, and has brought forth a much longer defence from Mr. Gillan than was really called for. The editor questions when the budget for this year provides for an expenditure of Rs. 2,808,000 over the fixed total of expenditure if Mr. Gillan could thus secure for the Government a sum over and above the terms it was entitled to, why does he characterize similar advice given him by an outsider as tantamount to accepting dishonesty as the best policy. **ADVOCATE, 8th April 1909.**

The United Provinces Budget debate.

Referring to Mr. Gillan's arguments for the allotments for the Circuit House, Dehra, and other projects, he admits the justice of the case but deplores the language used in the justification.

He considers that Rai Sri Ram expressed the public feeling that one law college only was a poor provision for legal training.

49. The *Hindustani* (Lucknow), of the 9th April, reproduces the comments of the *Advocate* (Lucknow), of the 8th April, on the United Provinces Budget debate. **HINDUSTANI, 9th April 1909.**

The United Provinces Budget debate.

50. The *Indian People* (Allahabad), of the 11th April, protests against the police expenditure and expresses the opinion that except in Bengal there is no need for exceptional police vigilance. **INDIAN PEOPLE, 11th April 1909.**

Police charges in the Budget.

(d)—Municipal and Cantonment Affairs.

51. The *Zul Qarnain* (Budaun), of the 7th April, approves of the new rules recently issued by the Government regarding municipal elections. **ZUL QARNAIN, 7th April 1909.**

New rules for Municipal elections.

INDIAN PEOPLE, 11th April 1909.

Allahabad district board election.

52. The *Indian People* (Allahabad), of the 11th April, refers to the Allahabad district board election in which Jamal Ahmad of Sirathu ousted Babu Kashi Prasad, the old member.

The editor believes that the particulars in the case, which are to be put up before the Joint Magistrate, will not bring up the matter of class representation as is the tendency now over such questions.

MASHRIQ, 13th April 1909.

The Gorakhpur Municipality.

53. A correspondent of the *Mashriq* (Gorakhpur), writing in the issue of the 13th April, complains that places not meant for the purpose are used as latrines and urinals much to the inconvenience of the public. Roads too are not thoroughly swept.

(e)—Education.

RAHBAR, 7th April 1909.

The Muhammadan Anglo-Oriental College, Aligarh.

54. The *Rahbar* (Moradabad), of the 7th April, referring to the difference between the trustees and the staff of the Muhammadan Anglo-Oriental College, Aligarh, remarks that the Muhammadans should never yield to the European staff in matters where the interests of their college and nation are at stake. That is the most unwise advice, the editor remarks, which counsels subordination in every case and at every cost.

JADD-O-JEHAD, 5th April 1909.

His Honour at Aligarh.

55. The *Jadd-o-Jehad* (Shahabad), of the 5th April (received on the 9th idem), referring to the large amount of subscriptions realized by the authorities of the Aligarh College on the occasion of His Honour's visit to the institution, remarks that this was solely due to the personal influence of His Honour, otherwise the College would not have received a cent. The editor says this does not reflect any great credit on the Musalmans, and that no self-respecting community will depend upon the Government for the support of its educational institutions. If the College, he continues, is to make any progress, some of the members of the tutorial staff should go to Egypt or Turkey and study the educational conditions of those countries, and remodel their college on the same lines. A staff of foreign professors is unable to instil into the minds of students patriotism and devotion to their country, and can prepare men fit only for the service of the Government. The Government, he says in conclusion, supports such a scheme of education, and its efforts have borne ample fruit.

AL BASHIR, 6th April 1909.

His Honour at Aligarh.

56. Referring to the statement made by Nawab Mushtaq Husain, Secretary, Aligarh College, in the *Aligarh Institute Gazette*, of the 24th March (vide Selections No. 13, paragraph 36), that the foundation of Musalman colleges in other provinces did not prevent the Musalmans of those provinces from contributing to the funds of the Aligarh College, the editor of *Al Bashir* (Etawah), remarks in the issue of the 6th April, that colleges or other educational institutions in these provinces were not founded under official patronage and hence the rich Musalmans were free to contribute to the funds of Aligarh. If, on the contrary, colleges were established under official control in these provinces, such persons would certainly have to support them willingly or unwillingly and in that case they shall not be able to render any financial help to Aligarh.

He further adds that even if the requisite funds were forthcoming for the establishing of provincial colleges, it would be difficult to find competent men to manage them, and until Aligarh has turned out a number of such men, it would be idle to dream of founding other colleges. The Government, he proceeds to say, has lately shown much concern about the education of Musalman youths, and the Chief Commissioner of the North-West Frontier Province recently came over to Aligarh to collect data to enable him to establish a Musalman college at Peshawar. It is the duty of the Government to provide educational facilities for its subjects, and as it is a notorious fact that the Hindus chiefly take advantage of the facilities offered by the Government, the Government should set apart one college at least for the education of Musalman youths or establish a new one at its own expense. In conclusion he says that His Honour ought to have confined himself to the educational condition of the Musalmans of his province, and made no proposals which are likely to weaken the influence of the Aligarh College, the sole existing agency for the intellectual advancement of the Musalmans.

57. The *Mashriq* (Gorakhpur), of the 13th April, referring to the misunderstanding which has been caused by the recent speech of His Honour the Lieutenant Governor in which he advised the authorities of the Muhammadan Anglo-Oriental College to restrict the number of students in every class, remarks that the motive of His Honour is unquestionable, and that the controversy which has raged about the question is merely puerile. Last year, the editor says, there were eighty students in the B.A. class and there was only one lecturer. How can one believe that every student could follow the lecture and profit by it as he ought to. Besides, His Honour has never said that the boarding house should not be extended or that class rooms should not be multiplied. He only meant to suggest that the capacity of a particular room should be determined and admissions should be made accordingly.

MASHRIQ, 13th April 1909.

His Honour at Aligarh.

58. The *Rahbar* (Moradabad), of the 7th April, draws the attention of the authorities to the present scandalous state of affairs obtaining in the Allahabad University, and remarks that the Benares incident, where only 100 examination papers reached, when 130 were wanted, is an instance which points to the fact that there is something rotten in the administration of the University. The editor hopes that in order to avoid misunderstanding among the public, the matter will be thoroughly inquired into and those responsibile for it punished accordingly.

RAHBAR, 7th April 1909.

The Allahabad University and its administration.

59. "AN ANGLO-INDIAN" writing in the *Advocate* (Lucknow), of the 8th April, states that the curtailment of educational grants to Benares will have the effect of killing primary education.

ADVOCATE, 8th April 1909.

Education in Benares.

60. "CRITIC" in a letter to the *Advocate* (Lucknow), of the 11th April, draws attention to blunders in the Urdu, Physics, Mathematics and Land Surveying papers in the recent Matriculation Examination.

ADVOCATE, 11th April 1909.

The Matriculation Examination.

61. The *Mashriq* (Gorakhpur), of the 13th April, exhorts Hindus to realize their duty towards the Central Hindu College, Benares, and to come to its rescue at this critical juncture.

MASHRIQ, 13th April 1909.

The Central Hindu College.

The editor says that Hindus and Muhammadans both are backward in these provinces and that therefore they can with equal benefit take a lesson from Japan which has placed education above every other thing in the world.

62. The *Advocate* (Lucknow), of the 8th April, states that "from what is happening in almost every province about the provision for education in law one cannot resist the impression that this noble profession is not in the good books of the authorities."

ADVOCATE, 8th April 1909.

Law education.

The editor deplores that the usefulness of the legal profession as a good opening and its influence making for improvement in the tone of the judicial service are both lost sight of in this ill-advised attempt at withdrawing existing facilities for training in law.

(f)—Agriculture and questions affecting the land.

63. "A CAWNPORE AGRICULTURIST" writing in the *Advocate* (Lucknow), of the 8th April, criticises the method of irrigation adopted in these provinces, and concludes with four suggestions for reform, and hopes that people of other districts will express their views on the subject and press the Conference at Agra to consider the question of irrigation reform more definitely this year.

ADVOCATE, 8th April 1909.

Irrigation reforms.

64. The *Citizen* (Allahabad), of the 11th April, wishes for a committee of official and non-official members to investigate the question of high prices. He remarks that Sir Grey Wilson sought refuge in words and theories, but did not touch even the fringe of the question in its practical aspect. The editor, with all due deference, points out that the subject demands serious treatment.

CITIZEN, 11th April 1909.

Inquiry into high prices of foodstuffs.

HINDUSTANI, 12th April 1909.

Agricultural questions.

65. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 12th April, makes the following suggestions for the consideration of Government:—

(1) That it should render every facility to the *zamindars* and their tenants in planting fruit-bearing trees, which, besides yielding much comfort and convenience to the public generally, are of special service in mitigating the disastrous effects of famines and scarcities.

(2) That it should look to the protection of cattle upon which chiefly depends the agricultural prosperity of the country.

(g)—General.

ADVOCATE, 11th April 1909.

The economic situation.

66. The *Advocate* (Lucknow), of the 11th April, criticises an article by Mr. I. M. Keyne in the *Economic Journal*. Mr. Keyne's idea that the Secretary of State's need for remittances tends to keep prices low, and that it is the influx of foreign capital, the drain from England into India as he calls it is what puts them up is held to be absurd and the editor remarks that it is the first time that they have learnt that an investment for the sake of profit is a drain. They are glad to have the authority of Mr. Keyne to repeat that the development of India's resources by foreign capital is not an universal blessing.

HINDUSTANI, 12th April 1909.

The economic situation.

67. The *Hindustani* (Lucknow), of the 12th April, reproduces the comments of the *Advocate* (Lucknow). of the 11th April, regarding the economic situation in India.

HINDUSTANI, 12th April 1909.

The poverty of India.

68. A correspondent of the *Hindustani* (Lucknow), in the issue of the 12th April, holds that the poverty of India is chiefly due to the growing habit of idleness among Indians, and urges upon the trustees of *waqfs* the necessity of employing the trust property in encouraging education instead of in feeding useless mouths.

ADVOCATE, 15th April 1909.

Housing the poor.

69. The *Advocate* (Lucknow), of the 15th April, counsels that, while the poor should make the best of their circumstances, they should nevertheless at the same time try to improve their position.

The socialists are urged to assist in this work but not to fill the minds of the poor with hatred towards the established order of things.

The editor fears that the approaching monsoon may make the need of providing house accommodation to the poor more imperative.

ABHYUDAYA, 9th April 1909.

High-handedness in emigrant depots.

70. The *Abhyudaya* (Allahabad), of the 9th April, reports that a young woman was forcibly seized and detained in the Johnstonganj Emigrant dépôt and it was after great difficulty that she was released at the instance of a sub-inspector of the city police station. The editor remarks that this is a typical instance of the methods of coolierecruiters.

INDIAN PEOPLE, 11th April 1909.

Emigrant depots.

71. The *Indian People* (Allahabad), of the 11th April, draws attention to a disturbance reported by the *Abhyudaya* in which a respectable woman was seen on the 5th instant being dragged to the coolie dépôt. The editor remarks that this question of coolie emigration is a serious problem, and urges that an organized agitation be set on foot to modify the law and put an end to the deceptions now practiced.

BHARAT JIWAN, 12th April 1909.

The *swadeshi* movement.

72. The *Bharat Jiwan* (Benares), of the 12th April, notes with satisfaction the wonderful progress made by the *swadeshi* movement during the last three years, particularly in the manufacture and sale of cotton goods, and calls upon the people to give it still greater encouragement, assuring them that Government is not opposed to it, as is apparent from its recent resolution regarding the purchase of indigenous articles for its different departments.

RAHBAR, 14th April 1909.

A *swadeshi* poem.

73. The *Rahbar* (Moradabad), of the 14th April, publishes a poem in which the writer depicts the past glory of India and exhorts Indians to work for the *swadeshi* movement.

74. The *Abhyudaya* (Allahabad), of the 9th April, deprecates the tendency on the part of Indians to abandon their own customs, usages and institutions in favour of Western ones, on the ground that such an action produces a very bad effect upon their national individuality, and points out that if they take no measures to keep alive their national arts and institutions, they will surely relapse into the state of slaves and barbarians.

Indian arts and institutions.

ABHYUDAYA, 9th April 1909.

75. The *Oudh Akhbar* (Lucknow), of the 14th April, referring to the resolution of the Government regarding the supply of country-made articles for the use of Government offices, remarks that if practical effect be given to it the resolution will go a great way towards reviving Indian arts and industries.

Use of country-made articles in Government offices.

OUDH AKHBAR, 14th April 1909.

76. The *Indian People* (Allahabad), of the 11th April, suggests that instead of making an attack on newspapers Mr. Gillan might have attempted an explanation of certain items of expenditure. The construction of waiting rooms for native gentlemen visitors at the residences of Commissioners and Collectors is specially referred to, and the editor states that in their opinion the construction of these rooms will be merely a humiliation for native gentlemen.

Waiting rooms for Indian gentlemen.

INDIAN PEOPLE, 11th April 1909.

77. The *Naiyar-i-Azam* (Moradabad), of the 12th April, publishes some correspondence in which the writer strongly criticises the policy of the *Zamana*, Cawnpore. This journal, he says, was originally started with the help of Muhammadans but now when it has gained some status in the country it has openly assumed a hostile attitude towards them. In a recent issue it went so far as to publish a picture in which Dara's head was being presented to Aurangzeb, evidently to create a feeling of dislike for the monarch whom the Muhammadans cherish for many of his qualities of head and heart. It also published in the same issue an article by Lala Lajpat Rai which was frankly anti-British and disloyal.

The writer concludes by exhorting Muhammadans to abstain from rendering any pecuniary help to journals of this type.

The policy of the *Zamana*, Cawnpore.

NAIYAR-I-AZAM, 12th April 1909.

78. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 12th April, advises the *Arya Samajists* to talk less and to devote themselves more to practical work.

A word of advice to the *Arya Samaj*.

HINDUSTANI, 12th April 1909.

79. A correspondent of the *Hindustani* (Lucknow), in the issue of the 12th April, dilates upon the necessity of establishing a registration office at Ghosi, in the Azamgarh district.

Wanted a registration office in Ghosi, district Azamgarh.

HINDUSTANI, 12th April 1909.

80. The *Oudh Akhbar* (Lucknow), of the 13th April, approves of the suggestion of the Bengal Government regarding the restrictions which ought to be placed upon the unlicensed use of arms by native soldiers when on leave or after retirement.

License for arms in the case of soldiers on leave.

OUDH AKHBAR, 13th April 1909.

81. The *Rahbar* (Moradabad), of the 14th April, complains that the Government has departed from its policy of restricting export of grain in times of scarcity and famines.

The policy of Government regarding the export of grain.

RAHBAR, 14th April 1909.

V.—Legislation.

82. With regard to the Excise Bill, the *Advocate* (Lucknow), of the 8th April, confesses to disappointment as the Bill marks little or no improvement on its predecessors. There is no provision for "local option" so long sought after by temperance reformers. The article concludes with a hope that the Select Committee will give due weight to the views of the Temperance Council.

The Excise Bill.

ADVOCATE, 8th April 1909.

VI.—Railway.

83. The *Rahbar* (Moradabad), of the 7th April, takes exception to the order issued by the District Traffic Superintendent, North-Western Railway, Karachi, enjoining every railway employé to purchase boots from the Chief Store Keeper, Lahore. This order, says the editor, has caused much hardship to those concerned and should be set aside immediately.

District Traffic Superintendent, North-Western Railway, Karachi.

RAHBAR, 7th April 1909.

ADVOCATE, 15th April 1909.

84. The *Advocate* (Lucknow), of the 15th April, criticises an article in the *Indian Engineering* in which it is stated that Indian railway drivers could scarcely ever attain the efficiency required, and holds that the properly-trained Indian mechanic is on a par with, if not ahead of, the non-Indian competitors.

Indian drivers on railways.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

ADVOCATE, 8th April 1909.

85. In an article on the Poona Hindu Widows' Home, the *Advocate* (Lucknow), of the 8th April, expresses regret that no similar institution is to be found in these provinces.

Poona Hindu Widows' Home.

HINDUSTANI, 12th April 1909.

86. The *Hindustani* (Lucknow), of the 12th April, reproduces the remarks of the *Advocate* (Lucknow), of the 8th April, regarding the Poona Hindu Widows' Home.

Poona Hindu Widows' Home.

CITIZEN, 3rd April 1909.

87. The *Citizen* (Allahabad), of the 3rd April, deplores the recent breach among Kayasths, when at this critical juncture every effort should be made to raise the community in the public estimation.

The Kayasth Conference.

INDIAN PEOPLE, 11th April 1909.

88. The *Indian People* (Allahabad), of the 11th April, suggests that Kayasths should follow the example of the Bengali community who have made great advances in female education. The system of the latter is of house to house teaching in the different wards into which Allahabad has been divided. The editor remarks that this is a kind of undertaking in which these communities can have no differences of opinion.

Social questions for Kayasths.

IX.—Miscellaneous.

ABHYUDAYA, 9th April 1909.

89. A correspondent in the *Abhyudaya* (Allahabad), of the 9th April, ridicules the Western idea that animals do not possess souls, and remarks that it is owing to the ascendancy of materialism in Western countries that their inhabitants are not moved with pity in taking lives of animals for the sake of meat. He says that the same spirit is now invading India under the influence of missionaries, and that it is responsible for the increased destruction of animals in the country.

He calls upon Indians not to be captivated by it, for, theirs being an agricultural country, it would be impossible for them to do without the cattle which till their fields and provide them with milk and *ghi*.

Destruction of animals.

ABHYUDAYA, 9th April 1909.

90. The *Abhyudaya* (Allahabad), of the 9th April, suggests the desirability of increased accommodation being provided for clerks that go to Naini Tal on the occasion of the move of the United Provinces Secretariat to the hills, and of greater attention being paid to sanitation in the Indian quarters of the bazars, otherwise the public health of the place will be seriously endangered.

Accommodation in Naini Tal.

ALLAHABAD:
The 17th April 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr: General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
*1	Agra Magazine	Agra	Monthly ...	Munshi Priya Lál Saksena; Kayasth; 29.	500 copies.
2	Central Hindu College Magazine.	Benares ...	Do. ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 ,,
3	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 37.	1,500 ,,
*4	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
5	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
6	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	Very small.
7	Theosophy in India ...	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson (Theosophist) ...	5,000 copies.
†8	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 ,,
9	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 ,,
10	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 ,,
11	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khan; Muhammadan; 55.	650 ,,
12	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 ,,
†13	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 ,,
	ROMAN.				
†14	Sipáhi	Cawnpore ...	Monthly ...	Lála Sita Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*15	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
*18	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35	600 copies.
*19	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 ,,
20	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 ,,
†21	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 ,,
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 ,,
†23	Árya Bandhu	Meerut ...	Do. ...	...	575 ,,
24	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 ,,
25	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 ,,
†26	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqlain; Muhammadan; 36.	450 ,,
27	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 ,,
*28	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 ,,
*29	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 ,,
30	Khátún	Aligarh ...	Do. ...	Sheikh Abdulla, B.A. LL.B.; Muhammadan; 33.	500 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
31	Kshatriya	Bulandshahr ...	Monthly ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 copies.
32	Pardah Nashin	Agra ...	Do. ...	Mrs. Khámosh	1,100 „
33	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
34	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
35	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 „
36	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†37	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
38	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*39	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*40	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*41	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 „
†42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
43	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
44	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 „
45	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
46	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
47	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 „
48	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
49	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	600 „
50	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
51	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
52	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khan Barham; Muhammadan; 50.	1,000 „
53	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Sheikh Faiyaz Ali; Muhammadan; 41 Sheikh Mumtáz Ali; Muhammadan; 33.	275 „
*54	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
55	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
56	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
57	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khan Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
58	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadam; 55...	250 „
59	Mukhbir-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
60	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
61	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
62	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
63	Oudh Punch	Lucknow ...	Do. ...	Sheikh Sajjad Husain; Muhammadan; 55.	300 „
64	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
65	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
66	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
67	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Sheikh Abdul Aziz; Muhammadan; 45	500 „
68	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
69	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
70	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
71	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
*72	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37 ...	1,000 „
73	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
74	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44 ...	380 „
75	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
76	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
77	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
78	Nasím-i-Agra	Agra	Do. ...	Bábu Bireshwar Sányál; Bengali Brahman; 55.	276 „
79	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
80	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
81	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*82	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52	Very small.
83	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
84	Bráhman Samáchár ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*85	Bráhman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*86	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
87	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
88	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 „
89	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34 ...	300 „
90	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*91	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24	500 „
92	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
93	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
94	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
95	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 „
†96	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
97	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
98	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krisuna Misra; Brahmans.	500 „
*99	Sudha Ságar	Cawnpore ...	Do. ...	Pandit Sahdeo Prasád Vaidya; Brahman; 36.	1,000 copies.
100	Swadesh Bándhava... ...	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
*101	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
102	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
103	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
104	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
105	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
106	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A., Brahman.	1,700 „
107	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
108	Arya Mitra	Agra	Weekly ...	Pandit Bhav Deva Shástri; Brahman	1,800 copies.
109	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
110	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
111	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
112	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55 ...	3,000 „
113	Samrát	Kálákánkar (Partabgarh).	Do. ...	R. B. Lal Ramesh Singh Ju Deo; Kshatriya; 45.	400 „
	HINDI-URDU.				
†114	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 „
*115	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-law; Kashmiri Brahman; 40.	300 „

* Irregular.

† Temporarily stopped.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

1. Discussing the Turkish situation the *Advocate* (Lucknow), of the 22nd April, expresses the hope that no European power will now fan the flame of party strife, and thus bring back the question of the treatment of the Sick Man of Europe, who is progressing wonderfully under the care of his *swadeshi* doctors. ADVOCATE, 22nd April 1909.

The Turkish situation.

2. The *Saddharam Pracharak* (Kangri, Bijnor), of the 24th March (received on the 22nd April), refers to the naval and military preparations in England and Germany and remarks that the recent friendly demonstrations which took place when the King-Emporer visited Germany were all merely for show. SADDHARAM PRACHARAK, 24th March 1909.

England and Germany.

This mutual distrust, the editor holds, cannot be removed so long as materialism continues to have such a strong hold upon the minds of Europeans. True peace and prosperity are impossible without religious feeling, and it would be a great boon to humanity if the Vedic faith were to come to the rescue of Europeans at this critical juncture.

(b)—Home.

3. The *Indian People* (Allahabad), of the 15th April, discusses Mr. Sinha's presidential address and remarks that the recognition of the principle that a Hindu minority should have the same treatment as a Muhammadan minority is important. INDIAN PEOPLE, 15th April 1909.

Mr. S. P. Sinha's address at the Behar Conference.

4. Referring to the Behar Conference, the *Indian People* (Allahabad), of the 15th April, states that the anti-Bengal feeling in Behar, which has been carefully fomented, accounts for the fact that no Behari delegates attended the Berhampur Conference, and for the aloofness of the Beharis in general. INDIAN PEOPLE, 15th April 1909.

The Behar Conference.

5. The *Indian People* (Allahabad), of the 18th April, warmly commends the Behar Conference for its compromise in the matter of class representation. The editor deprecates the unseemly agitation caused by the Moslem League in demanding that of the two seats to be allotted to Indians in the Executive Council, one should be reserved for a Muhammadan, and remarks that the good effect of the Behar Conference has been already negatived. INDIAN PEOPLE, 18th April 1909.

The Behar Conference.

6. The *Indian People* (Allahabad), of the 15th April, referring to the larger number of Conferences held during Easter week, remarks that, though these movements are in a way separate from each other, they will nevertheless converge, till the objects of communities will become the objects of the nation. The editor is of opinion that at the present time the feeling for reform is strong, and that the pressure will continue to increase. INDIAN PEOPLE, 15th April 1909.

Provincial Conferences.

7. Referring to the various Conferences held during the Easter holidays, the *Abhyudaya* (Allahabad), of the 16th April, says that, although these Conferences are useful in their own way, yet greater efforts should now be made to carry into effect the resolutions passed at them. The people, the editor points out, still have to secure all those rights and privileges which they ought to get in accordance with the principles of justice and the late Queen Victoria's Proclamation of 1858. But these will not be granted, unless a unanimous demand be made for them. It is therefore necessary that District Congress Committees should be formed to teach the people how to demand their rights on constitutional lines. ABHYUDAYA, 16th April 1909.

Provincial Conferences.

8. The *Abhyudaya* (Allahabad), of the 16th April, notes with gratification that a number of respectable and enlightened Muhammadan gentlemen, including six Nawabs of Lucknow, took part in the deliberations of the Provincial Conference held at Agra. ABHYUDAYA, 16th April 1909.

The Provincial Conference.

The editor invites the attention of Government to Nawab Sadiq Ali's speech, in which he opposed separate representation for Muhammadans, and

remarks that it clearly shows that all Muhammadan leaders are not of the same mind over this question as Mr. Amir Ali. He asks Government to remember that Mr. Amir Ali's views have been opposed by almost all thoughtful Muhammadan journals and by several Muhammadan writers and speakers.

SWARAJYA, 10th April 1909.

British Government and Indian loyalty.

9. The *Swarajya* (Allahabad), of the 10th April (received on the 16th idem), criticises the attitude of English statesmen, in constantly dreaming of sedition and anarchy in the country, and remarks that such suspicions are calculated to do much mischief so far as the Government is concerned. It is likely, for instance, to encourage the frontier tribes in their raids upon British territory and to lead the Emperor of Germany andt he Amir to entertain incorrect opinions regarding the position of the British Government in India. It is likely further to rouse the native chiefs against the British Government, and they might take advantage of the situation and try to get back what they have lost This would be a contingency which the British Government can hardly be expected to look upon with equanimity, for is it not very hard to give back what one has got after so much trouble and difficulty?

"We deny, the editor continues, that there is any sedition in the country. Not a single individual is ready to revolt. People have no doubt become dissatisfied with oppressive acts and with instances of injustice, which are increasing every day, but there is no serious disaffection in the country. And if the day ever come when the people are ready to revolt, the high-handed rulers will have themselves to thank for it. Considering all this we think it desirable that Government should renounce every false notion of prestige and *izzat*, and should at once proceed to rectify the mistakes which it has committed, otherwise we fear the matter will go from bad to worse. We again say that there is no disloyalty among Indians, nor is there any cause for it, so long as it is admitted that all that the Government does, is for our good."

SWARAJYA, 10th April 1909.

The loyalty of the Indian Army.

10. The *Swarajya* (Allahabad), of the 10th April, (received on the 16th idem), has the following under the heading "The Indian Army—A certificate of loyalty":—

"Our Government lays much value upon the Indian Army. Lords Minto and Morley and even the King-Emperor himself now and then sing praises of its loyalty, bravery and self-sacrifice. Accordingly the full price of these qualities has recently been paid in the form of an increment of Rs. 2 and a free allowance of fuel to the extent of a seer and a half. This royal concession has already been announced to the sepoys, who were assembled together for this purpose in the different cantonments. Now if any one were to say that all this is a mere show, and an attempt to please the 'child,' and that this is not the price of loyalty, but the forerunner (?) of another reign (?) he would instantly be held a rebel and treated as one who tampers with the loyalty of the army . . . . . (illegible). But is it true that the native army is considered loyal? May God grant that it be so. Amen. But facts point the other way. For why are newspapers not allowed to be read in the army? . . . . . Why are lamps extinguished in the native section after 9 p.m.? Why are . . . . (illegible) made to sleep during the night between every Indian soldier in such a way as to prevent their talking among themselves? Why are their letters opened in the office before being delivered to them? Up till now those that came to their homes on leave used to keep arms and ammunition with them? The members of the reserve force also were free from the operation of the Arms Act, ... but they have been deprived of all their privileges now. Confidence begets confidence and mistrust engenders mistrust. Why does not the Government avoid committing such blunders. People now remark these little things. The time is gone when Indians paid no heed to such things. Now promises are compared with performances and a distinction is made between what is real and what is merely for show.

These are the opinions of a sepoy which we have set forth above."

SWARAJYA, 10th April 1909.

His Excellency the Viceroy at Lahore.

11. The *Swarajya* (Allahabad), of the 10th April (received on the 16th idem), expresses disapproval of the military show, which was a prominent feature of the demonstration which took place in Lahore on the occasion of the Viceroy's recent visit to

that place, and says that this show has failed to impress the people with the might of the British Government, and that it has on the contrary lent colour to the impression that all these precautions were adopted simply because the Government was afraid of the Bengalis.

12. The *Ánand* (Lucknow), of the 15th April, referring to the reply of His Excellency the Viceroy to the address which was presented to him by the Punjab *Hindu Sabha*, remarks :— **His Excellency the Viceroy at Lahore.** **ANAND, 15th April 1909.**

"It was the popular notion up to this time that official visits were undertaken to ascertain the grievances of the people, but it has now transpired that such expensive tours are meant for nothing else than to gather together a set of sycophants and flatterers."

13. Reporting on the second reading of the Indian Councils Bill the *Advocate* (Lucknow), of the 22nd April, remarks that the responsible ministers in England realize the danger of a policy of inactivity. The editor considers that the English Government has now no danger to fear, as it has been averted by the timely intercession of concessions granted to satisfy the legitimate aspirations of the people. **The Indian Councils Bill.** **ADVOCATE, 22nd April 1909.**

14. The *Arya Mitra* (Agra), of the 16th April, disapproves of separate representation for Muhammadans, on the ground that it will unnecessarily create race hatred between Hindus and Muhammadans, which is not at all desirable in the best interests of the country. **Separate Muhammadan representation.** **ARYA MITRA, 16th April 1909.**

15. The *Indian People* (Allahabad), of the 18th April, notes that five Muhammadan speakers at Agra supported the resolution that the number of Muhammadan representatives should be fixed by the same tests as for other communities. The editor argues that this opposition proves the unjustness of Muhammadan claims. He expresses the opinion that there can be no opposition to a just claim, and cites the unanimity of Hindus and Muhammadans with regard to clause 3 of the Council's Bill as an example. **The United Provinces Conference and separate representation.** **INDIAN PEOPLE, 18th April 1909.**

16. The *Indian People* (Allahabad), of the 18th April, in reference to the question of class representation, discusses the conditions in Sind. There, the editor states, it will be for the Hindus to claim special treatment since they are much in the minority. The political importance of Hindus in that province, he remarks, cannot be overlooked, for the power has always been in their hands, the Muhammadans being quite content to leave the direction of affairs in their hands. **Class representation—a Hindu minority.** **INDIAN PEOPLE, 18th April 1909.**

17. The *Aligarh Institute Gazette*, of the 12th February, referring to the address which was presented by the Punjab Hindu *Sabha* to His Excellency the Viceroy on the occasion of his recent visit to Lahore, remarks that no prudent or wise Hindu would agree with the *sabha* in renouncing the whole of the Reform Scheme simply because Muhammadans have been granted separate representation under it. The editor also points out that the complaint of the Hindus about the Government posts is improper, inasmuch as they already occupy more posts than what they can justly claim on the basis of proportion. He further expresses the opinion that the suggestion for the amendment of the Transfer of Property Act is useless and out of place. **The address of the Punjab *Hindu Sabha*.** **ALIGARH INSTITUTE GAZETTE, 21st April 1909.**

18. The *Naiyar-i-Azam* (Moradabad), of the 19th April, very strongly criticizes the address of the *Punjab Hindu Sabha*, which the editor says has given the lie direct to those who have been so long opposing separate representation in the name of "union," harmonious working and "the good of the country." **The address of the *Hindu Sabha* and the Musalmans.** **NAIYAR-I-AZAM, 19th April 1909.**

As regards the loyalty of Hindus so highly spoken of in the address the editor says that even a few days before His Excellency's arrival in Lahore it was openly said in their circle that the Viceroy was coming to the Punjab to enjoy a respite from the cares and troubles of Bengal life and the machinations of the Bengalis. The editor asks "are *these* loyal sentiments, or does loyalty consist in conniving at the mischievous propaganda of Ajit Singh and

in gloating over the venomous outpourings of the "*India*." We have said many a time before, and we say it once again, that our political, religious and social conceptions differ vastly from those of the Hindus, and that we cannot therefore be reconciled. It is no use deluding the Government into a belief that Hindus and Muhammadans are or can be united.

HINDUSTANI, 16th April 1909.

The attitude of Hindus and Muhammadans towards the Reform Scheme.

19. A Muhammadan correspondent of the *Hindustani* (Lucknow), writing in the issue of the 16th April, advises his co-religionists to abstain from demanding a separate seat on the Viceroy's Executive Council for a member of their community. He says that the post is elective and that it is quite possible that after the expiry of the term of office of the present incumbent a Muhammadan candidate may be elected.

As regards separate representation the writer is of opinion that Hindus should follow the example of Mr. Gokhale, who, he says, is the only true leader of India, and give up opposing Muhammadans.

MUFID-I-AM, 10th April 1909.

The attitude of Hindus and Muhammadans towards the Reform Scheme.

20. The *Mufid-i-Ám* (Agra), of the 10th April (received on the 17th idem), referring to the opposition of the Hindus to the separate representation claimed by Muhammadans, remarks that this opposition in no way becomes Hindus, who received so many privileges from Muhammadan Emperors in days gone by. The editor also refutes the insinuation that Muhammadans are less educated and that their population does not warrant their getting more than a limited number of seats. He remarks that, if there be any difference between Hindus and Muhammadans, it consists in the fact that while the former are tactful and vigilant the latter are innocent and confiding.

INDIAN PEOPLE, 2nd April 1909.

The attitude of Hindus and Muhammadans towards the Reform Scheme.

21. Under the heading "The Price of Reform" the *Indian People* (Allahabad), of the 2nd April, considers that, in view of the recent controversies over the reform scheme, it is now impossible to bring about union between the Hindus and Muhammadans, and that the feebleness of India as a divided nation will increase with years.

SWARAJYA, 10th April 1909.

Mr. Gokhale and the reforms.

22. The *Swarajya* (Allahabad), of the 10th April (received on the 16th idem), holds Mr. Gokhale to ridicule for the high terms in which he spoke of Lords Minto and Morley on the occasion of the Budget debate. The editor observes that the general public looks upon the reforms with contempt. They are no better than children's toys. They may (appear to foreshadow) paradise to fools, but to saner persons they represent the apple of discord.

ADVOCATE, 18th April 1909.

The Moslem League and the Reforms.

23. The *Advocate* (Lucknow), of the 18th April, in discussing the question of the reforms, criticizes the effort of the All India Moslem League to effect a compromise with regard to representation on the Councils. It considers that such a compromise is valueless, as being all in favour of the Muhammadans. Far from bringing about that union between the Hindu and Muhammadan communities so much desired by Government, it will have the effect of perpetuating the existing differences.

ADVOCATE, 18th April 1909.

The Aligarh Moslem League meeting.

24. Under the heading "Moslem League Tactics," the *Advocate* (Lucknow), of the 18th April, publishes the following:—

"We have elsewhere dealt with the resolutions of the Moslem League passed at Aligarh. There appear names of proposers and seconders of the resolutions who were not present at Aligarh; several of them were then sitting hundreds of miles away from the place of meeting. Of those who went from outside to Aligarh the names of the following, besides Mr. Syed Ali Imam, were considered important enough to be mentioned:—Mr. Mazr-ul-Haq, Barrister, Bankipur; Khan Bahadur Colonel Abdul Majid, Foreign Minister, Patiala; Mr. Ashan-ul-Haq of Jullundhur; Mr. Abul Husain, Barrister-at-Law, of Moradabad. We do not know what a Patiala official has to do with the Indian reform scheme, and what right these seven or eight gentlemen have to speak in the name of the entire Muhammadan community, and how they can publish names of persons as mover and seconders of resolutions, who were conspicuous by their absence from

the meeting. This may be permissible under the rules of the Moslem League but it is against all known procedure of constitutional bodies."

HINDUSTANI, 19th April 1909.

25. The *Hindustani* (Lucknow), of the 19th April, reproduces a translation of what appeared in the *Advocate* (Lucknow), of the 15th April, under the heading "Moslem League Tactics."

The Aligarh Moslem League meeting.

SWARAJYA, 10th April 1909.

26. The *Swarajya* (Allahabad), of the 10th April (received on the 16th idem), referring to the Police Administration Report of the Punjab for the year 1907, attempts to prove that the Rawalpindi and Lahore disturbances during the year were due, not to the inflammatory writings and speeches of the agitators, as was shown in the reports, but to the oppressive policy of the Government and to the imposition of the new taxes. The Government itself, says the editor, sows the seed of political agitation in the country by committing oppressive acts, the agitator merely waters it.

Agitation and the agitators.

SWARAJYA, 10th April 1909.

27. The *Swarajya* (Allahabad), of the 10th April (received on the 16th idem) says that the real terrorists are not they who see the fallen condition of their country and try to improve it. The name can be better applied, says the editor, to the police, who are constantly trying to exaggerate the situation and alarm the officials. Englishmen should maintain cool heads at this juncture, otherwise they may make themselves the laughing stocks of the whole world, and lower themselves in the estimation of the people.

The police and the unrest.

SWARAJYA, 10th April 1909.

28. The *Swarajya* (Allahabad), of the 10th April (received on the 16th idem), takes Muhammadans to task for having imposed upon themselves the duties of a "wife" and "gate-keeper" at one and the same time.

The Muhammadan position with reference to Indian politics.

SWARAJYA, 10th April 1909.

29. The *Swarajya* (Allahabad), of the 10th April (received on the 16th idem), refutes the insinuation which has been made by some of the Muhammadan papers regarding the connection of Lala Lajpat Rai with the appearance of the *Yugantar* in Lahore, and remarks that this must be the work of the police, or of the Muhammadans who perhaps wanted to show off the coquetry of a "beloved wife" and the vigilance of the gate-keeper at one and the same time.

The *Yugantar* in Lahore.

SWARAJYA, 10th April 1909.

30. Referring to the political pension, which it was rumoured the Government proposed to grant to Sufi Amba Prasad, the *Swarajya* (Allahabad), of the 10th April (received on the 16th idem), remarks that no measure whatever can now be successful in removing the impression that the Government has committed itself to an unjust and unwise course.

Sufi Amba Prasad.

SWARAJYA, 10th April 1909.

31. The *Swarajya* (Allahabad), of the 10th April (received on the 16th idem), has an article in which the editor advises Lala Lajpat Rai not to renounce his political life, inasmuch as the need for it is as imperative to-day as it was ever before. Besides, if he retires from public life, in accordance with the wishes of his father, he would give an opportunity to his enemies to say many harsh and disagreeable things about him.

Lala Lajpat Rai.

The editor trusts that Lala Lajpat Rai will not be deterred in the career which he has so well begun by the troubles that he has suffered.

These troubles are the necessary concomitants of a political life, and they must have been foreseen by him. The political worker has simply to labour and suffer, and the fruits are to be enjoyed by the coming generation only.

Brave and selfless as he has always been before, Lala Lajpat Rai, the editor hopes, will rise above petty considerations and will not renounce a life which has proved of incalculable benefit to the country and the nation.

SADDHARAM PRACHARAK, 14th April 1909.

32. The *Saddharam Pracharak* (Kangri, Bijnor), of the 14th April (received on the 22nd idem), referring to the case of Pandit Daulat Ram, remarks that so long as His Honour the Lieutenant Governor does not himself take the initiative in the matter it

The *Arya Samaj* and Government.

is impossible that the officials will cease to look upon the *Arya Samajists* with suspicion.

ADVOCATE, 18th April 1909.

Throwing open posts reserved for officers attached to British regiments in India to officers of British units.

33. Commenting on the Secretary of State's decision to throw open to officers of British units serving elsewhere, the posts hitherto reserved for officers attached to British regiments in India, the *Advocate* (Lucknow), of the 18th April, remarks that India thus becomes the training ground for all British officers and the training will be at India's expense.

CITIZEN, 18th April 1909.

The appointment of Mr. S. P. Sinha as Legal Member of the Viceroy's Executive Council.

34. The *Citizen*(Allahabad), of the 18th April, in reference to Mr. Sinha's appointment as Legal Member, states that the National Congress have always stood out for merit as the only criterion. In regard to Mr. Sinha's remark that a man should not be appointed simply because he is an Indian, the editor holds that it would be truer to say, when an Indian has been appointed, that he had been appointed in spite of being an Indian.

NAIYAR-I-AZAM, 19th April 1909.

The Bengalis and the Muhammadans.

35. The *Naiyar-i-Azam* (Moradabad), of the 19th April, fails to understand the policy of the Government which, while it holds it advisable to continue to grant concessions to the Bengalis who have lately proved so troublesome, deprives the loyal Muhammadans of their rights with a view to prevent their becoming a source of anxiety to the Government in the unknown future.

AGRA AKHBAR, 21st April 1909.

The East and the West.

36. The *Agra Akhbar*, of the 21st April, publishes some correspondence which purports to disprove the claim of the "East" that she has always led the van of civilization, and that she has once more asserted herself in the recent victory of Japan over Russia. The West reminds East of the fact that she has always been a conquered race, and that even to-day she is no more than a slave in the major portion of her territories. The victory of Japan is of no consequence when her most prized possession, India, has always been and is even to-day a subject country. The West says that the East should not whine at this state of affairs for all this, according to her belief, is the result of the law of *karma*—a fact which has been a solace to her even in her darker days. She should however refrain from her recent attempts at regeneration, and renounce the pernicious ideas of *swaraj*, *swadeshi* and boycott, for it is always to the advantage of a subject race to abide by the will of its rulers.

INDIAN PEOPLE, 22nd April 1909.

Indian students in England.

37. Whilst approving of the selection of Professor Thomas Arnold to look after the Indian students in England, the *Indian People* (Allahabad), of the 22nd April, ridicules the attempt to counteract the growth of hostility to British rule among the students by the circulation of tracts endeavouring to show that the British government of India is the best in the world. They should be taught that the future of the country, in the words of Lord Minto, is largely in their own hands, but that neither violence nor bitterness will assist them. Perhaps the British government is the best we could have, but it should be made to realize that it must advance with the times.

INDIAN PEOPLE, 22nd April 1909.

Mr. Shyamji Krishna Varma.

38. The following is from the *Indian People* (Allahabad), of the 22nd April :—

"Mr. Shyamji Krishna Varma is getting nearly all the distinction that he was seeking. The Herbert Spencer Lectureship at Oxford endowed by him has been abolished and the £1,000 he had paid has been returned to him. It is now proposed to remove his name from his Inn of Court and the Benchers have given him notice to show cause. Mr. Krishna Varma thinks a high honour will be paid to him thereby. That he is not faring much better at the hands of his countrymen may be judged by the controversy between him and a young Bengali in London, and afterwards with Babu Bipin Chandra Pal. The first wrote to the papers to say that he wanted absolute freedom for India as much as any one, but he did not believe in terrorism as an instrument of deliverance. If he did so he would have gone back to India and become a terrorist, accepting the risk. He twitted Mr. Krishna Varma with seeking safety in Paris, while urging others to crime and subsequent retribution. Babu Bipin Chandra

Pal has also publicly dissociated himself from the opinions expressed by Mr. Krishna Varma. He says :—"Freedom is the avowed ideal of the Indian Nationalist, but no Nationalist leader that I know of has either openly or secretly advocated political assassination as a means of attaining this ideal. The insinuation that they have not openly preached Mr. Shyamji's philosophy from considerations of personal safety, has no support in the life and antecedents of these men. Even our rankest enemies have been forced to give us credit for the courage of our convictions.' The open repudiation of Mr. Krishna Varma's doctrines must have a wholesome effect, and young Indians will gradually cease to come under the influence of a man who places his personal safety above every other consideration, and urges others to a desperate enterprise, of which he is not prepared to share the peril. It is not as if he is the commander-in-chief of a prolonged war; if he thinks his theory is sound let him show how it is to be carried out. But he is too wary to stir out of Paris, or to take any personal risk, and that alone will ultimately give the quietus to his vitriolic preachings."

II.—Afghanistan and Trans-Frontier.

The Kabul conspiracy and the Muhammadans of India.

39. The *Swarajya* (Allahabad), of the 10th April (received on the 16th idem), has the following in connection with the conspiracy which has recently been unearthed in Kabul :— SWARAJYA, 10th April 1909.

Usually it would be an act of injustice to hold the whole nation responsible for the act of a single individual, but we think it would be quite safe to say that those who think it no wrong to go against their nation would not scruple much to practice deceit and cunning in respect of others.

The conspiracy, which has recently been brought to light in Kabul, was hatched against the present Amir. Amongst the persons arrested, it is said that Dr. Abdul Ghani is also one. This gentleman was called by the Amir to Kabul and was raised to the highest position in the Educational department. If the news of his complicity in the conspiracy be true, then surely his conduct, besides being ungrateful in the highest degree, has brought disgrace on the whole Muhammadan community of India. To prove a traitor to his benefactor is the most heinous of the crimes known to Indians, and the Amir was no *ordinary* benefactor in the case of Dr. Abdul Ghani. Here in India his field of progress was quite limited. The policy of the British Government, which would not tolerate Indians even as principals of private colleges, would not have allowed him to occupy his office in the Delhi Islamia College for long. But in Afghanistan he had a wide field before him. He could occupy the highest position in the State, and could have risen to be a prime minister. And if under these circumstances he turned ungrateful and joined in the conspiracy against the Amir, who can doubt that he has not brought disgrace upon his religion and upon his community in general? What will the British Government now think of the Muhammadans in India? Will it not be only too glad to dissociate itself from a community which can produce such ungrateful and dangerous persons? If in the face of these facts the British Government come to look upon Muhammadans with suspicion it will do them no wrong. For, when such a conscientious and capable man of the community could stoop so low and prove so dangerous, what reliance can be placed upon any of its ordinary members. But all this can be said only when, as we have pointed out above, the news of Dr. Abdul Ghani's complicity in the conspiracy turns out to be true. Meanwhile, the Muhammadans should renounce every claim for special treatment on the ground that they are the custodians of the Frontier. They have in the past betrayed their trust more than once, and Dr. Abdul Ghani's conduct towards his benefactor and patron has further demonstrated the danger of placing any reliance upon them.

Writing about this conspiracy the organ of the Muhammadans, the *Observer* (Lahore), has insinuated that the other Indian implicated in the conspiracy must be a Bengali. We would like to assure the editor that Bengalis, or Hindus also, for the matter of that, have now been cured of their malady of anarchism. Besides, they have never been known to be traitors to their confinding friends whatever their other failings may be. Muhammadans should just now concern themselves only with wiping away this stain from their character, otherwise they will come to be looked upon with distrust by their co-religionists in Persia, Turkey and in Egypt. It is also quite possible that, in

the absence of any explanation to the contrary, foreign Governments may look upon Dr. Abdul Ghani as an emissary of the Government, sent to Kabul with the express purpose of creating discord there so that the British Government may get an opportunity to interfere and thus secure political concessions for itself by placing one of the allied refugees on the throne. This latter view of the case may be true and no doubt Abdul Ghani, as an agent of the British Government, would have got some high post in the event of the conspiracy having been successful; but this is nothing when compared to the inevitable sequel, namely the practical destruction of a Muhammadan kingdom, and with it of all the political importance of the Musalmans of India.

Musalmans! it is even now time for you to pause and reflect. Think of God and of your religion. They do not teach you treachery. Bread is not God nor money the prophet. Their position is something very high to all these. High posts are not the ultimate goal of human beings, nor is "damn fool" the word of God. Rulers are as fallible as ordinary beings, and laws as changing as the rest of Nature. Ponder over all this and love your countrymen. This is the way to success in this world and the next.

ZUL QARNAIN, 14th April 1909.

Dr. Abdul Ghani and the Kabul conspiracy.

40. The *Zul Qarnain* (Budaun), of the 14th April, strongly condemns the conduct of Dr. Abdul Ghani with regard to his complicity in the conspiracy against the Amir, and hopes that retribution will soon follow this disgraceful act.

SHAHNA-I-HIND, 16th April 1909.

Dr. Abdul Ghani and the Kabul conspiracy.

41. The *Shahna-i-Hind* (Meerut), of the 16th April, referring to the alleged complicity of Dr. Abdul Ghani in the conspiracy against the Amir, remarks that it is highly improbable that a man of his culture and refinement would make himself a party to such a nefarious affair, as has recently been unearthed in Kabul. The editor is of opinion that the Mullahs, who are opposed to Western education, have brought this trouble upon Dr. Abdul Ghani. He hopes, however, that whether guilty or innocent, Dr. Abdul Ghani will be sent back to India for trial otherwise serious political complications may ensue, in which Afghanistan would be the sufferer in the long run.

OUDH AKHBAR, 19th April 1909.

Dr. Abdul Ghani and the Kabul conspiracy.

42. The *Oudh Akhbar* (Lucknow), of the 19th April, makes similar remarks in connection with the Kabul conspiracy.

III.—Native States.

SWARAJYA, 10th April 1909.

The Nepal *Raj* and the British Government.

43. The *Swarajya* (Allahabad), of the 10th April (received on the 16th idem), has the following in connection with the visit of the Prime Minister of Nepal to England:—

"It is rumoured in Nepal that this visit was not spontaneous, but that it was forced from above. In England the Prime Minister was entertained at dinners and was shown the military and naval preparations of Great Britain. Who knows that all this was not for preparing the way for fresh political concessions. Nepal is nominally an independent state. The present Prime Minister has come into office after turning out his elder brother, who is nowadays passing the days of his life at Dehra Dun. A good deal of his money is invested in Bengal and other banks, and, since the British policy holds him in its hands, the Nepalese had feared that he would surely yield some political concessions to Englishmen, but nothing has transpired as yet and the Prime Minister is unusually reticent.

The late Rana Padam Jang was a well known Commander of the Nepal Army. After his death his brother took refuge in the British territories. But the present Prime Minister recently called him back and put him at the head of the Forest department. This shows that English dinners and entertainments produced very little effect upon him. Or it may be that these tactics have been employed to reconcile the party of the deceased Rana, so that a new policy might be adopted without much opposition from them. Be this as it may, Nepal too should be prepared to benefit by the ultimate consequences of British friendship. Civilisation must spread in Nepal as it has done in India.

The Napalese may be brave or otherwise. The fact is, however, that their arms are of a very bad and antiquated type. Besides their whole military

strength is concentrated at the capital and they have not the means at hand whereby they could bring their army to the borders which are strewn with British soldiers. There are no roads nor proper arrangements for conveyance either. The British Government on a single day can take possession of the whole of the Tarai, the chief source of revenue to the State, ... but why should any one cry himself hoarse (*lit.* in the wilderness), when there is nobody to listen to him?"

The Resident of the Indore State.

'SWARAJYA, 10th April 1909.

44. The *Swarajya* (Allahabad), of the 10th April (received on the 16th April), has the following :—

"The Resident of the Indore State has issued an order to the effect that if any one be found in possession of any political book or a photograph of the martyrs, it will be confiscated and the owner of it will be turned out of the State. Now a person who desires to visit Indore, but who has not got money to pay for his return journey, would do well to take a photograph of Khudi Ram Bose or Kanai Lal Dutt with him. When he has done his work he may show the photograph to a policeman, who will seize it and manage to send him out off the State at the expense of Government. Really this Resident seems to be an incarnation [*(lit.)* a bundle] of wisdom and commonsense."

IV.—Administration.

(a)—Judicial and Revenue.

The alleged injustice of the Chief Presidency Magistrate, Calcutta.

SWARAJYA, 10th April 1909.

45. The *Swarajya* (Allahabad), of the 10th April (received on the 16th idem) reports :—

"The mother of one Moghal Jan was run over by the motor car of Mr. Peter, the Superintendent, Government Railway Police, Howrah, on the 10th February. The son applied to the Chief Presidency Magistrate, Calcutta, for the prosecution of Mr. Peter. His application was referred to the Commissioner of Police for inquiry. It having transpired that death was caused by mere accident, the Magistrate refused to institute any prosecution or to call any witnesses for this purpose.

Commenting upon the above the editor remarks :—

"Readers! Can any one be such a fool as to say that the Magistrate did injustice in the case, or that he showed undue favour to his own countryman (*lit.* brother), or that it was not the fault of the old woman herself who came in the way of the motor car and thus caused her own death. Whoever says so should first reflect over section 153 of the Indian Penal Code ten times before giving expression to his opinion. As to the question who was guilty, we think it was the old woman herself. His son should thank the *sahib* for his having released her from the troubles of a miserable life. He should also apologize for the trouble the *sahib* was put to in taking the woman to a hospital. Justice demands that the old woman should be prosecuted and hanged afresh for obstructing the public thoroughfare." . . . . . ."

The District Magistrate of Belgaum.

SWARAJYA, 10th April 1909.

46. The *Swarajya* (Allahabad), of the 10th April (received on the 16th idem), holds the District Magistrate of Belgaum to ridicule for the alleged unjust order which he passed in the case of a man who had complained that a subdivisional officer of the place had belaboured him severely, remarking as follows :—

"When such *naushirwans* are to be found to-day it would be a great insult if implicit confidence be not reposed in their sense of justice. You should not question their actions, but whenever you receive a blow from any white man prepare yourself, according to Christ, for many more. And if it please God, the *Sahib Bahadur* will surely take pity upon you, for the followers of Christ are known to be kind and tender hearted."

Lynch law in America compared with the lenient reatment of Europeans who assault Indian women.

SWARAJYA, 10th April 1909.

47. The *Swarajya* (Allahabad), of the 10th April (received on the 16th idem), referred to the case of Anderson Eliss, the negro who was burnt to death in America for committing an outrage upon a European lady, and suggested that the incident might reminds Indians of the kind of punishment which is usually awarded to Europeans in India when convicted of a similar offence with respect to Indian ladies.

INDIA OFFICE LIBRARY & RECORDS

INDIAN PEOPLE, 18th April 1909.

The appointment of Mr. C. Ross Alston as Officiating High Court Judge.

48. With reference to the appointment of Mr. Ross Alston as Officiating Seventh Judge of the High Court, the *Indian People* (Allahabad), of the 18th April, remarks that recent appointments have taught us that there are other qualifications now which are deemed more important than competence and merit. They consider it a pity that Mr. Dillon's claims have been overlooked.

(b)—Police.

SWARAJYA, 10th April 1909.

Dacoities in Bengal.

49. The *Swarajya* (Allahabad), of the 10th April (received on the 16th idem), referring to the dacoities which have been recently committed in Bengal, makes the following observations :—

"Those whom the Government calls anarchists say that they are not anarchists at all but that they are patriots. Anarchists are the enemies of every form of Government. They, on the other hand, want to establish their own government: and since the present Government prevents them from doing so, it deserves to be called anarchists more than themselves. When the Government can realize money from its subjects by imposing taxes in order to meet the expenses of a war with a foreign country, there is no reason, they say, why they should not extort money from their would-be subjects: such is the argument which the anarchists put forward on their behalf. The fact is, however, that what Sivaji did in the time of Aurangzeb, the Bengali boys have also begun doing to-day. Or it may all be the work of professionals, to whom the present political condition of India afforded an excellent opportunity of carrying out their purpose with the connivance of the police, who, in order to be in the good books of the officials, have considered it advisable to fasten the whole blame on the Bengalis."

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

ADVOCATE, 18th April 1909.

Impounding of animals at Lucknow.

50. The *Advocate* (Lucknow), of the 18th April, publishes a letter complaining of the impounding of the buffaloes belonging to brickfield owners by the Lucknow municipality and of their use in conservancy carts.

NASIM-I-AGRA, 19th April 1909.

The Municipal elections.

51. The *Nasim-i-Agra*, of the 19th April, suggests that every elected member of the municipality should be required to contribute a handsome sum to the municipal funds as his admission fee. This, the editor thinks, would put a stop to the many evils which have become a prominent feature of the present-day municipal elections.

INDIAN PEOPLE, 22nd April 1909.

The Allahabad Municipality.

52. The *Indian People* (Allahabad), of the 22nd April, again airs its grievances and express apprehension that they will never get redress, regarding the conservancy and sanitary arrangements of the local municipality. The editor complains against the police for failing to move on undesirable beggars, who make use of unoccupied pieces of land and so keep them in a disgraceful condition.

(e)—Education.

AL BASHIR. 13th April 1909.

His Honour at Aligarh.

53. The editor of *Al Bashir* (Etawah), in the issue of the 13th April, (received on the 17th idem), writing in continuation of his remarks on the speech of His Honour at Aligarh (vide paragraph 43, Selections no. 15) says :—

"As has been pointed out by Nawab Viqar-ul-Mulk the other day, the impression is really fast becoming general that Government, having realized the baneful effect of education in the case of the Bengalis and Mahrattas, wants to strike at the root of higher education among Muhammadans, so that they too may not become a source of trouble to the Government in the long run. This impression may either be altogether false or grounded on reasonable apprehensions. In either case it is the duty of the educated Muhammadans to remove it, since it is never to the advantage of either Government or the people that any misunderstanding should exist between them.

In this article we propose to deal with the causes which have to a large extent been instrumental in giving rise to the apprehension stated above.

The University regulations provide that in every class or section of a class the number of students should not exceed sixty. But in the case of the Aligarh College, which is the only institution in the province where Muhammadan interest is taken account of, the authorities have gone beyond this and ordained that the number of students should be fixed at forty-five. The difference between sixty and forty-five may not appear so significant to the uncalculating public, but to those who know that in the Muhammadan-Anglo Oriental College there are three sections in each of the four college classes, it would mean the actual turning out of 180 students from the college every year. We fail to understand why the poor Muhammadan nation is compelled to restrict admission into their college classes only to forty-five students, when the other colleges can admit into their classes as many as sixty students, and to make up for this loss we are most seriously and sympathetically advised to establish other colleges in the different provinces, as if the establishment of a well-equipped college is mere child's play. Besides those who are acquainted with the administration of the Islamia College, Lahore, would at once agree with the public in holding it inadvisable for the Muhammadans to start separate colleges for the different provinces. And even, supposing that it is expedient for every province to have its own college, would it not require time? Why then are we asked to-day to deprive 180 promising students of the benefit of higher education at the Aligarh College. If, before requiring the college to keep the number of students in every class so low as forty-five, the Government had taken due precautions to protect the Muhammadan interest in the existing colleges and boarding houses, and if it had helped the establishment of Muhammadan colleges in the provinces where they do not exist, there would have been no cause of complaint, and we would have thankfully agreed to accept the restriction principle as an experimental measure. But instead of doing any such thing the Government compels us to put a stop to the progress of our only institution in the province, and to start defective and imperfect colleges in other provinces.

Replying to the address of the *Anjuman-i-Islamia*, Muzaffarnagar, His Honour the Lieutenant Governor remarked that the number of Muhammadans occupying smaller posts in Government offices and departments was limited owing to the fact that they laid too much emphasis on higher education. This and many other instances of a similar nature go to show how deeply interested His Honour is in the welfare of Muhammadans. But at the same time we deplore the misfortune of the Muhammadans of these provinces; for is it not extremely unfortunate that our kind Lieutenant Governor should show so much anxiety for the benefit of the Musalmans of other provinces, and neglect to bestow any attention upon the educational progress of the United Provinces Musalmans, for whose benefit it lies in the power of His Honour to do much. He can, for instance, provide educational facilities to the Musalmans in the villages, who are mostly poor and cannot afford to send out their children for education elsewhere. He can start institutions which may impart education suited to their taste and in accordance with their traditions. But all this is a far off question and probably a dream. We would be content for the present if the attitude of the Educational department towards the Musalman schools were less unbearable and less intolerable. We have only three national schools to our credit in these provinces. the Muhammadan Collegiate School, Aligarh, the Husainabad High School, Lucknow, and the Islamia High School, Etawah. We know only too well how only the other day efforts were made by the district board to take over the Muhammadan Collegiate School, which was saved only by the strong attitude of the Muhammadan Anglo-Oriental College in this matter.

As regards the Husainabad High School, it was no doubt a premier institution in Oudh. And since it was maintained out of the Husainabad Endowment fund we had hoped that it was established on a sound and permanent footing. But no, we were mistaken; the school was all of a sudden made over to the Government; and why, well! Because the auditor had declared it to be against the "purpose" of the trust. But, pray, why was it allowed to continue so long, and why was money so lavishly expended upon it before? And supposing it was against the "purpose" of the trust, why was not opinion called forth from the

mujtahedins who alone were competent to give an opinion on this matter! And, above all, why is money spent so unscrupulously upon projects which are evidently far more opposed to the "purpose" of the trust. Why was money spent, for instance, in building a park in front of the Goldarwaza and in erecting a clock tower in memory of Sir George Cooper, the late Lieutenant Governor? In the face of these facts we think it would be difficult to persuade the Muhammadans to believe that all that has been done in the case of the Husainabad High School was due to its having been against the "purpose" of the trust. Only the other day the trustees entertained the whole respectable European and Indian population of Lucknow to a garden party in honour of Mr. Saunders, which was attended by His Honour the Lieutenant Governor himself. The Muhammadans naturally ask why these entertainments are considered in accordance with the "purpose" of the trust, when the maintenance of an institution which would be unquestionably for their benefit is thought opposed to it. They put their own constructions on the matter and came to the conclusion that, since the Government of Sir James LaTouche was favourably disposed towards the education of the Muhammadans, the trustees, in order to secure its good will, freely spent the money on the school, but since the present Government is opposed to educational progress they not only made over the school to the Government, but made a free gift of the buildings of the school and of the boarding house and the furniture, one and all, without taking the public into their confidence. Now as to the Islamia High School, Etawah, it would be sufficient to point out that all that it has received in the shape of help from the Government is the municipal grant of Rs. 200 a year, and a sum of Rs. 500 which was granted to it some three years ago for improving its library.

We are not clamouring for special concessions; we only ask that justice should be done in our case. The department of education is wholly in the hands of Hindus, whose hostility towards Muhammadans is no secret now. We want to be saved from the oppressions of our own countrymen. Hence it is that we insist upon our claims being recognized and our position determined. Hence it is that we want half of the free studentships reserved for us. Hence it is that we propose that our numbers in every class be fixed and separate arrangements be made for us in the boarding houses. Hence it is that we urge that only roll numbers should appear upon the examination copy books, so that examiners who are mostly Hindus may not get a chance to indulge in their petty prejudices, and hence it is also that we object to the School Leaving Certificate Examination, which has completely laid our boys at the mercy of the Hindu head masters. But what has Government done to protect our interests—absolutely nothing. Our claims were not extravagant. We simply wanted to be protected from the prejudices, unfair practices and the hostility of our brethren. But the Government, instead of coming to our help, is going to introduce the restriction principle in the Aligarh College in order to raise it to the status of an Imperial College. These are the causes which, according to Nawab Váqar-ul-Mulk, are creating an impression that the Government wants to put obstacles in the way of Muhammadan education. We only wish that the Government may prove the falsity of such allegations by its actions and practices.

HINDUSTANI, 19th April 1909.

His Honour at Aligarh.

54. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 19th April, refers to *Al Bashir's* comments on the educational policy of the Government, reproduced above, and remarks that the article is full of misrepresentations which should not be tolerated, in view of the mischief which they are likely to cause. The writer challenges the editor to cite one instance where any Muhammadan candidate was unjustly refused free studentship in any school on account of the "prejudices, unfair practices and hostility of the Hindus." He also points out that it is wrong to say that the trustees have made a *free gift* of the buildings of the school and the boarding house to the Government. The boarding house was built at the cost of Government and Rs. 30,000 was paid to the trustees for the school building.

The writer concludes with the remark that the Government should make its position clear in this respect, and that it should see to it that no misunderstanding leading to an estrangement between the two communities is allowed to exist.

55. The *Naiyar-i-Azam* (Moradabad), of the 19th April, considers the following three questions of vital importance in connection with the Muhammadan Anglo-Oriental College, Aligarh, and discusses them as below :— NAYAR-I-AZAM, 19th April 1909.

The Muhammadan Anglo-Oriental College, Aligarh.

(1) *Separate colleges for different provinces.*—This would prove altogether useless, for the progress of education among Muhammadans is not so great as to justify the establishment of separate colleges for different provinces.

(2) *Increase of the staff along with the increase in the number of students in the Muhammadan Anglo-Oriental College.*—This is advisable and should be insisted upon in spite of what *Al Bashir* may have to say to the contrary.

(3) *Raising of the college to the status of an Imperial college.*—This is impracticable, for those who will come from other provinces to take advantage of the post-graduate training in the college would hardly find it possible to reconcile themselves to the changed circumstances and the new manners of a strange place. Besides the institution would suffer from a paucity of students, since the majority of the Mnhammadans cease to have anything to do with study after they have taken their B.A. degree.

The editor proposes that, if separate colleges are ever established for different provinces, they should all be subordinated to the Muhammadan Anglo-Oriental College, so that unity of purpose may bring about unity of thought among the different members of the community.

56. The *Swarajya* (Allahabad), of the 10th April (received on the 16th idem), ridicules the *Pioneer's* suggestion that the Bible should be taught to boys in schools, and remarks that, if by doing so, it is meant to prevent boys from falling a prey in the hands of the political agitators, the suggestion would fail of its purpose, for the Bible itself is full of sedition, inasmuch as it represents Christ as a political agitator and a social reformer in St. Mathew, Chapter X, verse 34, and St. Luke, Chapter XI, verses 38—40. SWARAJYA, 10th April 1909.

The reading of the Bible in Indian schools.

57. The *Swarajya* (Allahabad), of the 10th April (received on the 16th idem), refers to the *Pioneer's* suggestion that patriotism should be taught to boys in schools, and remarks that it is difficult to determine what it means by teaching patriotism. "Is it proposed to be taught", asks the editor "that England is their mother-country and that they should love it? If not, will India be represented as the object of their love? But, no! this also cannot be, for are not Indians being punished nowadays for this very offence. What is meant then by teaching patriotism? Does it mean that our boys should celebrate the Empire Day—the day when India was conquered and British *raj* was established as a gala day? Surely this is too much to expect from them." SWARAJYA, 10th April 1909.

The suggestion to teach patriotism in schools.

"Had the race of Ravan been still extant it would have scarcely agreed to celebrate the Dasehra, the day of Rama's victory. If Englishmen celebrate the Empire Day it is only proper. But if Indians observe festivities on the day of their humiliation they must be either fools or impotent beings altogether. We fail to understand what kind of patriotism the *Pioneer* wants our boys to be taught. Real patriotism can never be palatable to Englishmen, for that will always go against them, and real patriots will also for the same reason continue to be oppressed, imprisoned and put to many other kinds of trouble. False patriots alone, who are ready to adapt themselves to changing circumstances, can hope to live and prosper, but their days too are numbered, for history points to the fact that such men receive very little respect at the hands of posterity."

58. The *Indian People* (Allahabad), of the 15th April, remarks that there is now a tendency among officials to discourage English education. In this the editor considers there is something of the arrogance of the conqueror who holds that a vernacular education is good enough for the conquered. The editor however agrees that a child should receive his first instruction in his own vernacular and deplores that Urdu and other text-books are so unsuitable. INDIAN PEOPLE, 15th April 1909.

The desirability of restricting education in English.

INDIAN PEOPLE, 15th April 1909.

University School of Law.

59. The *Indian People* (Allahabad), of the 15th April, inquires what virtue there is in pushing on reforms which depend on an overflowing public coffer. He remarks that the University School of Law has to be much improved before it can be really worth its name, but does not consider that public funds are in a sufficiently flourishing condition to justify the expense.

INDIAN PEOPLE, 18th April 1909.

The training of teachers.

60. With reference to the notification that from next July there will be two Government Training Colleges for teachers the *Indian People* (Allahabad), of the 18th April, remarks that the notice is very short for intending candidates. The editor considers this however to be a generous attempt on the part of the authorities to ensure social status to the teachers.

INDIAN PEOPLE, 18th April 1909.

English middle school at Etah.

61. An "occasional correspondent" writing in the *Indian People* (Allahabad), of the 18th April, says that the Government have not shown their appreciation of Babu Ulfat Rai Saksena's munificence in raising the English middle school at Etah to the status of a high school. He remarks that instances of such enterprise passing unnoticed are not uncommon.

NAIYAR-I-AZAM, 19th April 1909.

The educational policy of the Government.

62. The *Nayar-i-Azam* (Moradabad), of the 19th April, notices a change in the educational policy of the Government, which it ascribes to the fact that liberal education in India has proved dangerous to the interests of the Government. The instinct of self-preservation is very strong in human beings and it is therefore probable, says the editor, that the Government would adopt every proper and improper means to ensure its own stability in India. But, he remarks, the Government has embarked on a very undesirable course of action if it is going to injure the cause of general education in India. Sedition and anarchy must be put down with a strong hand; but this should be possible without closing the door of education upon every Indian. Besides it is not proper and reasonable to presume that Muhammadans too will prove as ungrateful to Government as their other countrymen have proved, for really there is no motive for them to do so. They cannot aspire to replace the present Government with their own, so long as there exists side by side with them that other great community of India—the Hindu. If education is discouraged it will have very little effect upon the Hindus, for they are well-to-do men and can afford to go on without the help of the Government. The only community that would suffer is the Muhammadan, from whom the Government need entertain no fear.

NAIYAR-I-AZAM, 16th April 1909.

Muhammadans in the Educational department.

63. A correspondent of the *Naiyar-i-Azam* (Moradabad), in the issue of the 9th April, calls the attention of the leaders of the Muhammadan community to the fact that the many social, religious and moral evils from which their co-religionists are suffering are due to their being insufficiently represented in the Educational department of the Government.

INDIAN PEOPLE, 22nd April 1909.

The Allahabad Anglo-Bengali School.

64. The *Indian People* (Allahabad), of the 22nd April, questions the wisdom of raising a discussion in the House of Commons on the action of Sir John Hewett in asking the Director of Public Instruction to disaffiliate the Allahabad Anglo-Bengali School, on the ground that the head master, Nepal Chandra Roy, took part in a meeting to protest against the partition of Bengal. The grievance of this head master who has been forced to resign is no worse than that of others in a similar position who have already been dismissed. The question of disaffiliation rests with the Senate.

MASHRIQ, 20th April 1909.

The language problem in India.

65. The *Mashriq* (Gorakhpur), of the 20th April, deplores the controversy which has sprung up in the country with regard to the question of language in different provinces, and advises the Government to be very particular as to the way in which it deals with this most important question.

66. The *Aligarh Institute Gazette*, of the 21st April, considers that Urdu is the recognized language of the Punjab, and that, if a well-organized protest be made against the introduction of Punjabi in schools, the Government will surely listen to it.

ALIGARH INSTITUTE GAZETTE, 21st April 1909.

The language problem in the Punjab.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

67. In view of the growing importance of the press in India, both in the eyes of the Government and the public, the *Samrát* (Kalakankar), of the 7th April (received on the 16th idem), suggests the desirability of a conference of editors being organized with the object of controlling the policy of newspapers generally, and of exercising a healthy check over such of them as not infrequently pass the bounds of law in giving expression to their views.

SAMRAT, 7th April 1909.

Suggestion for the organization of a Press Conference.

68. The *Swarajya* (Allahabad), of the 10th April (received on the 16th idem), referring to the recent case of the forcible seizure and detention of a woman in the Johnstonganj Emigration dépôt, Allahabad, remarks that this incident has given rise to strange speculations regarding the connection of Government with this coolie-recruiting business. Some say that these "companies" are plied in the interests of Government. Others hold that Government allows such practices to continue simply because it gets Rs. 500 for every individual sent to Mauritius.

SWARAJYA, 10th April 1909.

High-handedness in emigration depots.

Such are the speculations, says the editor, which are rife in the town just now, and the Government would do well to take note of them.

In another note in the same issue of the paper, the editor refers to the indifference of the city kotwal, who, when the matter was referred to him, said he could not interfere and that the District Magistrate should be moved in the case.

"Now," asks the editor, "is it not the duty of the local officials to see that such offences are not committed in the town? Would not they be responsible for any misunderstanding which may be caused by their own apathy and indifference in such matters? We think that in the face of these facts they are not much to be blamed who hold that Government is responsible for and has much to do with this recruiting affair."

"If such instances lead to any general unrest in the country, the Government will surely come down upon the people, but are any efforts being made to remove its causes? Indians hold their *zenana* in sacred estimation and they cannot bear to see that their women should be so captured and sent away to foreign islands. We think the officials should bestow their special attention in this direction, and should not by their own neglect bring the Government in disrepute, otherwise the consequences will be simply deplorable. We had a duty to bring the matter to their notice and we have performed it. Now it remains with them to do whatever they like."

In yet another note in the same issue of the paper the editor takes the Moderate leaders of the town to task for their indifference in this matter, and remarks that if, instead of indulging in high-sounding speeches, they had memorialized Government and brought the matter to the notice of the officials, much good would have ensued, and they would have rendered a real service to their country.

69. The *Indian People* (Allahabad), of the 15th April, remarks that there is little justification for keeping Benares Park closed, now that the statue has been restored. The editor suggests that railings be put round the statue or that guards be employed to look after it, such guards being paid by the tax-payers of Benares on whom the stigma of the affair still lies.

INDIAN PEOPLE, 15th April 1909.

Sequel to the Benares statue tarring case.

70. The *Indian People* (Allahabad), of the 15th April, draws attention to the number of dismissals and resignations from the department known as Government and Municipal

INDIAN PEOPLE, 15th April 1909.

Allahabad Government and Municipal estates.

estates, and suggests that a thorough inquiry be made into the management thereof, which leaves much to be desired.

OUDH AKHBAR, 17th April 1909.

The attitude of Government towards temperance.

71. The *Oudh Akhbar* (Lucknow), of the 17th April, in a leading article advises the Hindus to co-operate with Muhammadans in the matter of discouraging the habit of drinking in India, and remarks that Government too should render every help to them, inasmuch as its revenue depends very much upon the sober and steadfast habits of the citizens.

MASHRIQ, 20th April 1909.

Holidays in Revenue courts.

72. A correspondent of the *Mashriq* (Gorakhpur), writing in the issue of the 20th April, complains that holidays are not granted in revenue courts on the occasion of many important Hindu festivals, such as *Makar Sankrant*, *Kartik Ekadashi*, and that the number of Muhammadan holidays is also very limited.

ADVOCATE, 22nd April 1909.

Grievances of hospital assistants.

73. The *Advocate* (Lucknow), of the 22nd April, publishes a letter from a hospital assistant who expresses his disappointment at the Government's failure to improve the lot of hospital assistants.

ADVOCATE, 22nd April 1909.

The Government and Indian arts and crafts.

74. The *Advocate* (Lucknow), of the 22nd April, remarks that Government could do much for Indians by paying more attention to Indian arts and industries. The editor says that Mr. Havell has pointed this defect out to Lord Morley, and quotes him in stating that more sympathy with and a better understanding of Indian art in its relation to Indian life is required.

INDIAN PEOPLE, 22nd April 1909.

The reception of Indian gentlemen visitors.

75. In referring again to the question of waiting rooms for Indian gentlemen, the editor of the *Indian People* (Allahabad), in the issue of the 22nd April, remarks that there are two classes of visitors to be dealt with. Firstly, those for whom the waiting rooms are intended, and secondly those who do not at present visit officials, because they are not received on terms of equality. He says that special consideration must be given to the latter, or else officials will not get to know them, and will have to content themselves with information gathered from other less reliable sources.

V.—Legislation.

Nil.

VI.—Railway.

MASHRIQ, 20th April 1909.

The railway administration in India.

76. While referring to an article which an Englishmen has contributed in the columns of the *Pioneer* regarding his experience as a traveller on Indian railways, the *Mashriq* (Gorakhpur), of the 20th April, complains that the repeated protests of the people against the defective system of the railway administration in India have been passed over with contempt, and that no attempt has yet been made to prevent cases of theft in running trains, which are assuming more alarming proportions every day.

INDIAN PEOPLE, 22nd April 1909.

The Bengal and North-Western Railway bridge at Jhusi.

77. In again discussing the question of the Jhusi Ganges bridge, the *Indian People* (Allahabad), of the 22nd April, urges the Local Government to reconsider the matter of moving the Bengal and North-Western Railway Company to provide for ordinary traffic. The cost of construction could be partially recovered by imposing a toll for a certain number of years.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

INDIAN PEOPLE, 15th April 1909.

The Kayasth Conference.

78. Discussing the Kayasth Conference at Allahabad, the *Indian People* (Allahabad), of the 15th April, applauds the Kayasths for attending to the educational needs of their community, and hopes that the Pathshala will succeed in becoming a first class educational institution.

79. Discussing Pandit Moti Lal Nehru's speech on social reform the *Indian People* (Allahabad), of the 18th April, contrasts the progress made by the Social Conference with that made by the Congress and strongly urges that more efforts be made in social matters, especially in regard to the removal of the *pardah*. The editor points out that a nation can never be great which keeps its women ignorant and almost imprisoned.

INDIAN PEOPLE, 18th April 1909.

The Social Conference.

80. Referring to the Council speech of His Honour the Lieutenant Governor, in which he dwelt upon the importance of a reunion between Shias and Sunnis, the *Mashriq* (Gorakhpur), of the 20th April, remarks that the time has come when the leaders of the two communities should exert themselves to bring about a reconciliation and thus put an end to a situation which has become intolerable to every self-respecting people and also to the Government.

MASHRIQ, 20th April 1909.

Shias and Sunnis.

The editor further remarks that in political matters both Shias and Sunnis are almost united and that therefore there can be no difference of opinion as regards the question of representation referred to by His Honour in his speech. In conclusion he remarks that the advice of His Honour is significant and should not be disregarded.

IX.—Miscellaneous.

Nil.

ALLAHABAD:

The 24th April 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
*1	Agra Magazine	Agra	Monthly ...	Munshi Priya Lál Saksena; Kayasth; 29.	500 copies.
2	Central Hindu College Magazine.	Benares ...	Do. ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 „
3	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*4	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
5	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
6	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	Very small.
7	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). / Marian Judson	5,000 copies.
†8	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
9	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. / Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 „
10	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 „
11	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
12	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 „
†13	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 „
	ROMAN.				
†14	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*15	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... / Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
*18	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	600 copies.
*19	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
20	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 „
†21	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. / Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 „
†23	Árya Bandhu	Meerut ...	Do. ...	...	575 „
24	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
25	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
†26	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqlain; Muhammadan; 36.	450 „
27	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 „
*28	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 „
*29	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
30	Khátún	Aligarh ...	Do. ...	Sheikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
31	Kshatriya	Bulandshahr ...	Monthly ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 copies.
32	Pardah Nashin	Agra ...	Do. ...	Mrs. Khámosh	1,100 „
33	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
34	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
35	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 „
36	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†37	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
38	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*39	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*40	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*41	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 „
†42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakarya; Muhammadan; 21.	150 „
43	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
44	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 „
45	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
46	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
47	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 „
48	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
49	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulább Chand; Kayasth; 29 ...	600 „
50	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
51	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
52	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	1,000 „
53	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Sheikh Faiyaz Ali; Muhammadan; 41 Sheikh Mumtáz Ali; Muhammadan; 33.	275 „
*54	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
55	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
56	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
57	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
58	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	250 „
59	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
60	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
61	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
62	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
63	Oudh Punch	Lucknow ...	Do. ...	Sheikh Sajjad Husain; Muhammadan; 55.	300 „
64	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
65	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
66	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
67	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Sheikh Abdul Aziz; Muhammadan; 45	500 „
68	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
69	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
70	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
71	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
*72	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37 ...	1,000 „
73	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
74	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44	380 „
75	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
76	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
77	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
78	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
79	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
80	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
81	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*82	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	Very small.
83	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
84	Bráhman Samáchár... ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*85	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*86	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
87	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
88	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 „
89	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	300 „
90	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*91	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24...	500 „
92	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
93	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
94	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
95	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 „
†96	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
97	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
98	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	...
*99	Sudha Ságar	Cawnpore ...	Do. ...	Pandit Sahdeo Prasád Vaidya; Brahman; 36.	1,000 copies.
100	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
*101	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
102	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
103	Almora Akhbár	Almora ...	T w i c e a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
104	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
105	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
106	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,700 „
107	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
108	Árya Mitra	Agra	Weekly ...	Pandit Bhav Deva Shástri; Brahman ...	1,800 copies.
109	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
110	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
111	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
112	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	...
113	Samrát	Kálákánkar (Partabgarh).	Do. ...	R. B. Lal Ramesh Singh Ju Deo; Kshatriya; 45.	400 copies.
	HINDI-URDU.				
†114	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 copies.
*115	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-Law; Kashmiri Brahman; 40.	300 „

* Irregular.

† Temporarily stopped.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Ánand Kadambini* (Mirzapur), in its combined issue for December 1908 and January and February 1909 (received on the 22nd April), discussing the Reform Scheme, remarks that, although it cannot prove to be a panacea for the manifold evils of India, yet it bids fair to do much good to the country in several respects, and that it is to be hoped that these concessions will prove to be the precursors of the granting of their full rights to Indians in the fullness of time. The editor particularly expresses his gratification at the policy of introducing Indians into the executive administration of the country.

The Reform Scheme.

ANAND KADAMBINI, December 1908 and January and February 1909.

2. The *Tafrih* (Lucknow), of the 28th April, considers the reforms highly undesirable in the best interests of India, as they have only served to stir discord between the Hindus and Musalmans, instead of promoting harmony and co-operation.

The Reform Scheme.

TAFRIH, 28th April 1909.

3. The *Ánand* (Lucknow), of the 22nd April, expresses gratification at the reinstatement of clause 3 of the Indian Councils Bill by the House of Commons, and trusts that the House of Lords will also pass it without any modifications. The editor pays a warm tribute to the British sense of justice and to the fair-mindedness of Lords Morley and Minto, who, he says, will ever be remembered by Indians for conceding them a substantial portion of their legitimate rights.

The Indian Councils Bill in the House of Commons.

ANAND, 22nd April 1909.

He further remarks that the comments of the *Indian Daily Telegraph* (Lucknow), on Mr. Hobhouse's recent declaration regarding the separate representation of Muhammadans, clearly disclose the nature of the professions of lip-loyalty, and the motives which underlie the demands of those who want separate representation for Muhammadans.

4. The *Mukhbir-i-Álam* (Moradabad), of the 24th April, notes with satisfaction the tacit acceptance of separate Muhammadan representation by the Hindu members of the Behar Provincial Conference at the suggestion of Mr. Gokhale, and expresses the hope that the Hindus in the other provinces of India will act in a similar manner and restore mutual goodwill between the Musalmans and themselves.

The Hindus of Behar and separate Muhammadan representation.

MUKHBIR-I-ALAM, 24th April 1909.

5. The *Abhyudaya* (Allahabad), of the 23rd April, refers to the resolution passed at a recent meeting of the Moslem League at Aligarh, in which regret was expressed at the opposition of Hindus to the separate representation of Muhammadans, and remarks that this is quite the reverse of the truth, and that they want to throw dust into the eyes of others, for it was they themselves that first expressed regret at a Muhammadan not being appointed to the Executive Council, as if the importance of Muhammadans was equal to that of all other Indian communities put together.

Hindu opposition to separate Muhammadan representation.

ABHYUDAYA, 23rd April 1909.

6. The *Abhyudaya* (Allahabad), of the 23rd April, takes the *Pioneer* to task for denying the scions of the royal family of Lucknow, who opposed separate representation for Muhammadans at the Provincial Conference held at Agra, to be the real leaders of their community, and remarks that the allegation is due to the fact that they do not subscribe to the shortsighted views of the Anglo-Indian journals, and that they have the hardihood to express their opinion in favour of what they consider to be the best interests of the country.

The *Pioneer* and the Provincial Conference.

ABHYUDAYA, 23rd April 1909.

7. The *Riyaz-ul-Akhbar* (Lucknow), of the 24th April, referring to the alleged change of attitude of the Government towards separate Muhammadan representation, says that it is to be wondered why the Musalmans are being so mercilessly handed over to the Hindus when they are clamouring to be left alone. The Government, says the editor, is committing a grave error, and should have listened to the united voice of the Musalmans.

Muhammadans and the Reform Scheme.

RIYAZ-UL-AKHBAR, 24th April 1909.

INDIA OFFICE LIBRARY & RECORDS

ZUL QARNAIN, 28th April 1909.

Muhammadans and the Reform Scheme.

8. The *Zul Qarnain* (Budaun), of the 28th April, takes strong exception to the policy of the Government with regard to separate Muhammadan representation recently outlined by Mr. Hobhouse in the House of Commons, and says that if it passes into law the Musalmans will have no real representation on the Councils. In conclusion he quotes the concluding remarks of an article in the *Indian Daily Telegraph* (Lucknow), of the 22nd April, headed "Government by Gokhale."

ALIGARH INSTITUTE GAZETTE, 28th April 1909.

Mr. Hobhouse on separate Muhammadan representation.

9. The *Aligarh Institute Gazette*, of the 28th April, publishes a letter from Haji Musa Khan Sahib, Officiating Honorary Secretary to the All-India Moslem League, who views with great misgiving the statement made by Mr. Hobhouse in the House of Commons on the 19th April about separate Muhammadan representation. He says that it is quite inexplicable that Government should have departed from its professed policy and have disregarded the promises made by Lord Minto in his reply to the Muhammadan deputation in 1906 and by Lord Morley in his speech of the 23rd February. It is natural that the Musalmans should feel strongly on this point, as their national existence is threatened if the system of mixed electorates comes into vogue. They had demanded separate representation in every step of the electoral ladder, and the Government had acquiesced in it, but it has now unexpectedly repudiated the claim. One is naturally tempted to ask what circumstances have led to this change of front. The most ready reply is that it has been produced by the agitation carried on by the Hindu politicians. This idea is gaining acceptance in the younger generation of Musalmans, and if it is not dispelled the result will be rather unfortunate.

In conclusion he requests the Government to settle this question at an early date, to fulfil its pledges to the Musalmans, and thus restore their confidence in it.

SHAHNA-I-HIND, 24th April 1909.

The Reform Scheme and the Anglo-Indian reactionaries.

10. The *Shahna-i-Hind* (Meerut), of the 24th April, notes with regret that the Anglo-Indian reactionaries still persist in their opposition to the Reform Scheme, but expresses the hope that Lord Morley will not be daunted by this and will introduce the reforms which he has outlined in his despatch. The editor exhorts Hindus and Musalmans to sink their differences at this critical juncture, and appeals to the political leaders to try their best to stamp out anarchism from the country.

HINDUSTANI, 23rd April 1909.

The zamindars and their rights.

11. Two zamindars writing to the *Hindustani* (Lucknow), of the 23rd April, make the following suggestions :—

(1) That the Legal Member of the Viceroy's Council and the non-official members of the Imperial Council should be always zamindars.
(2) That all important posts should be set apart for them.
(3) That the majority of the members of the Municipal and District Boards and Provincial Councils should be zamindars.
(4) That the proceedings of all Legislative Councils, boards and other bodies should be carried on in the vernacular, as most of the zamindars are ignorant of English.
(5) That the elective system for the membership of public bodies should be entirely given up and replaced by nomination.
(6) That permanent settlement should be introduced all over India and the facilities for irrigation improved.
(7) That special provision should be made for the education of zamindars' sons, and that the higher appointments in the Educational department be reserved for them.

The editor in a brief note ridicules these demands and says that zamindars are a class of middlemen who live on the earnings of the poor ryots, and hence deserve little consideration.

ANAND KADAMBINI, December 1908 and January and February 1909.

The Madras Congress.

12. The *Anand Kadambini* (Mirzapur), in its combined issue for December 1908 and January and February 1909 (received on the 22nd April), says that it was well that the proposed Extremist Congress at Nagpur was prohibited, otherwise deplorable results would have surely followed its deliberations. Their aloofness from the Madras Congress was also in the best interests of the country, for their participation therein might

have possibly resulted in a similar fiasco as at the Surat Congress. It is to be hoped for the future that the Extremists, profiting by the lessons of the past, will considerably modify their views and make up their differences with the Moderates and join the Congress next year.

13. The *Rahbar* (Moradabad), of the 21st April, pays a warm tribute to the fortitude and perseverance of Indians in the Transvaal, and remarks that success is sure to follow if Indians also acquire this spirit of endurance and use it in the right way.

Indians in the Transvaal.

RAHBAR, 21st April 1909.

14. Referring to the settlement which is said to have been arrived at between the Transvaal and the Portuguese Government that directions should be issued to the authorities at Delagoa Bay to send away to India every Indian found residing there, the *Awaza-i-Khalq* (Benares), of the 24th April, remarks :—" Does our British Government like that its subjects should be so oppressed ? British subjects should not be handed over to a foreign Government thus ! ! We think this comes almost under the definition of tyranny. But surely Indians do not deserve anything better; when they are not treated with respect in their own home, what can they expect out of it ! ! "

Indians in the Transvaal.

AWAZA-I-KHALQ, 24th April 1909.

15. The *Rohilkhand Gazette* (Bareilly), of the 24th April, strongly urges upon the Moslem League the necessity for moving Government in the matter of the sufferings of the Musalmans in the Transvaal, and endeavouring to get their grievances redressed if possible.

Musalmans in the Transvaal.

ROHILKHAND GAZETTE, 24th April 1909.

16. The *Musáfir* (Agra), of the 23rd April, refers to the rumour that an European police officer has been appointed to watch the movements of the *Arya Samajists*, and remarks that this step on the part of Government was altogether uncalled for, especially seeing that the *Arya Samajists* have taken all possible care to exclude politics from their propaganda and to devote themselves exclusively to religious work. The only effect of this constant mistrust and espionage to which the *Arya Samajists* are subjected will be to drive them into the field of politics, which is not at all desirable in the interests of either the rulers or the ruled. The *Arya Samajists* look upon the British Government as a godsend, and they do not entertain the least idea of disloyalty towards it. Their very existence as a religious body demands that they should remain faithful to the Throne. The Government too should now repose confidence in them and cease to mistrust them.

Government and the *Arya Samajists*.

MUSAFIR, 23rd April 1909.

17. The *Ánand Kadambini* (Mirzapur), in its combined issue for December 1908 and January and February 1909 (received on the 22nd April), pays a warm tribute to the Maharaja of Burdwan for saving the life of the late Lieutenant Governor of Bengal, at the risk of his own, against the murderous attack of a Bengali anarchist, and remarks that it was a true specimen of loyalty which contrasted with the professions of lip-loyalty indulged in by millions of sycophants and time-servers.

The Maharaja of Burdwan.

ANAND KADAMBINI, December 1908 and January and February 1909.

18. The *Ánand Kadambini* (Mirzapur), in its combined issue for December 1908 and January and February 1909 (received on the 22nd April), says that since the passing of the Newspapers Act most of the Indian journalists of independent views have been sentenced to long terms of imprisonment. The editor holds that recalcitrant editors should be punished, but that heavy sentences for ordinary offences are only calculated to make the situation worse than before, and, by way of illustration, refers to the conviction of Messrs. Tilak and Paranjpe, and to the deportation of Babu Krishna Kumar Mittra. He says that, if the practice of awarding heavy sentences in press cases be not discouraged, Government will find it difficult, if not impossible, to ascertain independent Indian opinion about its administrative measures and policy.

Prosecution of newspaper editors.

ANAND KADAMBINI, December 1908 and January and February 1909.

19. The *Kalwar Mitra* (Allahabad), for April, contains an article entitled " Self-Interest and Patriotism " contributed by Rajendra Prasad, M.A., in which he exhorts Indians to be patriotic and to devote their lives to the service of their motherland so as to benefit themselves and their countrymen alike.

" Self-Interest and Patriotism."

KALWAR MITRA, April 1909.

RAHBAR, 28th April 1909.

Are political offenders criminals?

20. The *Rahbar* (Moradabad), of the 28th April, takes exception to the incarceration of political offenders in jails on the ground that they are not criminals and that their actions are not those of criminals. The editor further says that repression cannot succeed in lulling the existing discontent, as it is foolish to suppose that a nation can be intimidated by the punishment of a few of its members.

II.—Afghanistan and Trans-Frontier.

MUSAFIR, 23rd April 1909.

Dr. Abdul Ghani and the Kabul conspiracy.

21. The *Musáfir* (Agra), of the 23rd April, referring to the complicity of Dr. Abdul Ghani in the Kabul conspiracy, remarks that it is absurd for the Government to expect loyalty from a community, the most conscientious member of which did not hesitate to join in a conspiracy against a king who represents his own community and religion. The editor goes on to say that the fact is that all this talk of loyalty on the part of Muhammadans is simply adopted because it is expedient and paying just now, but that in reality there is not much love lost between them and the Government. If, he said, the British Government happened to be engaged in war with Afghanistan or Turkey, the loyalty of the Muhammadans would cease to be an asset of much value to the British Empire.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

MASHRIQ, 27th April 1909.

Additional Judicial Commissionership of Oudh.

22. The *Mashriq* (Gorakhpur), of the 27th April, suggests the name of Mr. Muhammad Rafiq as a desirable candidate for the Additional Judicial Commissionership of Oudh.

(b)—Police.

RAHBAR, 21st April 1909.

Police oppression.

23. The *Rahbar* (Moradabad), of the 21st April, refers to certain instances of police oppression with a view to prove how hopelessly corrupt the Indian police are. The editor in this connection also takes exception to the proceedings which the Inspector General of Police, Central Provinces, adopted in compelling certain persons to appear before him and to make statements regarding societies and institutions such as the *Swadeshi Mandal*, Lajpat Reading Room, and the *Paisa* Fund.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

Nil.

(e)—Education.

AL BASHIR, 20th April 1909.

His Honour and the affairs of the Aligarh College.

24. *Al Bashir* (Etawah), of the 20th April, takes strong exception to the interference of His Honour in the recent difference between the trustees and the staff of the Aligarh College, and to the way in which he patched up the quarrel. The editor expresses the opinion that he was not warranted in summoning Nawab Mushtaq Husain to Lucknow nor in giving his decision in a pre-emptory manner. The resignation of Mr. Archbold and other members of the staff ought to have been sent back to the Secretary in the usual way, with a suitable warning to desist from a similar course of action in the future. Instead of this His Honour, on the complaint of Mr. Archbold, the "plaintiff", summoned the Nawab as the "accused" into his presence, and proceeded to decide the question without the knowledge of the Musalman public. He characterized it as an insult not only to the Nawab himself but also to the Muhammadan community.

RAHBAR, 21st April 1909.

The trustees and the staff of the Aligarh College.

25. The *Rahbar* (Moradabad), of the 21st April, referring to the decision which has been arrived at the recent difference between the trustees and the staff of the Muhammadan Anglo-Oriental College, remarks that the decision can be permanent and abiding only if it is just, otherwise the independent Indian mind will not tolerate it for long.

26. The *Shahna-i-Hind* (Meerut), of the 24th April, complains that the management of the Aligarh College is in a disgraceful state, and that it is virtually managed by a coterie of six or seven trustees living at Aligarh. The real manager, he says, is a young barrister who has been repeatedly heard to say that he 'runs the whole show.'

The trustees and the staff of the Aligarh College.

SHAHNA-I-HIND, 24th April 1909.

27. *Al Bashir* (Etawah), of the 27th April, in a leading article of fourteen columns, discusses the existing relations between the Secretary to the Trustees of the College and the European members of the staff, and holds the latter entirely to blame for the recent misunderstanding.

The trustees and the staff of the Aligarh College.

AL BASHIR, 27th April 1909.

28. The *Zul Qarnain* (Budaun), of the 28th April, contradicts the rumour that His Honour is interfering in the management of the Aligarh College on behalf of the European members of the staff, and says that it has been spread by some malicious persons. Referring to the differences between the trustees and the staff, which are said to have been patched up by the intervention of His Honour, the editor says that the Musalman public at large can never tolerate the domination of the staff over the management of the college.

His Honour and the Aligarh College.

ZUL QARNAIN, 28th April 1909.

29. The *Awaza-i-Khalq* (Benares), of the 24th April, has an article complaining of the conduct of Professor Ferre [(?)Professor Durack] of the Muir Central College, Allahabad, who, it is said, tore away the examination copy books of three candidates simply because they had failed to stop writing at the moment they were ordered to do so.

The editor invites the attention of the Chancellor to this case.

University examination at Allahabad.

AWAZA-I-KHALQ, 24th April 1909.

30. The *Rohilkhand Gazette* (Bareilly), of the 24th April, complains that the Allahabad University is daily imposing fresh restrictions on private candidates and is discouraging them in every way. The number of private candidates is sure to increase, seeing that the authorities have restricted the strength of classes in schools to thirty-five, and if students, who are not admitted into schools, be not allowed to go up for examinations as private candidates, they will be unjustly deprived of the privilege of obtaining Government service.

The Allahabad University and private candidates.

ROHILKHAND GAZETTE, 24th April 1909.

31. The *Garhwali* (Dehra Dun), for March (received on the 19th April), expresses gratitude to the United Provinces Government on behalf of the inhabitants of Garhwal for raising the Shrinagar Anglo-Vernacular School to the status of a high school.

The Shrinagar Anglo-Vernacular School.

GARHWALI, March 1909.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

32. The *Rohilkhand Gazette* (Bareilly), of the 16th April (received on the 27th idem), draws the attention of Government to the improper inclusion of outcaste people under the general head of "Hindus" in the census returns, and expresses the hope that census officers will be more careful in this matter at the census of 1911.

The Indian census, 1911.

ROHILKHAND GAZETTE, 16th April 1909.

33. The *Rahbar* (Moradabad), of the 21st April, remarks that service, whether Government or private, ought to be the last recourse for every self-respecting man, and that the craze for it has now become so general that the Muhammadans, in their anxiety to get an unduly large share of it, have begun pressing their claims without stopping to think whether they are qualified for it or not.

The craze for Government service among Muhammadans.

RAHBAR, 21st April 1909.

34. Referring to the alleged high-handedness on the part of the European jute merchants and their managers, the *Rahbar* (Moradabad), of the 21st April, remarks that such cases attract the special attention of the people and should therefore be thoroughly inquired into.

European jute merchants and their high-handedness.

RAHBAR, 21st April 1909.

35. Referring to the increase in mortality during the year 1907-8, as evidenced by the annual report of the Local Government, the *Rahbar* (Moradabad), of the 21st April, remarks that this increase is chiefly due to the fact that, through repeated

High death rate among Indians.

RAHBAR, 21st April 1909.

famines and continued scarcity, Indians have lost all power of resistance and endurance, and that therefore they fall an easy prey to the many epidemics that are now prevailing in the country, such as cholera, plague and small-pox.

Neglect of arts and industries is, in the opinion of the editor, ultimately responsible for this result, and he therefore holds that an industrial awakening in the country alone can save Indians from destruction.

ABHYUDAYA, 23rd April 1909.

The export of wheat.

36. A correspondent in the *Abhyudaya* (Allahabad), of the 23rd April, suggests the desirability of granaries being established in all parts of the country, to buy up and stock grain at the harvest time for consumption in the country, and stop its export to foreign countries, which, in his opinion, is the chief cause of the growing poverty of India.

HINDUSTANI, 23rd April 1909.

The export of wheat.

37. The *Hindustani* (Lucknow), of the 23rd April, notes with satisfaction the proposal recently made by a merchant that godowns for the storage of wheat should be opened at important railway stations, which will protect it from rain and make its export to foreign countries easier. The editor further says that this measure will be beneficial to the country in other ways too, as it will prevent the unrestricted export of grain, so that some of it will remain in the country and act as a check to famines.

RIYAZ-UL-AKHBAR, 24th April 1909.

Hindus and Musalmans at Azamgarh.

38. The *Riyaz-ul-Akhbar* (Lucknow), of the 24th April, has the following :—

"The relations between the Hindus and Musalmans of Azamgarh are becoming strained to an alarming degree. Its infection may spread to other places. Attempts are being made to restore harmony between them, but the result is not promising."

AL BASHIR, 27th April 1909.

Muhammadan holidays.

39. *Al Bashir* (Etawah), of the 27th April, again draws the attention of the Government to the paucity of Muhammadan holidays, on account of which they are prevented from attending to many of their religious performances. The editor further suggests the advisability of holding schools and offices in the morning on Fridays, so that his co-religionists can attend the special religious service of that day.

ANAND KADAMBINI, December 1908 and January and February 1909.

The New Year's Honours List.

40. The *Anand Kadambini* (Mirzapur), in its combined issue for December 1908 and January and February 1909 (received on the 22nd April), expresses its general approval of the New Year's Honours List, but adds that it was deficient in one respect, namely that the claims of private individuals who did excellent work during the last famine were entirely overlooked.

V.—Legislation.

Nil.

VI.—Railway.

ROHILKHAND GAZETTE, 16th April 1909.

Railway authorities and Hardwar pilgrims.

41. The *Rohilkhand Gazette* (Bareilly), of the 16th April (received on the 27th idem), complains that Hardwar pilgrims during the last *mela* were packed into unhealthy goods waggons and as a result cholera broke out among them. One man, who got down at the Moradabad station, died at once, and another, a woman, was sent to the hospital in a precarious state.

SAHIFA, 20th April 1909.

Railway authorities and Hardwar pilgrims.

42. The *Sahifa* (Bijnor), of the 20th April, draws the attention of the railway authorities to the sufferings of the Hardwar pilgrims, on account of overcrowding in trains, of inadequate supply of water at roadside stations, and of their being packed into goods waggons.

VII.—Post Office.

AWAZA-I-KHALQ, 24th April 1909.

Theft in the Meerut Post Office.

43. The *Awaza-i-Khalq* (Benares), of the 24th April, referring to the case of a soldier who, it is said, forcibly entered the Meerut Post Office and took away a bundle of Government Currency Notes, remarks that, though the Commander of the regiment to which the soldier belonged was moved in the matter, yet he took no steps and passed over

the whole affair lightly. The postal authorities have realized the value of the missing notes by imposing proportionate fines upon the employés concerned. They have further advertised that they would give a reward of Rs. 200 to any one who could trace the culprit.

The editor asks whether the fines imposed upon the local postal employés would be remitted when the original culprit has been traced.

VIII.—Native Societies and Religious and Social matters.

Forcible detention of pilgrims in Farrukhabad.

44. The *Rahbar* (Moradabad), of the 21st April, complains that on the occasion of the Ramnaumi fair, while the pilgrims were going to bathe in the Ganges, some peons attached to the Farrukhabad tahsil forcibly detained eighty of them and kept them employed for the whole day in *begar* work. **RAHBAR, 21st April 1909.**

The editor remarks that if in a native state Christians going to attend service in a church were to be detained in that way, there would be a great clamour in the press, and asks Government to take action in the matter immediately.

The Baranasi *Gurukul* and the Jwalapur *Vidayalaya*.

45. The *Rahbar* (Moradabad), of the 21st April, publishes a long appeal for funds for the Baranasi *Gurukul* and the Jwalapur *Vidayalaya*. The writer holds that such institutions, if properly looked after, will prove to be a great factor in the regeneration of India; for their basic principle, *Brahmcharya* or the life of celebacy, alone can work out the many social, moral and political problems which are at present engaging the attention of every one in the country. **RAHBAR, 21st April 1909.**

Shiahs and Sunnis.

46. The *Mashriq* (Gorakhpur), of the 27th April, referring to the Chehlum disturbances at Lucknow, says that the *charyari* verses recited by the Sunnis have now become so popular among them that they will never willingly give them up, and that it is fitting that the Shiahs should adapt themselves to the changed circumstances. **MASHRIQ, 27th April 1909.**

IX.—Miscellaneous.

Nil.

Naini Tal:
The 30th April 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr.-General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
*1	Agra Magazine	Agra	Monthly ...	Munshi Priya Lál Saksena; Kayasth; 29.	500 copies.
2	Central Hindu College Magazine.	Benares ...	Do. ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 „
3	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*4	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
5	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
6	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	Very small.
7	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	5,000 copies.
†8	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
9	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 „
10	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 „
11	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
12	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 „
†13	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 „
	ROMAN.				
†14	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*15	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
*18	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	600 copies.
*19	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
20	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 „
†21	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 „
†23	Árya Bandhu	Meerut ...	Do. ...	...	575 „
24	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
25	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
†26	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqlain; Muhammadan; 36.	450 „
27	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 „
*28	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 „
*29	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
30	Khátún	Aligarh ...	Do. ...	Sheikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
31	Kshatriya	Bulandshahr ...	Monthly ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 copies.
32	Pardah Nashin	Agra ...	Do. ...	Mrs. Khámosh	1,100 „
33	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
34	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
35	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 „
36	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†37	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
38	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*39	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*40	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*41	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 „
†42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakarya; Muhammadan; 21.	150 „
43	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
44	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 „
45	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
46	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	350 „
47	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 „
48	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
49	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	600 „
50	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
51	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
52	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	1,000 „
53	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Sheikh Faiyaz Ali; Muhammadan; 41 Sheikh Mumtáz Ali; Muhammadan; 33.	275 „
*54	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
55	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
56	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
57	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
58	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	250 „
59	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
60	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
61	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
62	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
63	Oudh Punch	Lucknow ...	Do. ...	Sheikh Sajjad Husain; Muhammadan; 55.	300 „
64	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
65	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
66	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
67	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Sheikh Abdul Aziz; Muhammadan; 45	500 „
68	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
69	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
70	Shams-ul-Nahár	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
71	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 ,,
*72	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37 ...	1,000 ,,
73	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 ,,
74	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44	380 ,,
75	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 ,,
76	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 ,,
77	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 ,,
78	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 ,,
79	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 ,,
80	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 ,,
	ARABIC-URDU.				
81	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*82	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	Very small.
83	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
84	Bráhman Samáchár... ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 ,,
*85	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 ,,
*86	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 ,,
87	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 ,,
88	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 ,,
89	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	300 ,,
90	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 ,,
*91	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24...	500 ,,
92	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 ,,
93	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 ,,
94	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 ,,
95	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 ,,
†96	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 ,,
97	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 ,,
98	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 ,,
99	Swadesh Bándhava... ...	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 ,,
100	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 ,,
*101	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 ,,
102	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 ,,
103	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 ,,
104	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 ,,
105	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,700 ,,
106	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 ,,

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
107	Árya Mitra	Agra	Weekly ...	Pandit Bhav Deva Shástri; Brahman ...	1,800 copies.
108	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
109	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
110	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
111	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	...
112	Samrát	Kálákánkar (Partabgarh).	Do. ...	R. B. Lal Ramesh Singh Ju Deo; Kshatriya; 45.	400 copies.
	HINDI-URDU.				
†113	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 copies.
*114	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-Law; Kashmiri Brahman; 40.	300 „

* Irregular.

† Temporarily stopped.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

1. The *Swarajya* (Allahabad), of the 24th April (received on the 5th May), referring to the grave anxiety felt by the British Government on account of the precarious condition of its subjects in Persia, remarks that the remonstrances made to the Persian Government on this score are not actuated by the anxiety for the safety of British subjects, but by some deeper political motives, as the Parliament did not move even its little finger to protect the suffering Indians in the Transvaal.

England and Persia.

SWARAJYA, 24th April 1909.

The *Awaza-i-Khalq* (Benares), of the 1st May, makes a similar comparison and says that it is a pity that the Imperial Government does not interfere on behalf of the Transvaal Indians, when it is so ready to champion the cause of English residents in Persia.

AWAZA-I-KHALQ, 1st May 1909.

2. In connection with the Persian crisis, the *Advocate* (Lucknow), of the 29th April, says that, while Russian troops are taking part in the pacification of the country, very little is now heard of British activity in this respect. The editor suggests that perhaps there has been some sort of agreement arrived at between the two Powers in the matter.

The Persian crisis.

ADVOCATE, 29th April 1909.

3. *Al Bashir* (Etawah), of the 4th May, publishes an appreciation of the ex-Sultan Abdul Hamid, and says that the young Turks are not at all justified in holding him responsible for the reactionary movement in Turkey and for plotting against them. The editor however expresses the hope that in future there will be no recourse to bloodshed, and that Muhammad V, the new Sultan, will be an efficient ruler.

The deposition of Abdul Hamid.

AL BASHIR, 4th May 1909.

4. The *Naiyar-i-Azam* (Moradabad), of the 5th May, says that with the deposition of Abdul Hamid the Caliphate has come to an end, as the Musalmans cannot accept as Caliph a man who is a mere puppet in the hands of the political party.

The deposition of Abdul Hamid.

NAIYAR-I-AZAM, 5th May 1909.

The *Mashriq* (Gorakhpur), of the 4th May, expresses the opinion that Muhammad V is a man of very weak character, and that probably the Turkish empire will fall to pieces in a short time.

MASHRIQ, 4th May 1909.

(b)—Home.

5. The *Oudh Akhbar* (Lucknow), of the 1st May, expresses the hope that, if the Indian Councils Bill pass through the House of Commons unmutilated, the Lords will not dare oppose its provisions, as it will be an unprecedented event in Parliamentary annals. In this connection the editor notes with gratification that Mr. R. C. Dutt interviewed some of the most obstinate members of the House of Lords, and convinced them of the untenability of their position with regard to India.

The Indian Councils Bill.

OUDH AKHBAR, 1st May 1909.

6. In commenting on the Muhammadan demonstration against the Indian Councils Bill in the Kaisarbagh Baradari, Lucknow, the *Advocate* (Lucknow), of the 29th April, says that it was an evil day for those Britishers who, although priding themselves on their patriotism, sided with one section of the Indian community and so injured the reputation of Government for impartiality. This policy of favouritism has not had the desired effect of quieting either party, for the Muhammadans now see a breach of faith in any act of Government that does not fully satisfy their demands.

The Oudh Muhammadans and the Reform Scheme.

ADVOCATE, 29th April 1909.

The *Hindustani* (Lucknow), of the 30th April, reproduces the same.

HINDUSTANI, 30th April 1909.

7. The *Abhyudaya* (Allahabad), of the 30th April, says that a study of the course of events from the announcement of the reform proposals till now establishes it beyond the least shadow of doubt that the agitation set up by Muhammadans for their separate representation is totally artificial, and that it owes its inception and origin to those who are opposed to the introduction of the reforms, and who are now the secret wire-pullers behind the Muhammadan leaders. It will, he says, be remembered that, when the reforms were first announced, they were accepted with gratitude and thankfulness by Hindus and Muhammadans alike, and that the deputation which waited upon the Viceroy to express gratitude to him for the reform, consisted

Muhammadans and the Reform Scheme.

ABHYUDAYA, 30th April 1909.

both of Hindu and Muhammadan leaders and that there was no dissentient note, although the latter were fully aware that a mixed electorate was to be the basis of the election of the representatives of all the communities.

The first note of dissent was struck by Mr. Amir Ali from England, and was followed by a number of Anglo-Indian papers and some educated Muhammadans who style themselves the leaders of their community. The princes of the royal family of Lucknow, however, urged at the Provincial Conference held at Agra, that separate representation of Muhammadans could not be beneficial to the best interests of the country in the long run. Moreover, had separate representation been a desirable thing other minorities such as Sikhs and Parsis would have put forward their claims for it for the protection of their rights and interests. All this, the editor says, clearly points out that the view expressed by the *Indian Daily News* that their agitation for separate representation has been engineered by the opponents of the reforms, is quite correct.

He urges all Muhammadan well-wishers of the country to rouse themselves and to take steps to counteract the obnoxious effect of the separatist policy of these deluded and self-styled leaders, the candidates for the membership of councils, and that they should explain to their co-religionists that antagonism with Hindus and other communities of India is calculated to be detrimental not only to the interests of the country at large but also to their own interests, for no community of India can do without the help of other communities. He further remarks that that day was a most unfortunate one when Sir B. Fuller called the Muhammadans his favourite wife, for, since then they have come to think that they are the objects of the special favour of Government and that they can do anything they like with impunity. Like the favourite wife they appear to be misusing their special position to the detriment of their rivals. Although the seed was sown by Sir B. Fuller yet the Government will have now to taste its fruits. He goes on to say that, though Muhammadans have been given over and above what they can justly claim and Hindus have acquiesced in it simply for the sake of averting the accentuation of racial feelings, still the former are not satisfied. The *Indian Daily Telegraph* of Lucknow has, he remarks, published such an inflammatory article against Hindus that, if no notice be taken of its editor it will be thought that he has obtained a license to infringe section 153A., Indian Penal Code, seeing that in that venomous article he called Hindus enemies of Muhammadans, and as conspirators has held them responsible for murderous agitation. The editor remarks that in the article an attempt has been made to excite the Muhammadans not only against Hindus but also against the Government, and he urges that, in order to put a stop to the unreasonable and unfortunate demands of Muhammadans, Government should clearly and firmly explain to them that it will never accord special treatment to any particular class, and that this is the line of action which will ensure peace and content among the people and strengthen its power and influence in the country.

MUSAFIR, 30th April 1909.

Muhammadans and the Reform Scheme.

8. The *Musáfir* (Agra), of the 30th April, inquires why Musalmans are clamouring so much for representation on the Councils in excess of their numerical strength, considering that the number of educated men among them is very small. The result, the editor says, will be that the Councils will be filled with ignorant and inexperienced men.

OUDH AKHBAR, 6th May 1909.

Muhammadans and the Reform Scheme.

9. The *Oudh Akhbar* (Lucknow), of the 6th May, criticises at length, giving quotations, the speech delivered by Raja Naushad Ali Khan at the meeting held recently by the Musalmans of Lucknow to protest against Mr. Hobhouse's pronouncement on the Reform Scheme, and characterizes it as extremely unfair to the Hindus, and uncourteous to Government.

INDIAN PEOPLE, 25th April 1909.

The disqualification of the deportees.

10. The editor of the *Indian People* (Allahabad), in the issue of the 25th April, in commenting on the question of the disqualification of deportees for seats on the Legislative Councils and other bodies, considers that Government will make a great mistake in excluding these men without special cause. A seat on the Legislative Council should not be ranked higher than a seat in the House of Commons, and political offenders have sometimes become members of Parliament. People convicted of sedition should equally not necessarily be disqualified; as it is wrong to assume that

a man who is seditious once must always be seditious, or that it would be prejudicial to have him on a Legislative Council. The writer expresses doubt whether men who are conscious of their absolute innocence would, on their liberation, deem it consistent with their self-respect to associate with the Government that condemned them unheard.

ANAND, 29th April 1909.

11. The *Anand* (Lucknow), of the 29th April (received on the 3rd May), says that there was an audience of two thousand persons at the recent meeting held in Lucknow to urge the separate representation of their community, and points out that the large attendance was due to the fact that the ignorant masses were told that the meeting was to be held in connection with the Shiah-Sunni differences. The editor further reports that Muhammadans of the other party intend to hold a meeting to protest against separate Muhammadan representation.

The Muhammadan meeting at Lucknow in connection with their separate representation.

ABHYUDAYA, 30th April 1909.

12. The *Abhyudaya* (Allahabad), of the 30th April, says that there was an audience of about two thousand persons at the meeting recently held at Lucknow by Muhammadans to protest against mixed electorates under the Reform Scheme. The editor points out that the speakers at the meeting used violent language, not only against Hindus but also against the Government, and that Raja Naushad Ali Khan declared that Muhammadans should agitate to the utmost limit, and held out the threat that if the Government did not meet their demands in full the Muhammadan youth would get out of all control.

The Muhammadan meeting at Lucknow in connection with their separate representation.

ADVOCATE, 25th April 1909.

13. The *Advocate* (Lucknow), of the 25th April, remonstrates with the *Indian Daily Telegraph* (Lucknow), for publishing an article on the statement made in Parliament about Muhammadan representation. The editor states that the article has been read with indignation by Hindus and by many Muhammadans. Raja Sir Ali Muhammad Khan is criticised for being the proprietor of the paper. The editor questions whether the *Indian Daily Telegraph* has sufficient knowledge of Muhammadans to publish views contrary to those of men like Sir Faiyaz Ali Khan, Vikar-ul-Mulk and Mr. Abdullah *bin* Yusuf Ali.

The *Indian Daily Telegraph's* incitement to Muhammadans.

ANAND, 29th April 1909.

14. The *Anand* (Lucknow), of the 29th April (received on the 3rd May), complains that the European editor of the *Indian Daily Telegraph* (Lucknow), in his agitation for separate Muhammadan representation, has called Hindus the enemies of Muhammadans, murderous agitators and plotters in secret, and has thus tried to create racial hatred between Hindus and Muhammadans, and expresses surprise that Government does not institute a prosecution against him under section 153A., Indian Penal Code.

The *Indian Daily Telegraph* and the Hindus.

ALMORA AKHBAR, 30th April 1909.

15. The *Almora Akhbar*, of the 30th April, expresses the hope that under the Reform Scheme the Municipal and District Boards of the Kumaun division will be given the right of returning a member to the Provincial Legislative Council.

Reforms and the people of Kumaun.

SWARAJYA, 24th April 1909.

16. The *Swarajya* (Allahabad), of the 24th April (received on the 5th May), referring to the alleged opposition of the British Government to the further advance of Western education in India, remarks that in reality Government introduced English education into India in order that persons with some knowledge of the English language may be available for its service. But the thirst for knowledge is insatiable and in the course of time there rose a class of persons in the country who had thoroughly imbibed Western ideas and were ready to meet the English on their own ground. The universities may be abolished and the most insurmountable barriers may be put in the way of higher English education, but, the editor says, the tide of onward progress cannot now be pushed back.

Herbert Spencer has been held chiefly responsible for the spread of democratic ideas in India, and his famous sayings about individual liberty and his exhortations to resist tyranny are well known. Had he been a native of India and a journalist, he would have been surely prosecuted and sentenced for his seditious writings. He is fortunate that he is peacefully asleep in his English grave.

Europeans responsible for the spread of sedition in India.

It is a matter for wonder, the editor remarks, that Parliamentary government, union, patriotism, work in the cause of the nation, resistance to tyranny and political agitation (for liberty) should be praiseworthy when practised by Europeans, and that Indians should be savagely criticised when they do so.

Herbert Spencer was not only responsible for the spread of seditious ideas, but a traitor as well. He advised the Japanese to refrain from intercourse with Europeans, and now his advise is being followed by the people of India. They think that they will be better off at a distance from the English, although a few years back they deemed it an honour to take tea with an Englishman.

For this aloofness the Indians are not responsible. Their English teachers, like Spencer, who are the real culprits, should be tortured and sent to jail.

ABHYUDAYA, 30th April 1909.

Unrest and sedition in India.

17. The *Abhyudaya* (Allahabad), of the 30th April, protests against the practice of Anglo-Indians and their newspapers of sending alarming and exaggerated news to the English press about the situation in India, and remarks that it is against all principles of statesmanship to show that sedition is rampant in India in view of the constantly strained relations between England and other powers of Europe. The editor admits the existence of unrest in the country, but does not hold that it has increased to such an extent that a liberal policy cannot remove it. He says that, with the exception of a handful of persons, no section of the people desires the subversion of British rule in India, that they only want sufficient food, protection from police oppression, larger expenditure on education, and an effective voice in the administration of their country.

INDIAN PEOPLE, 25th April 1909.

House searches in the Bombay Presidency.

18. The *Indian People* (Allahabad), of the 25th April, hopes that the attention of the Governor of Bombay will be drawn to the continued house searches in that presidency, and that he will take steps to put an end to them. Although there have been several trials and convictions for sedition in Bombay, nothing like an anarchist conspiracy has been discovered, and no useful purpose can be served by these irritating searches.

ADVOCATE, 29th April 1909.

Espionage of Mr. Mitra's family.

19. The *Advocate* (Lucknow), of the 29th April, considers that, unjust as it was that such a loyal friend of order and peace as Babu Krishna Kumar Mitra should be enticed away from his home under false pretences, it is still more disgraceful that the members of his family should be subjected to strict surveillance. A letter from Mr. Mitra's son is published, from which it appears that he is not so much afraid of the watching, as that the spies, who periodically pay him visits, may leave some incriminating things behind them and so cause mischief.

INDIAN PEOPLE, 25th April 1909.

The Congress journal the *India*.

20. The *Indian People* (Allahabad), of the 25th April, welcomes the appearance of the Congress journal, *India*, the object of which is to spread correct notions about India and her rulers, and so counteract the effect of the misrepresentation of the aims of the constitutional party that Tory journals promote. It is not expected that the British people will support this paper; but, when the correct facts are placed before them, their sense of justice may lead them to see the situation in its true light. It is therefore suggested that as many copies of the paper as possible be distributed in Great Britain and, since the financial condition of the paper will not permit them to be given away, the hopes expressed that well-to-do Indians will subscribe for copies to be so distributed.

CITIZEN, 25th April 1909.

The Congress journal the *India*.

21. Referring to Mr. Gokhale's appeal for financial support for the *India*, the *Citizen* (Allahabad), of the 25th April, remarks that they cannot recommend Indians to subscribe towards the cost of circulating this paper among English people, as its tone is constantly anti-British. An article of the *Hindustan Review*, reproduced in the *India*, is particularly noted as being full of vitriolic accusation and mis-statements.

SWARAJYA. 24th April 1909.

Colonel Seeley and the Transvaal Indians.

22. The *Swarajya* (Allahabad), of the 24th April (received on the 5th May), referring to a statement made by Colonel Seeley in Parliament that the Imperial Government is prepared to redress all legitimate grievances of the Transvaal Indians, remarks :—

"What incomparable justice and generosity! If the Indians were to say to-day to the English "Please wend your way towards England and we shall pay your passage-money," what an admirable example of generosity it would be, and

all Indians will be prepared to act in a generous manner. Such generous action deserves some thanks, and the English will not be put to any trouble by doing this (leaving India). If they are put to any real trouble, they will be recompensed by those who give them this trouble. Such an example of generosity and justice is unparallelled (in the annals of the world).

Naushirwan (the Persian King, noted for his just rule) will commit suicide when he sees this, and Karana (a Mahabharat hero noted for his generosity) will hide his head in shame, for who will remember the generosity and justice of these worthies, when the world can boast of the justice and generosity of the Transvaal Government and of Colonel Seeley."

The *Times'* special correspondent and the Allahabad Bar Association.

23. Referring to the allegation of the *Times'* special correspondent that the Allahabad Bar Association too is not free from objectionable features, and that when a number of lawyers assemble politics is freely discussed, the *Abhyudaya* (Allahabad), of the 30th April, remarks that it appears that in the opinion of this correspondent only those persons are unobjectionable who are like dumb driven cattle and who do not raise their voice for obtaining their rights and for the redress of their grievances. No Government, the editor says, can be proud of such listless persons, nor can any Government be called a good Government whose subjects keep quiet like cattle when they observe its defects.

ABHYUDAYA, 30th April 1909.

The King's Proclamation and the zamindars.

24. The *Zamindar-wa-Kashtkar*, for April (received on the 5th May), suggests that in commemoration of the King's Proclamation Government should remit a year's revenue to the zamindars, just as it had given a bonus of one weeks' pay to its servants.

ZAMINDAR-WA-KASHTKAR, April 1909.

His Excellency the Viceroy and Punjab affairs.

25. The Lahore correspondent of the *Advocate* (Lucknow), writing in the issue of the 29th April, says that, apart from the irritation caused by the Viceroy's rebuke to a certain section of the Indian community during his recent visit, the political atmosphere was by no means unclouded. The Hindus were naturally indignant at the favour shown to the Muhammadans, especially in the matter of the appointment of a Chief Court Judge. The *Arya Samajists* also complained that they were continually watched by detectives and treated harshly by officials. The policy of the Government in thus favouring one community is severely criticised.

ADVOCATE, 29th April 1909.

The unification of India.

26. The *Oudh Akhbar* (Lucknow), of the 5th May, referring to the lamentable lack of unity in the people of India, remarks that on a closer analysis it will appear that the differences are not so great and insurmountable after all, as has been too often supposed, and the people can be divided into five or six broad divisions. Many of their interests are common, and fortunately there has arisen among them a band of conscientious and God-fearing men who set the welfare of their country above all personal considerations. They are working for the unification of the heterogenous masses of India and in the end they are sure to succeed. The editor remarks that for the people it is enough that they should follow them.

OUDH AKHBAR, 5th May 1909.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Native States and their rulers.

27. The *Swarajya* (Allahabad), of the 24th April (received on the 5th May), has the following article on Native States and their rulers :—

SWARAJYA, 24th April 1909.

"People whose acquaintance with political questions is purely superficial are apt to be led astray by the glittering courts and equipages of native princes, and their loud professions of loyalty and the so-called prosperity of their subjects, but men who go below the surface know only too well that the lot of the native prince is worse than that of the lowest British Indian ryot, and that their hearts have been 'ulcerated' by the British Government, and so there is no test by which the sincerity of their professions of loyalty and devotion may be ascertained.

Our statements will be emphatically contradicted both by Government, by the native princes and by the unthinking public as well, but we are constrained to observe that what we say is absolutely true.

Native princes are mere " pawns " in the hands of Residents, and are moved from place to place by them. In fact they are prisoners in their own palaces, the Resident does whatever he likes, and ascribes the acts to the prince, which the latter out of fear cannot disavow. They are not deterred from adopting courses of action which can never be tolerated in British India. Recently a tonga-driver in Kashmir was sentenced to imprisonment for twenty years for molesting a European lady—an offence for which he would have been awarded only two years by an English court. What will be the result of this? The people will begin to think that the Raja is inordinately afraid of the British, and will begin to compare their tyrannous government with the peace and prosperity under the British, and this comparison, if long indulged in, will prove highly prejudicial to the popularity of the Raja, and the affections of his subjects will be alienated from him.

In this way the Resident *Sahib* succeeds in killing two birds with a single stone.

Recently the Resident at Indore issued an order in the name of the Council of Regency, prohibiting the sale of the photos of 'National Martyrs', and of Nationalist literature. These books are openly sold in the bazars of British India. The prohibition is due to the following two causes: The Resident aims at making the States more unpopular among patriotic Indians than the British Government, so that they may not dream of assistance from these States or expect moral support to their patriotic ambitions. Secondly, Indore is an important State, and other States are sure to follow in its wake, and thus keep their people totally ignorant of what is passing in the country. But will this succeed? Can a whole people be kept in perpetual darkness? The people of the native states will find the matter out, and will have recourse to internal plots. Such ordinances have quite an opposite result. Man has a natural craving for things out of his power. The tale of Adam and the forbidden fruit will be repeated.

No native prince can correspond with another, negotiate a marriage or repair a fort without the Resident's permission. All that he can do on his own initiative is to give himself up to revelry in his palace.

The English are building *Dreadnaughts* really to fight with Germany but with the ostensible object of maintaining peace in the world. They profess to be friendly to Germany, but everyone knows what these professions of goodwill mean.

If the naval preparations of England are not actuated by any motives of retaliation, will she allow native states to adopt a similar policy, and let them buy the latest weapons and train their armies. The rulers of these states have been repeatedly called 'allies' and friends, but will England repose any amount of confidence in them? It is impossible, she will never do so!

To be in the good graces of the Government all that a native prince has to do is to spend his time in debauchery and be a puppet in the hands of the Resident. Let him be in the least alive to a sense of his duties, and attempt to educate his subjects, he is at once a dangerous character, and attempts will be made to dethrone him. The case of Maharaja Zalim Singh (ex-ruler of Jhalawar) can be cited as an example. No Englishman likes the Maharaja of Baroda owing to his popularity with the people of India. Attempts are made to make him unpopular with his subjects, e.g. the Government revenue on lands lying on the border of his state have been greatly reduced, so that his subjects may become dissatisfied with him.

It would be a pretty retort if the Maharaja were to say: 'I am an imitator of your methods, and to prove my allegiance to you I have restored my state and my army to a high level of efficiency.'

We do not think that at this juncture the English will intimidate or displease an Indian Raja and we hope that the princes will stand on their rights. If they were all to adopt a uniform policy and observe their rights, the Government will be sure to respect their opinion. But they should keep within the bounds of their rights and prerogatives.

When the native princes are in such a deplorable condition, who can say that they are loyal or content? When India has awakened to a new life, and it is impossible to drug it again with opium, we would advise [the Government (?)] that if the people are to be conciliated, it is necessary that the claws be a little drawn from the flesh of the native princes, for if the people form the flesh of the political body of India, the princes are the bones.

But who listens to our counsel? It is as useless to advise the English, as to cry in the wilderness or to restrain a madman. They have got filled with the notion that repression and tyranny alone can maintain their power and that the least show of leniency will prove their ruin. This is contrary to reason, and the Indians are not constrained from saying *quem deus vult perdare prius dementat.*"

IV.—Administration.

(a)—Judicial and Revenue.

28. The *Indian People* (Allahabad), of the 25th April, comments on the case in which the Munsif of Allahabad is accused of using abusive language to a man in his court, and remarks that it has been observed that the present Munsif had caused friction between the bench and the bar and has at times been known to use bad language to people in court. The editor hopes that this matter will receive careful inquiry, and, if the allegations be found to be true, that steps will be taken to stop their repetition, as this sort of conduct does not add to the dignity of a court of justice.

Complaint against the Allahabad Munsif.

INDIAN PEOPLE, 25th April 1909.

29. Referring to a speech by Sir Edward Baker in which he spoke of the relations between the Judicial and the Executive Courts, the *Advocate* (Lucknow), of the 25th April, remarks that in several quarters this has been taken as a condemnation of the attitude of Sir Comer Patheram and Sir Barnes Peacock towards society. The editor, however, considers that, while the present stir is going on, such an attitude is necessary for High Court Judges.

Sir E. Baker on the good relations between the Judicial and the Executive in Bengal.

ADVOCATE, 25th April 1909.

(b)—Police.

30. The *Jasus* (Gahmar), for May, says that incapable and unscrupulous detectives only discredit the Government by their malpractices, as has been sufficiently proved by the Etawah forgery case and the Midnapore bomb conspiracy case, and suggests that as the responsibilities of a detective are very great, only honest and capable persons should be employed in the secret police.

Secret police.

JASUS, May 1909.

(c)—Finance and Taxation.

31. Reviewing the recent Budget debate, the *Samrát* (Kalakankar), of the 14th April (received on the 6th May), expresses gratitude to the Financial Member for not imposing any fresh tax to make up the deficit in the budget, and suggests that more money should be spent on education, sanitation and irrigation and less on railways and the army, inasmuch as expenditure under the former items is calculated to be more beneficial to the country at large than under the latter heads.

The Budget debate.

SAMRAT, 14th April 1909.

(d)—Municipal and Cantonment Affairs.

32. The *Advocate* (Lucknow), of the 29th April, publishes a letter complaining of the want of burning ghats in Lucknow. It is remarked that the two ghats that are in common use are very inconvenient, and it is suggested that the Municipality should provide a permanent shelter for people attending funerals and also a suitable approach to the ghats.

Burning ghats in Lucknow.

ADVOCATE, 29th April 1909.

33. The *Bharat Jiwan* (Benares), of the 3rd May, says that, in spite of its repeated complaints the Municipal Board has made no arrangements for the adequate supply of water in Benares, and suggests the desirability of the hours of water supply being extended both in the morning and evening.

Water supply in Benares.

BHARAT JIWAN, 3rd May 1909.

34. The *Oudh Akhbar* (Lucknow), of the 5th May, complains that the Lucknow Municipality has not been well advised in allowing *ekka* drivers to seat four passengers in their vehicles, as they are too small for five persons, and as it involves cruelty to the horses which are generally ill-fed and ill-cared for.

Lucknow *ekkas*.

OUDH AKHBAR, 5th May 1909.

(e)—Education.

ADVOCATE, 25th April 1909.

The Legal Practitioners' Examination, 1908.

35. A correspondent of the *Advocate* (Lucknow), of the 25th April, commends the following matter to the notice of the Examination Board. In the Legal Practitioners' Examination of 1908 candidates were required to read and write Nagri in addition to Urdu, which is, he maintains, being entirely contradictory to the Government notification published on the 11th April 1908, in which Urdu was prescribed.

ADVOCATE, 25th April 1909.

Government and Muhammadan education.

36. The *Advocate* (Lucknow), of the 25th April, notes that a sixth article headed "Some Impediments to Muhammadan Education" has been published in *Al Bashir* of Etawah. In it serious charges are made that Muhammadans do not receive fair treatment in educational matters. The editor concludes with the following remark:—"Can we expect the Director of Public Instruction to enlighten the public as to how far these charges are true, or if they are recklessly made to give vent to some feelings of spite."

ABHYUDAYA, 30th April 1909.

The Boden Scholarship.

37. The *Abhyudaya* (Allahabad), of the 30th April, deplores the exclusion of Indians from the competitive examination for the Boden Sanskrit Scholarship, and says that the decision seems to be based on racial prejudices and is unworthy of the impartial University of Oxford. The editor remarks that the objection that the object of the donor is not fulfilled by awarding the scholarship to Indians cannot hold, as none of the European holders of the scholarship have ever entered the Ecclesiastical department nor carried on mission work in India.

AL BASHIR, 4th May 1909.

The Aligarh College.

38. *Al Bashir* (Etawah), of the 4th May, referring to the differences existing between the Trustees and the staff of the Aligarh College, says that they are due to two principal causes, the admission of students and the arrangement of the time-table. It is true that the Secretary has, generally speaking, no right to interfere in either, but when he makes any inquiry, he should be supplied with the requisite information. The Principal has unfortunately become so inordinately sensitive that he resents the least interference in his sphere of work.

Ever since the memorable strike in the college, the European professors are labouring under the strange delusion that all the evils from which the college is suffering have their root in the excessive number of students within its walls. Their drastic method of reducing the number of students and thus obviating all difficulties does not appeal to the Musalman public, and reflects very little credit to the professors themselves. If they possessed any real interest in the affairs of the college, they would have advocated the increase of their own numbers, and the building of fresh lecture-rooms and hostels. The questionable method of solving the difficulty which they have adopted compares very unfavourably with the lively enthusiasm and self-sacrifice of the late Mr. Beck, who himself offered to build a hostel at a cost of Rs. 10,000 when the college was in a similar plight and its funds were very low. The offer was of course gratefully refused and the hostel was built to Mr. Beck's satisfaction.

With regard to the admission of students into the college the editor says that no one would like to interfere with the authority of the Principal in this respect. But if he refuses to admit students, when the strength of a section has not reached the maximum of sixty, as fixed by the University, the Secretary is sure to object, and in this he will have the whole-hearted support of the Moslem public. New lecture-rooms can be added and hostels built, and the staff can be strengthened, but the number of students should never be limited, and in case the difficulties are insurmountable a new college should be founded at Aligarh.

Referring to the differences arising from the interference of the Secretary in the arrangement of the time-table, the editor says that, according to the University regulations, every professor should teach twenty-four periods a week. But the professors object to teaching more than two or three periods a day, and so the Director of Public Instruction had to go to Aligarh to settle the question, and His Honour had to refer to it in his speech. When this intervention proved unsuccessful, the Secretary decided to increase the number of professors and thus obviate the difficulty, so he wrote a letter to Mr. Archbold, asking him to make a time-table for the next sessions of the college, allotting sixty students to a section and four periods of daily work to every Professor. He, moreover, requested that he may be furnished

with a copy of the revised time-table. The Principal resented even this slight interference, although the Secretary was perfectly justified in asking for it, so that he could ascertain how many new men were wanted, particularly as Inspectors of Schools always ask for copies of the time-tables of schools in their circles. The members of the staff perhaps do not like to work for four periods every day, as they think it to be the maximum fixed by the University. The editor admits that a professor has to devote some hours every day to the preparation of his work, but professors in Government and other colleges have to do the same, and there is no reason why special indulgence should be shown to the Aligarh staff. It is true that they perform tutorial and other duties, but they are not forced upon them, and they get handsome allowances for the extra work they do.

The Secretary, he goes on to say, cannot as a rule interfere in the educational work of the college, but he has the right to know that every professor does his fair share of the work and is not idle, and, when it comes to his notice that a professor is incompetent or unmindful of his duties, and the Principal does not report the matter to him, he can ask for an explanation and report the matter to the Trustees. The editor here cites the case of a European professor who was responsible for the English work of the F.A. class, who was so grossly negligent of his duties, that the students of that class had to rely on their own efforts and on the scanty help they could get from the Indian professors, and regrets to note that the Principal did not report the matter to the Secretary.

In conclusion the editor says that he has tried his best to fathom the causes of differences between the Trustees and staff of the college, and that he has come to the conclusion that the staff is mainly at fault. The correspondence which has passed between the Secretary and the Government is of course confidential, and he will not be justified in making any comments on it. He strongly objects to Mr. Archbold's action in forwarding his resignation to Government, as the college is a private one, and as Government has nothing to do with the appointment or dismissal of a Principal. Sir Saiyid Ahmad would have never tolerated such conduct on the part of a member of the staff.

He expresses the hope that His Honour will never lend countenance to the high-handed and extremely objectionable policy adopted by the European staff and to their attempt to dominate the management, and that, as patron of the college, he will protect it from such unwarrantable conduct on their part.

His Honour's speech at Aligarh.

39. A correspondent writing to *Al Bashir* (Etawah), of the 4th May, says that both Nawab Mushtaq Husain and the editor of *Al Bashir* have failed to understand the drift of His Honour's speech at Aligarh. He says that he read His Honour's speech before the editor of *Al Bashir* or the Nawab discussed it publicly. He remarks that no one who reads the speech with an open and unprejudiced mind will see in it any attempt to check the progress of the college or to decrease its popularity. He supports the proposal for the establishment of provincial colleges, and especially of one in East Bengal.

AL BASHIR, 4th May 1909.

The Aligarh College.

40. The *Naiyar-i-Azam* (Moradabad), of the 5th May, says that the unpleasantness between the Trustees and staff is due to the machinations of a Bengali gentleman (Professor J. C. Chakravarti) who had the honour of presiding at many *swadeshi* and boycott meetings in Bengal. A man of such antecedents has no place in the Aligarh College, and the sooner he is removed the better.

A correspondent writing to the same paper takes the Trustees severely to task for keeping the Moslem public in the dark regarding the correspondence which passed between them and the Government.

NAIYAR-I-AZAM, 5th May 1909.

Al Bashir (Etawah), of the 27th April, also makes similar allegations regarding Professor Chakravarti's conduct.

AL BASHIR, 27th April 1909.

His Honour and the Aligarh College.

41. The *Mashriq* (Gorakhpur), of the 5th May, commenting on the long series of articles which are being published in *Al Bashir* (Etawah), on the affairs of the Aligarh College, remarks that Sir John Hewett was perfectly justified in interfering in the management of the college as the head of the Provincial Government and as the patron of the college. This is not the first time that a Lieutenant Governor has done

MASHRIQ, 5th May 1909.

so. Lord MacDonnell had to adopt this course at one time, and Sir John Hewett himself has done so more than once. The Government supports the college liberally, and it has a right to know that it is under efficient management. *Al Bashir* seems to entertain a very low idea of the European professors and wants them to be treated as mere servants. But their position is not so low. The secret of Sir Saiyid's cordial relations with his staff was the friendly manner in which he treated them. Nawab Mushtaq Husain, he says, is a very sensible man, and it is to be hoped that he will put an end to the unseemly disputes between the Trustees and the staff, as they can have no wholesome influence on the students in the college. In the end he exhorts *Al Bashir* to refrain from its policy of wilful obstruction in the progress of the college.

ALIGARH INSTITUTE GAZETTE, 5th May 1909.

Al Bashir and the Aligarh College.

42. Nawab Mushtaq Husain writing to the *Aligarh Institute Gazette*, of the 5th May, says that he is not as yet prepared to support or contradict the statements made by the editor of *Al Bashir* in recent issues of the paper about the affairs of the Aligarh College. For one thing, says the Nawab, the Trustees have not as yet made known to the public the real state of affairs or the correspondence between them and the Government, and so no one has the right to make any comments on it. He warns Musalmans against placing their confidence in second-hand information, and says that in a short time he will make known all that they want to know, and that then they will know that he has not deviated one inch from the path of duty, and that the Trustees have done their level best to maintain the legitimate liberty of the college.

He emphatically contradicts the allegation made by *Al Bashir* against the character of Professor J. C. Chakravarti in a recent issue.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

INDIAN PEOPLE, 25th April 1909.

Swadeshi buttons.

43. The *Indian People* (Allahabad), of the 25th April, draws the attention of the public to two *swadeshi* button factories. The editor hopes there is enough patriotism in the country to make these concerns the success they deserve to be.

ADVOCATE, 25th April 1909.

High prices of foodstuffs.

44. A correspondent discusses the prices of foodgrains in the *Advocate* (Lucknow), of the 25th April. His solution of the problem of keeping prices down, of improving the condition of the poor, and of making the subjects loyal, is permanency of tenure and fixed rent.

ADVOCATE, 29th April 1909.

The Victoria Memorial.

45. The *Advocate* (Lucknow), of the 29th April, suggests that, for the building of the Victoria Memorial in Calcutta, expert native opinion should be called in instead of spending large sums of money on European architects and engineers in trying to lay firm foundations for the structure.

AWAZA-I-KHALQ, 1st May 1909.

Sanitary reform.

46. The *Awaza-i-Khalq* (Benares), of the 1st May, warmly commends the government of Sir John Hewett for the genuine interest it takes in sanitary reform. The editor complains that the Sanitary Commissioner and his assistants, when touring in the mofussil, only inspect the principal thoroughfares and do not take the trouble to look into the dirty lanes in the interior of the town, whose sanitary condition is generally deplorable. The Sanitary Commissioner should moreover cultivate the acquaintance of the leading Indian gentlemen of the towns he visits, and thus make his means of information wider. The editor further suggests that, as the smaller municipalities cannot afford the luxury of a well-paid health officer, the Government should appoint a divisional health officer to supervise the sanitary arrangements in the various municipalities in his division. For his assistance, he ought to have under him Sanitary Inspectors, who would be directly responsible for the health of the towns.

V.—LEGISLATION.

Nil.

VI.—Railway.

47. The *Jasus* (Gahmar), for May, complains of the harassment of passengers by Ticket Collectors on the East Indian Railway, and says that travelling Ticket Inspectors hand over to the police persons found travelling without tickets, although they may have only lost them during the journey. The editor expresses the hope that the railway authorities will instruct their subordinate officials to refrain from such practices.

The East Indian Railway.

JASUS, May 1909.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

48. The *Indian People* (Allahabad), of the 25th April, recommends the education of Indian women as a means of destroying the *purdah* system, and of so remedying many of the social evils of to-day. The action of certain ladies in Allahabad in attempting to bring about these reforms is favourably commented upon.

Social reform in the United Provinces.

INDIAN PEOPLE, 25th April 1909.

IX.—Miscellaneous.

49. The *Swarajya* (Allahabad), of the 24th April (received on the 5th May), takes Lala Lajpat Rai severely to task for resuming practice at the Punjab Bar, and reproaches him for sacrificing the national cause for the sake of a little personal gain. In the end the editor taunts him with being a mere *bania*, and not a *Kshatriya*. In another article Ajit Singh is called a liar for defending Lala Lajpat Rai.

Lala Lajpat Rai.

SWARAJYA, 24th April 1909.

50. The *Indian People* (Allahabad), of the 25th April, asks if it is true that, since the outbreak of anarchism in Bengal, the Agra Fort has been closed to Bengalis.

Bengalis and the Agra Fort.

INDIAN PEOPLE, 25th April 1909.

NAINI TAL:
The 7th May 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr.-General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
*1	Agra Magazine	Agra	Monthly ...	Munshi Priya Lál Saksena; Kayasth; 29.	500 copies.
2	Central Hindu College Magazine.	Benares ...	Do. ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 „
3	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*4	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
5	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
6	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	Very small.
7	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	5,000 copies.
†8	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
9	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 „
10	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 „
11	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
12	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 „
†13	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 „
	ROMAN.				
†14	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*15	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-URDU.				
*17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
*18	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	600 copies.
*19	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
20	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 „
†21	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 „
†23	Árya Bandhu	Meerut ...	Do. ...	...	575 „
24	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
25	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
†26	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqlain; Muhammadan; 36.	450 „
27	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 „
*28	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 „
*29	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
30	Jain Pracharak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
31	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „

* Irregular.

† Temporarily stopped.

INDIA OFFICE LIBRARY & RECORDS

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Kshatriya	Bulandshahr ...	Monthly ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 copies.
33	Pardah Nashin	Agra ...	Do. ...	Mrs. Khámosh	1,100 „
34	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
35	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
36	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 „
37	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†38	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*40	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*42	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 „
†43	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakarya; Muhammadan; 21.	150 „
44	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
45	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 „
46	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
47	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	350 „
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 „
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
50	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	600 „
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	1,000 „
54	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41 Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
59	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	250 „
60	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
*73	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37 ...	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44	380 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
79	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	Very small.
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár... ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*87	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
89	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil	...
90	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 „
91	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	300 „
92	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*93	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24...	500 „
94	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
95	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
96	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
97	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 „
†98	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
99	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
100	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
101	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
102	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*103	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
104	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
105	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
106	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
107	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,700 „
108	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 „

* Irregular.
† Temporarily stopped.

INDIA OFFICE LIBRARY & RECORDS

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
109	Árya Mitra	Agra	Weekly ...	Pandit Bhav Deva Shástri; Brahman ...	1,800 copies.
110	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
111	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
112	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
113	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	...
114	Samrát	Kálákánkar (Partabgarh).	Do. ...	R. B. Lal Ramesh Singh Ju Deo; Kshatriya; 45.	400 copies.
	HINDI-URDU.				
*115	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 copies.
*116	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-Law; Kashmiri Brahman; 40.	300 „

* Irregular.

† Temporarily stopped.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Corrigendum.

In extract 21 of Selections No. 19 (page 344) *for* "*Hindustan Review*" *read* "*Investor's Review*".

I.—Politics.

(a)—Foreign.

1. The *Indian People* (Allahabad), of the 2nd May, considers that the recent Turkish revolution forms a good object lesson, in that perfect discipline was maintained throughout and very little blood has been shed. The "unspeakable Turk" has displayed greater humanity than the proudest nations of Europe. **INDIAN PEOPLE, 2nd May 1909.**

Affairs in Turkey.

2. The *Riyaz-ul-Akhbar* (Lucknow), in its combined issue of the 4th and 8th May, publishes a defence of the ex-Sultan Abdul Hamid, and says that he was not plotting against the constitution, but wanted to punish the young Turks for many of their acts, which were against the law of Islam. He was betrayed by his army. The editor says that Reshad Effendi may proclaim himself Sultan, but that the Sultanate and the Caliphate have ceased to exist, and that Turkey will henceforward be under military rule. **RIYAZ-UL-AKHBAR, 4th and 8th May 1909.**

Affairs in Turkey.

The *Oudh Akhbar* (Lucknow), of the 12th May, says that the Shaikh-ul-Islam had no authority to sanction Abdul Hamid's deposition, and that people outside Turkey will hesitate before accepting Muhammad V as Caliph. **OUDH AKHBAR, 12th May 1909.**

The *Mashriq* (Gorakhpur), of the 11th May, says that Abdul Hamid was not implicated in the military conspiracy against the Parliament, and that the young Turks have alienated the sympathies of the Moslem world by dethroning him. **MASHRIQ, 11th May 1909.**

(b)—Home.

3. The *Hindustan Review* (Allahabad), for April, discussing the reforms under the heading "The Topics of the Day", remarks that the people of India cannot be too grateful to Lord Morley. Lords Curzon and MacDonnell are unfavourably criticised. The people of India are recommended to accept what reforms are proffered, and the passages in the Bengali leaders' manifesto and in the address of the *Hindu Sabha*, Punjab, are condemned in which abandonment of the scheme is proposed in the event of concessions being given to the Moslem League. **HINDUSTAN REVIEW, April 1909.**

The reforms.

The editor deprecates the fact that it is not a part of the statute that one member at least of every Executive Council shall be an Indian, and remarks that the people of India can scarcely be expected to be as confident as Lord Morley that practice and usage will develop into a confirmed rule, particularly as they feel that there may not always be a Morley or a Minto in charge of Indian affairs.

He expresses regret that Lord Morley has not entirely accepted the recommendations of the Decentralization Committee, in the matter of substituting Governors from England for Lieutenant Governors of the Indian Civil Service. He further remarks that the Indian Civil Service Lieutenant Governor is imbued with the prejudices of a lifetime spent as a bureaucrat, and degenerates into a Sir Bamphylde Fuller, and only in exceptional cases is he able to take an elevated view of national problems, as a British statesman trained in the free public life of England would do.

The opinions of many Governors were quoted against the separate representation of Muhammadans.

A protest follows against the disqualification for election to the Councils of convicted persons. Particular stress is laid on the cases of deported persons who, it is pointed out, have never been specifically charged and whose offence is known to nobody. The editor expresses the opinion that educational qualifications and not property should be the test for eligibility for election. It is held that Government officials should be absolutely debarred from voting at elections, and several subjects are suggested as worthy of debate in the Imperial and Provincial budget in place of those which find place at present. The Government is congratulated on its action in appointing Mr. Sinha as Legal Member.

The editor in conclusion deplores the fact that the members of the *Arya Samaj* should be regarded as political agitators, and considers this attitude another indiscretion on the part of Government.

INDIAN PEOPLE, 29th April 1909.

The Indian Councils Bill in the House of Commons.

4. Discussing the debate in the Commons on the second reading of the Indian Councils Bill, the *Indian People* (Allahabad), of the 29th April, remarks that the oft-repeated assertion is justified that whatever reforms are vouchsafed to India will come from the Liberal Party. The editor remarks it was providential for England as well as for India that a change of ministry occurred just after the crowning blunder committed by Lord Curzon, and he warns Government that if the present wise policy of Lords Morley and Minto be reversed the problem of keeping the Empire intact will become a far more serious one.

INDIAN PEOPLE, 29th April 1909.

Separate representation.

5. In an article on the separate representation question, the *Indian People* (Allahabad), of the 29th April, alleges that the *Indian Daily Telegraph* (Lucknow), is inciting Muhammadan hatred against the Hindus, and that the idea of the Anglo-Indian press is to keep up the disunion between the two communities.

ADVOCATE, 2nd May 1909.

Mr. Hobhouse and the Muhammadan representation.

6. The *Advocate* (Lucknow), of the 2nd May, demands a definite declaration regarding the separate representation of Muhammadans. While criticising the Moslem League's contention that political importance demands for them exceptional treatment irrespective of education to numbers and property, the editor remarks that if Muhammadans get one or two seats more than they are entitled to, no one will grudge the concession.

CITIZEN, 2nd May 1909.

Muhammadans and the Reform Scheme.

7. The *Citizen* (Allahabad), of the 2nd May, publishes a letter from one Mumtaz Ali of Fatehpur imploring Government not to allow the scheme for separate representation of Muhammadans to fall through, on the ground that this would mean that Hindus alone will control the administration of India.

INDIAN PEOPLE, 2nd May 1909.

Muhammadans and the Reform Scheme.

8. The *Indian People* (Allahabad), of the 2nd May, in discussing the Muhammadan claim to preferential treatment, asks in what their superiority lies. Politically they are not as important as the Sikhs, Mahrattas and Rajputs, who were in power in India before the arrival of the English. Muhammadan decadence had commenced long before. Further, Hindus are politically more important than Muhammadans, since the latter have never ventured to assert themselves, whereas Hindus took to agitation long ago. And, whatever may be said against agitators, they win in the end, and are the true servants of the people, since they suffer so that others may benefit. Yet Government, adopting a very unwise policy, has recently shown unjust favouritism towards the Muhammadans. A compromise is now practically out of the question.

The writer remarks that under the proposed Reform Scheme it is practically certain that no Muhammadan sympathizing with the Congress or with the Hindus will stand a chance of election to the Councils, so that it will result in merely a struggle between Muhammadans and non-Muhammadans.

INDIAN PEOPLE, 29th April 1909.

Muhammadans and the Reform Scheme.

9. The *Indian People* (Allahabad), of the 29th April, criticises the arrangement by which each seat for Muhammadans will be filled by a delegate elected by some Muhammadan association representing the particular class of Muhammadan communities for which the seat is reserved. The editor refers to the ill-feeling between Shiahs and Sunnis and expresses doubt whether this method will be attended with success.

HINDUSTANI, 10th May 1909.

Shiahs and the Reform Scheme.

10. Two Shiah correspondents writing to the *Hindustani* (Lucknow), of the 10th May, disclaim the views of the Moslem League and say that Shiahs do not want to destroy their harmonious relations with the Hindus. If the principle of separate representation be accepted by Government the various sections of the two great communities will demand the same principle for themselves which will embarrass Government.

The Shiah leaders who took part in the Lucknow protest meeting were abused for so doing.

ANAND, 6th May 1909.

Representation of minorities under the Reform Scheme.

11. Referring to the claims made by Jains and the domiciled European community for separate representation under the Reform Scheme, the *Anand* (Lucknow), of the 6th May (received on the 10th idem), remarks that this is the result of that policy which seeks to make religion the basis of representation under the Reform Scheme.

12. The *Oudh Akhbar* (Lucknow), of the 11th May, publishes an open letter to the Musalman separatists, purporting to be written by a Musalman graduate, who categorically refutes the various arguments brought forward by the Musalman politicians for their aloofness from the Hindus, which are described as the opposition of Hindus to the retention of Urdu as the language of the courts, and the selfishness of Hindus owing to which Musalmans cannot obtain seats on Legislative Councils nor posts in Government service. He incidentally mentions that the protest meeting organized recently by the Raja of Mahmudabad was a failure, and that very few Musalmans sympathized with his aims; and in conclusion severely criticised an article entitled "Government by Gokhale," which recently appeared in the *Indian Daily Telegraph* (Lucknow).

Hindus and Musalmans.

OUDH AKHBAR, 11th May 1909.

13. The *Shahna-i-Hind* (Meerut), of the 8th May, reproaches the Musalmans for claiming special concessions for themselves in connection with the Reform Scheme, and for expressing their want of confidence in the Hindus, and remarks that in this way they will frustrate the real aim of the Government in granting thorough representative government to the people of India. The editor says that they ought to have settled their differences with the Hindus, and not to have appealed to Government.

Hindus and Musalmans.

SHAHNA-I-HIND, 8th May 1909.

14. The *Anand* (Lucknow), of the 6th May (received on the 10th idem), says that, whatever may be the result of the agitation of Muhammadans for separate representation, it is gratifying to note that now Muhammadans too have begun to take an active part in political agitation.

Muhammadans and politics.

ANAND, 6th May 1909.

15. An article by a Musalman in the *Hindustan Review* (Allahabad), for April, sets forth the aims and objects of the Moslem League, which it points out do not differ to any great extent from those of the Congress. The writer acknowledges that if Muhammadans demand special treatment such divisions as Sikhs, Jats, Rajputs and other communities have a claim to the same, and he expresses the hope that the League will not prove a thorn in the side of their Hindu compatriots. The article concludes with the statement that Indians will be content to regard British rule as a dispensation of providence in the event of constitutional government being sanctioned.

Muhammadans and politics.

HINDUSTAN REVIEW, April 1909.

16. An article by Mr. C. Y. Chintamani in the *Hindustan Review* (Allahabad), for April, explains the demands of the Moslem League. He expresses the opinion that the League distrust and despise the Hindus, and he urges the unfairness of not giving separate representation to other classes. The remarks of the members of the Moslem League and others are quoted.

The Moslem League's demands examined from a national stand-point.

HINDUSTAN REVIEW, April 1909.

17. The *Advocate* (Lucknow), of the 2nd May, expresses doubt about the statement of the *Indian Daily Telegraph* (Lucknow), that over 12,000 Muhammadans were present at the Kaisarbagh meeting, and remarks that such tactics are discreditable, as Lord Morley will probably now imagine that the Muhammadans of Lucknow are up in arms against him.

The *Indian Daily Telegraph* and the Kaisarbagh meeting.

ADVOCATE, 2nd May 1909.

18. The *Indian People* (Allahabad), of the 29th April, refers to certain recent events at Aligarh and remarks that Aligarh seems to be attracting an undue amount of attention from Government officials, and that unimportant occurrences are much exaggerated. The writer reminds the district authorities to take into consideration the notorious unreliability of informers.

Recent scares at Aligarh.

INDIAN PEOPLE, 29th April 1909.

19. The *Oudh Akhbar* (Lucknow), of the 14th May, contradicts the statement made by the *Pioneer* that Western institutions cannot be successfully transplanted into India, and remarks that parliamentary institutions have been remarkably successful in Turkey, and that they have taken root in Persia also, although its people are not familiar with Western modes of thought. The editor expresses the opinion that India is ripe for self-government, and he exhorts Government to hasten its introduction in at least a modified form.

India and Western institutions.

OUDH AKHBAR, 14th May 1909.

INDIAN PEOPLE, 2nd May 1909.

Recent events in Turkey and their effect on Asia.

20. The *Indian People* (Allahabad), of the 2nd May, characterises the recent events in Turkey, coupled with the triumph of Japan over Russia, as signs of the awakening of Asia and of endeavours to emancipate the Asiatic mind from the thraldom of ages.

INDIAN PEOPLE, 2nd May 1909.

Recent events in Turkey and Indian Muhammadans.

21. The *Indian People* (Allahabad), of the 2nd May, expresses the opinion that the great events in Turkey convey no message to Indian Muhammadans. There is no talk of a revolution, nor is there any open aspiration for national independence. The Muhammadans seem content to allow affairs to go on as before, without any hope of ever forming a united Indian nation. All prospect of compromise and conciliation between the Hindu and Muhammadan communities is at an end.

In another note in the same issue under the heading "The Lesson of Turkey" the editor states that, although the Turkish revolution has no message for the Muhammadans, in that India is not in the same condition that Turkey was before the recent revolution, yet it has shown that a people of many creeds, as Turks, Christians and Armenians, can become a united nation, and he remarks that such a development may occur in India.

INDIAN PEOPLE, 2nd May 1909.

Indians in South Africa.

22. The *Indian People* (Allahabad), of the 2nd May, in discussing the condition of Indians in South Africa, complains bitterly of the way in which political prisoners there, as elsewhere, are paraded handcuffed in the streets and in court like common felons, and remarks that the cumulative effect of the ill-treatment of Asiatics in South Africa, in Australia and in America must have a disastrous effect in the end.

The editor also refers to the failure of what he describes as the iniquitous law of registration in the Transvaal, and expresses the view that Lord Selbourne, by refusing to discuss the subject on the ground that it was a matter for the ministers, had shirked responsibility.

INDIAN PEOPLE, 29th April 1909.

Political dacoities in Bengal.

23. The *Indian People* (Allahabad), of the 29th April, comments on the political dacoities which have lately been committed in Bengal, apparently for the purpose of providing funds for the manufacture of bombs or collection of arms, and expresses amazement that such notions should have suggested themselves to these deluded young men.

HINDUSTAN REVIEW, April 1909.

The basis of British rule in India.

24. In an article entitled "The basis of British Rule in India", in the *Hindustan Review* (Allahabad), for April, Mr. C. Y. Swaminatha discusses the views recently expressed by Mr. Justice Beaman of the Bombay High Court in an essay in the *Empire Review* entitled "The Situation in India", in which the latter asserts that the British are in India by right of conquest, and ridicules the idea that India is to be governed by the British for India's benefit. The writer claims that Mr. Beaman's contentions are based on false premises, and are entirely opposed to the spirit of the Proclamation of Queen Victoria of 1858. The latter, Mr. Swaminatha says, asserts the privileges of Indians, and the right of Indians to be called a nation. He continues as follows:—

"If you refuse to treat us as a 'nation,' because in your ignorance you think that we do not come up or '*down*' (as in truth it may be), to your (limited) idea of a nation, well you are welcome to it; but you cannot at the same breath deny that *we* have the right to see whether *you* come up to our ideal or 'notion' (if you please), of superiority, before we acknowledge ourselves your inferior and let you lord it over us."

The article concludes with the following remarks:—

"India's strength lies not in what England boasts as hers. That strength may for the moment appear as intangible. As Emerson says: 'Great men are they who recognize that the spiritual is greater and stronger than the material.' England's own domination in India is not due so much solely to her boasted material strength, as the same combined to that ideal of hers which believes in Righteousness, as the exalting power of a nation as it is of individuals. Once more I repeat:—Discard this ideal (of 'Righteousness' and 'Absolute Justice'), or swerve from it even by an inch and Great Britain will find to her infinite dismay that the *motif* (the motive power within) that binds the hearts of millions to the foreign yoke of British Rule will snap in twain with the already-noted result of 'the people and the Government drifting farther and farther away from each other,' as that

'prancing proconsul,' Lord Curzon, found it to his cost and his successor has had to confront. It were well that men in high and trusted positions realized the responsibility attaching to their utterances and did nothing to fan the smouldering embers of distrust that unfortunately exists and embitters the relation of the rulers and the ruled in this unhappy country."

AWAZA-I-KHALQ, 8th May 1909.

Want of unity in India: an example.

25. The *Awaza-i-Khalq* (Benares), of the 8th May, narrates the account of the death of Umrao Singh, at the hands of his own brother-in-law, a brave Rajput who had rebelled against Shahjehan, and remarks :—

"O! Hindus of India, you can perceive your weakness. We are our own enemies. How many brave men of our nation have been killed by ourselves for the good of others. Are not the dreams of *swaraj* indulged in by such a nation rather ludicrous?"

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

Nil.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

INDIAN PEOLPE, 29th April 1909.

The extension of Allahabad.

26. With reference to the extension of Allahabad, the *Indian People* (Allahabad), of the 29th April, asks Government to expedite the passing of orders on the report of the Extension Committee.

RAHBAR, 7th May 1909.

Municipal elections at Bareilly.

27. The *Rahbar* (Moradabad), of the 7th May, refers to certain irregularities in the compilation of the register of electors of Ward No. VI of the Bareilly Municipality, by which one Brij Mohan Lal, who is studying law at Allahabad, has been elected a member for that ward, as the register was compiled by his relative, one Jwala Sahai Varma, a retiring member. The editor notes that the Collector, on being appealed to, said that he would himself see to the compiling of the register next year.

OUDH AKHBAR, 10th May 1909.

Sanitation at Hardwar.

28. The *Oudh Akhbar* (Lucknow), of the 10th May, complains that the frequent outbreaks of cholera at Hardwar are due to the fact that all the drains of the city empty into the river at Keshawart ghat which is frequented by pilgrims. They bathe near the ghat and drink its water. He asserts that if the course of the drains were a little altered it would be a great boon to the pilgrims, and that the necessary improvements could be effected by contributions from Government and by the taxes realized from the pilgrims.

The editor remarks that another difficulty at Hardwar is that of housing the pilgrims, and he suggests that benevolent men should take in hand the construction of *dharamsalas*, and that Government should help them by grants of land.

NASIM-I-AGRA, 11th May 1909.

The Agra Municipality.

29. The *Nasim-i-Agra*, of the 11th May, complains of the insufficiency of the water-supply and of the extremely dirty condition of the sewage drains in Agra.

(e)—Education.

AGRA AKHBAR, 7th May 1909.

The Aligarh College.

30. The *Agra Akhbar*, of the 7th May, expresses the opinion that the British Government is bent upon obtaining complete control over the Aligarh College, so that it may introduce any course of instruction it likes, and thus obtain a complete hold over the minds of the students. The editor attributes the recent troubles to the determination of Nawab Mushtaq Husain to reassert his authority, which the late Nawab Mohsin-ul-Mulk had unwisely surrendered.

The editor takes a pessimistic view of the future of the college, as it has not succeeded in producing capable men up to this time. He brings the charges of Godlessness and atheism against the majority of its students, owing to the baneful teachings of Sir Saiyid Ahmad himself, and says that men who do not believe in the existence of God cannot be loyal to a king, although he may be Edward VII himself.

AL BASHIR, 11th May 1909.

Al Bashir and the Aligarh College.

31. Referring to the letter of Nawab Hushtaq Husain, published in the *Aligarh Institute Gazette*, of the 5th May, the editor of *Al Bashir* (Etawah), remarks, in its issue of the 11th May, that he is constrained to discuss in public the question of the differences between the trustees and the staff of the Aligarh College, before the authoritative version is published by the trustees, because he is afraid that the real facts of the case will never be made public. This is not the first time, he says, that such a thing has occurred, and he expresses the apprehension that all the trustees are not in the secret. The local trustees entered into a contract with the Director of Public Instruction to limit the number of students, without either consulting other trustees or sounding the Musalman public, to whom they are morally responsible. Besides this they have withdrawn their application to the Government of India for financial help, which they claimed on the ground that the college satisfied the educational wants of Muhammadans throughout India.

Referring to the remarks made by the Nawab about Professor Chakravarti, he says that in the papers published officially about the resignation of Sir B. Fuller, the gentleman's name was found mentioned. Has he been asked to furnish an explanation about it ?

In conclusion he says that he does not like the air of mystery about the Aligarh College. It should be treated just as other aided colleges, and should be free from political squabbles.

MASHRIQ, 11th May 1909.

The Aligarh College.

32. The *Mashriq* (Gorakhpur), of the 11th May, makes the following suggestions for the better working of the Aligarh College :—

(1) That the European staff should be changed, and men of the type of Messrs. Beck, Morison and Arnold appointed.
(2) That a secret inquiry be made into the conduct of the Professors.
(3) That the following grievances of the students be attended to :—
  (a) The Principal is much opposed to the existence of literary societies in the college, so that even the Historical Society is now being undermined ;
  (b) No discussion on political topics is allowed by the Principal in the Union Club, although the Secretary is authorized to hold such debates ;
  (c) The Principal takes little interest in his work ;
  (d) Students are expelled on account of trifling breaches of discipline.
(4) That Professors should not tender their resignations on the smallest pretexts.

The editor asks Sir John Hewett to look into the matter.

(f)—Agriculture and questions affecting the land.

ADVOCATE, 2nd May 1909.

How to reclaim "*Usar*" land.

33. The *Advocate* (Lucknow), of the 2nd May, publishes an article on the method of reclaiming "*Usar*" land, and invites the attention of Government, of the British Indian Association of Lucknow, and of the Landholders' Association of Agra in Allahabad to the subject.

(g)—General.

34. Mr. E. B. Havell writing in the *Hindustan Review* (Allahabad), for April, criticises the attitude of Government with regard to arts and crafts in India. HINDUSTAN REVIEW, April 1909.

Indian administration and arts and crafts in India.

The subject of weaving has, he considers, been much neglected.

With regard to building he complains that the Indian master builders, who uphold the splendid traditions of Delhi and Agra, do not receive encouragement or employment in British India, and that architecture appears to have become a Government monopoly.

He remarks that he has never met an Anglo-Indian administrator who realized that it is more important to maintain and foster living architectural traditions than to preserve monuments of antiquity.

The architectural training in the Anglo-Indian Engineering Colleges is criticised, as also the Public Works system with regard to architectural works.

He maintains that statistics are available to show the commercial loss to the country involved in the decay of Indian handicrafts, and he expresses the hope that Lord Morley will add to his reputation by remedying the blunders in India in this respect.

35. The *Indian People* (Allahabad), of the 29th April, discusses the progress of the *swadeshi* movement. The writer points out that following the *swadeshi* movement does not imply anarchistic or seditious tendencies. INDIAN PEOPLE, 29th April 1909.

The condition of the *swadeshi* movement.

He instances the increase in the import of foreign yarns and mill machinery as showing that more work is being done in this country, and impresses upon his readers the necessity for care and discrimination in the choice and use of methods for advancing the *swadeshi* cause, pointing out the dangers of irresponsible work.

36. The *Indian People* (Allahabad), of the 29th April, emphasises the need for a museum in Allahabad. INDIAN PEOPLE, 29th April 1909.

Need for a public museum at Allahabad.

37. The *Rahbar* (Moradabad), of the 7th May, complains that the subordinate staff of the Thakurdwara tahsil is very corrupt. The tahsildar was charged with taking bribes in connection with his daughter's marriage, and the naib tahsildar too has been transferred. The subordinate officials, the editor says, still persist in taking bribes, and therefore require watching. RAHBAR, 7th May 1909.

The Thakurdwara tahsil, district Moradabad.

38. The *Awaza-i-Khalq* (Benares), of the 8th May, notes with regret that the Government of India does not favour the lawyer community in India, although in England they are highly respected, and though many of them become even Prime Ministers. He remarks that even in India in the face of great difficulties many lawyers, such as Sir C. M. Ghose, Sir R. C. Mitter and Mr. Sinha have risen to posts of eminence. AWAZA-I-KHALQ, 8th May 1909.

The profession of law in England and in India.

39. The *Oudh Akhbar* (Lucknow), of the 12th May, referring to the memorial presented by the Hospital Assistants to Government, expresses the opinion that officials who are engaged in attending to public health have a right to get better pay. The editor, moreover, advises Government to enact a law to prevent quacks from practising the allopathic system of medicine. OUDH AKHBAR, 12th May 1909.

Hospital Assistants.

40. The *Oudh Akhbar* (Lucknow), of the 13th May, referring to the agitation carried on by some medical men to prevent quacks and unqualified men from practising medicine, remarks that, if they succeed in their object, it will be a great hardship to the poorer classes, who cannot afford to pay the fees of qualified doctors nor the prices of the medicines prescribed by them. The agitation, says the editor, is based on selfish motives, and does not aim at the public good. OUDH AKHBAR, 13th May 1909.

The medical profession.

V.—Legislation.

Nil.

VI.—Railway.

41. The *Hindustani* (Lucknow), of the 7th May, referring to the intolerable over-crowding in trains during the Hardwar pilgrimage, and to the consequent sufferings of the passengers, HINDUSTANI, 7th May 1909.

Hardwar pilgrims.

advises the railway authorities, when issuing tickets, to ascertain by telegraph the number of seats available in the train and issue tickets accordingly.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

GARHWALI, April 1909.

The Badri Nath Fair.

42. The *Garhwali* (Dehra Dun), for April (received on the 12th May), suggests the desirability of shops being opened at Badri Nath under Government control for the supply of grain to pilgrims to the Badri Nath temple. The editor urges that, although the prohibition of the pilgrimage last year greatly diminished the distress caused by famine, yet it will not be desirable to forbid it this year also, as it proves a considerable source of income to the inhabitants of the place.

IX.—Miscellaneous.

Nil.

Naini Tal:
The 14th May 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr.-General of Police,
Criminal Investigation Department,
United Provinces.

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CON FIDENTIAL.] No. 21 OF 1909.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
†1	Agra Magazine	Agra	Monthly ...	Munshi Priya Lál Saksena; Kayasth; 29.	500 copies.
2	Central Hindu College Magazine.	Benares ...	Do. ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 „
3	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*4	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
5	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
6	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	Very small.
7	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	5,000 copies.
†8	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
9	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 „
10	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 „
11	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
12	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 „
†13	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 „
	ROMAN.				
†14	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*15	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-URDU.				
†17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
†18	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	600 copies.
†19	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
20	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 „
†21	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 „
†23	Árya Bandhu	Meerut ...	Do. ...	...	575 „
24	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
25	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
†26	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqlain; Muhammadan; 36.	450 „
27	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 „
*28	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 „
*29	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
30	Jain Pracharak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
31	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Kshatriya	Bulandshahr ...	Monthly ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 copies.
33	Pardah Nashin	Agra ...	Do. ...	Mrs. Khámosh	1,100 „
34	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
35	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
36	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 „
37	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†38	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*40	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*42	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 „
†43	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakarya; Muhammadan; 21.	150 „
44	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
45	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 „
46	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
47	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 „
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
50	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	600 „
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	1,000 „
54	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41 Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
59	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	250 „
60	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
*73	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37 ...	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44	380 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
79	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	Very small.
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár... ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*87	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
89	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil	...
90	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 copies.
91	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	300 „
92	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*93	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24...	500 „
94	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
95	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
96	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
97	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28	...
98	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†99	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
100	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
101	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
102	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
103	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*104	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
105	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
106	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
107	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
108	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,700 „
109	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
110	Árya Mitra	Agra	Weekly ...	Pandit Bhav Deva Shástri; Brahman ...	1,800 copies.
111	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
112	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
113	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
114	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	...
115	Samrát	Kálákánkar (Partabgarh).	Do. ...	R. B. Lal Ramesh Singh Ju Deo; Kshatriya; 45.	400 copies.
	HINDI-URDU.				
*116	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 copies.
*117	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-law; Kashmiri Brahman; 40.	300 „

* Irregular.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

1. The *Indian People* (Allahabad), of the 9th May, denounces the action of the Egyptian Government in reviving the Press Law. It states that the Englishman seems to imagine that people who are not of British birth must be governed differently from those who are, and that laws that are good enough in England must be modified before being applied to nations abroad. The editor remarks that press laws are prompted by fear and misunderstanding, and asks what would be the result of an attempt to enforce such laws in England.

The press in Egypt.

INDIAN PEOPLE, 9th May 1909.

Referring to the decision of the Egyptian Administration to apply the law to European as well as to native newspapers, in order that the latter may not evade the law by engaging European editors or managers, the editor further remarks that it does not like the implication that European editors will, for the sake of filthy lucre, forego their principles.

(b)—Home.

2. The *Indian People* (Allahabad), of the 6th May, remarks in reference to the Indian Councils Bill that the attitude of the opposition in the House of Lords is to stop any reform, while it will ask no questions when measures like the deportations are being effected, and when drastic and draconian laws are passed.

The Indian Councils Bill.

INDIAN PEOPLE, 6th May 1909.

3. The *Abhyudaya* (Allahabad), of the 14th May, expresses gratitude to Lord Morley for his laudable firmness in getting the Indian Councils Bill passed into law in spite of the vigorous opposition of Lord Curzon and others of his opinions, and also to His Excellency the Viceroy for his cordial support to the Secretary of State, while expressing his dissatisfaction with the provisions of clause 3. He says that there is no doubt that the United Provinces have been deprived of the beneficial effects of the reforms to a very large extent by an Executive Council not being allowed to these provinces. Considering the population and the revenue of these provinces, which are far larger than those of the presidencies of Bombay and Madras, though slightly less than those of Bengal, he remarks that there is no real reason why these provinces should be deprived of the concession, and calls upon the people of these provinces to set up a vigorous agitation for their claims being recognized and acceded to.

The Indian Councils Bill.

ABHYUDAYA, 14th May 1909.

4. The *Advocate* (Lucknow), of the 13th May, in discussing the second reading of the Indian Councils Bill, acknowledges the willingness of Government to meet all reasonable objections. It congratulates Mr. Mackarness, M.P., on obtaining an assurance from Government that the mere fact of a person's having been deported or imprisoned without trial will not be a disqualification for occupying a seat on the Councils.

The debate on the Indian Councils Bill in the House of Commons.

ADVOCATE, 13th May 1909.

The editor denies that Mr. Morley has shown any breach of faith to the Muhammadan community, as he has clearly shown that he is anxious to give sufficient, and indeed more than sufficient, representation from the numerical standpoint to the Muhammadans, which, he says, should satisfy the latter. He expresses the hope that, now that Sir John Hewett is no longer opposed to the creation of Executive Councils, he will also move the Government of India for the creation of a Council here, as otherwise it will be said that Bengal has obtained what has been denied to the United Provinces, because the former agitated more.

5. Under the heading "Muhammadan Victory", the *Indian People* (Allahabad), of the 9th May, referring to the question of the Legislative Councils, points out that the Moslem League, by standing firm for an absolutely separate electorate, has at last got what it wanted. Although the Hindus alone agitated for expansion of the Councils and have incurred the odium of the agitation, the Muhammadans have reaped the reward. It is hoped that the harm done by thus favouring the Muhammadan community will be rectified in the near future.

Muhammadans and the Reform Scheme.

INDIAN PEOPLE, 9th May 1909.

6. The *Kanauj Punch*, (Kanauj Farrukhabad), of the 15th May, remarks that Government has produced a feeling of disappointment among Musalmans by not recognizing their claims for separate representation in spite of its definite promises.

Muhammadans and the Reform Scheme.

KANAUJ PUNCH, 15th May 1909.

AL BASHIR, 18th May 1909.

Muhammadans and the Reform Scheme.

7. *Al Bashir* (Etawah), of the 18th May, referring to the adverse comments of the Hindu press on the separate representation of the Musalmans, remarks that they are solely actuated by the fact that the Hindu politicians are afraid that the Musalmans are about to become a power, and that they will be able to advocate their interests in Councils. In reality, the editor says, this scheme will considerably relieve the tension of feeling between Hindus and Musalmans as they will not be brought into collision in elections.

In another note he says that many of the allegations made by the Hindu press about the Kaisarbagh meeting at Lucknow are incorrect, as for instance that there were only 2,000 persons present at the meeting, and that of these 500 were students.

INDIAN PEOPLE, 6th May 1909.

Muhammadan representation.

8. The *Indian People* (Allahabad), of the 6th May, discussing Muhammadan representation, remarks that the Muhammadans have only to demand to be granted anything, but goes on to state that the Muhammadans will never be satisfied.

RIYAZ-UL-AKHBAR, 12th May 1909.
ALIGARH INSTITUTE GAZETTE, 12th May 1909 and
AL BASHIR, 18th May 1909.

Raja Naushad Ali Khan's speech at the Muhammadan protest meeting at Kaisarbagh, Lucknow.

9. Raja Naushad Ali Khan writing to the *Riyaz-ul-Akhbar* (Lucknow), of the 12th May, the *Aligarh Institute Gazette*, of the same date, and to *Al Bashir* (Etawah), of the 18th May, says that the report of his speech published by the *Oudh Akhbar* (Lucknow), is based on an incorrect report in the *Indian Daily Telegraph* (Lucknow), and that the editor of the *Oudh Akhbar* (Lucknow), did not publish a true copy of his speech, and published instead a translation of the incorrect report in the *Indian Daily Telegraph* (Lucknow), on which he based his comments which were extremely unfair to him (the Raja). The papers publish the copy of the speech sent by the Raja.

TAFRIH, 14th May 1909.

Raja Naushad Ali Khan's speech at the Muhammadan protest meeting at Kaisarbagh, Lucknow.

10. The *Tafrih* (Lucknow), of the 14th May, referring to the speech delivered by Raja Naushad Ali Khan at the Muhammadan protest meeting at Kaisarbagh, Lucknow, remarks that he passed many undeserved strictures on the Hindus and was hardly fair to the Government. The editor notes with regret the presence in the meeting of men of the stamp of the Rajas of Mahmudabad and Jehangirabad.

INDIAN PEOPLE, 6th May 1909.

Mr. Ali Imam on the Hindu and Muhammadan representation.

11. The *Indian People* (Allahabad), of the 6th May, criticises the letter of Mr. Ali Imam, published in the same issue, defending himself against the criticisms of the *Observer*. They applaud Mr. Imam's desire to bring about unity with Hindus, but do not consider it a likely event, and express the opinion that Muhammadans are already fancying themselves superior to non-Muhammadans. Continuing to discuss Mr. Imam's position, the editor remarks that, because he appeared in the rôle of a Moderate separatist, even the apologetic tone of his letter will not sooth his accusers.

ABHYUDAYA, 7th May 1909.

Claims of minorities for separate representation.

12. Referring to the representations of the Jains of Bombay and of the non-official Europeans of Calcutta for the grant of separate representation to their communities under the Reform Scheme, the *Abhyudaya* (Allahabad), of the 7th May (received on the 20th idem), says that what the opponents of separate Muhammadan representation had all along been apprehending has now exactly happened. The editor remarks that justice demands that the concession should be made to them too in conformity with the selfsame logic with which the Muhammadan minority has been granted separate representation, and that, if this arrangement does not suit the administration of the country, it is but just that Government should observe strict impartiality in its treatment of the various communities of India, as otherwise it will have only itself to thank for the difficulties it will have to encounter later on.

INDIAN PEOPLE, 16th May 1909.

The attitude of the *Bangalee* towards the Reform Scheme.

13. The *Indian People* (Allahabad), of the 16th May, criticises the attitude of the *Bengalee* (Calcutta), in writing of the reforms, and remarks that there is no reason why, because the Partition has not been revoked or modified, Bengal should refuse to take advantage of the reforms that have been offered. The article goes on to say that Bengal has been more fortunate than other provinces, in that it is to have an Executive Council. There are signs that conditions are changing in Bengal. They have a most

sympathetic Lieutenant Governor, and a thoroughly conscientious and fearless Chief Justice. The writer notes that already, thanks to the exposure of the police in the recent dacoity cases and the discomfiture of the prosecution in the Alipore case, public confidence is being restored in the courts of justice, and that therefore the present moment is not the time for the *Bengalee* to display anger in its writings.

Executive Council for the United Provinces.

14. The *Indian People* (Allahabad), of the 13th May, complains that following on the introduction of the Indian Councils Bill, Bengal is likely to be the only province to enjoy a council under the new law for some time. It remarks that "what turned the scale in favour of Bengal is the fact that it happens to be governed by a ruler who is thoroughly imbued with a liberal and progressive spirit, who sympathises with educated and enlightened opinion, and who thinks that his strength will not be impaired by a distribution of power among three colleagues. These provinces, therefore, must wait till they get a governor like Sir Edward Baker. Although it is recognized that Sir John Hewett has made his mark as a general administrator, yet he has missed an opportunity of conferring a boon upon these provinces, for which they will hold him responsible." The article then goes on to show how, from point of view of size, population, revenue, trade and education these provinces are as well prepared for an Executive Council as others who will enjoy it. It therefore urges all leaders of the Provinces to press their claim again and again, although, during Sir John's time, little success is to be expected.

INDIAN PEOPLE, 13th May 1909.

The deportees and the Premier.

15. The *Indian People* (Allahabad), of the 13th May, says that the gratitude of all India is due to the 146 members of Parliament who presented a petition to the Prime Minister on behalf of the Indian deportees. Of the men deported most are incapable of sympathizing with anarchism and terrorism. The Government has no information beyond the reports of the police, and they are just as false in the case of the deportees as they were in that of Mr. Arabinda Ghosh.

INDIAN PEOPLE, 13th May 1909.

The Bengal deportees.

16. The *Indian People* (Allahabad), of the 13th May, asks whether it is fair, in view of the conclusion of the Alipore case and the acquittal of eighteen of the accused, that the nine deportees should be kept in custody. Is the evidence against them any stronger than that against the eighteen acquitted men? The editor remarks that there are apparently "still Judges who refuse to be influenced by the mere weight of evidence without examining its quality." He asks whether it is not time for the executive Government to place more reliance upon Judges and less upon police reports. He strongly advocates the release of the deportees, "most of whom had not the remotest connection with the conspiracy."

INDIAN PEOPLE, 13th May 1909.

Acquittal of Mr. Arabinda Ghosh.

17. The *Indian People* (Allahabad), of the 13th May, in referring to the acquittal of Arabinda Ghosh, says that at the present moment he must have the sympathy of every Indian, whatever be his political views. He has sacrificed and suffered much in the noblest cause. The action of Mr. Norton in reading into Arabinda's speeches and writings a subtle meaning and purpose, and in detecting in them a revolutionary ideal, is vigorously attacked.

ABHYUDAYA, 14th May 1909.

Lord MacDonnell and the Partition of Bengal.

18. Referring to the charge of indiscretion made by Lord Morley against Lord MacDonnell for his reviving the question of the Partition of Bengal in connection with the Reform Scheme, the *Abhyudaya* (Allahabad), of the 14th May, says that it is not Lord MacDonnell but Lord Morley himself who has been guilty of indiscretion in his reference to the Partition of Bengal, for, irrespective of what Lord MacDonnell might say on the question, the people of India have ever regarded the Partition of Bengal as an act of gross injustice. He remarks that Lord Morley's statement will have a very bad effect, as for the highest official of the Government to show to the people that their agitation can have no effect on him can never be said to be an act of wise statesmanship. What Lord Morley has said and done with regard to the Partition of Bengal, the editor says, makes null and void the gracious words of the King-Emperor's Proclamation that whenever there was any mistake in the administration of the country it was forthwith rectified.

INDIAN PEOPLE, 9th May 1909.

Law students in England and sedition.

19. The *Indian People* (Allahabad), of the 9th May, discusses the action of the Benchers of Gray's Inn who are said to have delayed calling of two Indian students to the bar, pending a full inquiry as to their connection with the Indian sedition movement. It remarks that students, being as a class impressionable, are liable to discuss with considerable freedom current topics like those relating to sedition in India, but it denies that there is any organized seditious movement in England. The writer remarks that the real danger appears to be due to the influence of persons in authority in England, whose long residence in India and whose use and abuse of power in connection with the Government of India has so orientalized them that the principles of equality and freedom, upon which the constitution of British Government is based, appear absolutely foreign to them, and that it is such men who give false impressions to the people of England.

INDIAN PEOPLE, 6th May 1909.

The alleged attitude of Government towards *Sanyasis*.

20. The *Indian People* (Allahabad), of the 6th May, deprecates the action of the police in suspecting every *Sanyasi* of being concerned in the unrest movement. The editor expresses the opinion that they do not concern themselves with worldly affairs, but warns the authorities against turning this class against them, on the ground that a political *Sanyasi* can do more than two ordinary agitators.

INDIAN PEOPLE, 6th May 1909.

The attitude of Government towards the press.

21. Discussing the attitude of Government towards the press, the *Indian People* (Allahabad), of the 6th May, remarks that Government directly helps certain papers, and suggests that, as earnest criticism is a great help to good government it should encourage independent criticism.

INDIAN PEOPLE, 6th May 1909.

Disloyalty in East Africa.

22. The *Indian People* (Allahahad), of the 9th May, referring to the article in the *Pioneer* on "Disloyalty in East Africa", affects surprise at the attitude of the English colonists towards the officials, many of whom were taken from the Indian services. It sarcastically recommends as the only remedy the method now said to be adopted for sedition in India. A pamphlet should be published explaining to the agitators that their rulers are the best and wisest men that ever governed any country. For "when a man complains that his shoes pinch him, it is well known that his pain will be relieved at once by telling him that the shoes are not too tight, but perfectly well fitting and comfortable."

INDIAN PEOPLE, 16th May 1909.

The real need of India.

23. The *Indian People* (Allahabad), of the 16th May, points out that the real need of India at the present time is the establishment of associations to teach politics properly to the people. Such a need Mr. Gokhale is endeavouring to supply by his "Servants of India Society." The District Congress Committees will also help in this respect. The editor remarks that the present leaders of the country will be failing in their duty if they do not seriously take up the training of the young men—the future leaders.

INDIAN PEOPLE, 16th May 1909.

The Congress and the *Punjabee*.

24. The *Indian People* (Allahabad), of the 16th May, condemns the action of the *Punjabee* (Lahore), in attacking Mr. Gokhale and the Congress, and expresses the hope that the *Punjabee* may see that there is more credit to be had by co-operating with a body, which, in spite of its defects, has built up a political sentiment during a quarter of a century, than in standing across the fence and hurling vituperations from there.

INDIAN PEOPLE, 16th May 1909.

The next Congress at Lahore.

25. The *Indian People* (Allahabad), of the 16th May, is gratified to learn that the difficulties about holding the next Congress at Lahore have been overcome. The difference that arose was purely personal and should not have interfered with the arrangements at all. At a time when the Congress has become a recognized power and is looked upon by the Government as the rallying ground of all Moderates, personal differences should be forgotten.

INDIAN PEOPLE, 16th May 1909.

Appeal for subscriptions for the Congress journal '*India*'.

26. The *Indian People* (Allahabad), of the 16th May, appeals for subscriptions to enable the British Committee of the National Congress to distribute free copies of their paper '*India*' in England. Indians cannot expect to win any victory in politics until the sympathies of the great British public have been enlisted. And it is with this

object that the '*India*,' showing the real state of affairs in this country, is to be circulated in England.

27. The *Oudh Akhbar* (Lucknow), of the 20th May, complains that Anglo-Indian papers are constantly advising the British Government to encroach upon the liberties of Asiatic nations, and to widen its sphere of influence, especially in countries inhabited by Musalmans. The editor expresses apprehension that if such a policy be followed Government will incur the wrath of six million Musalmans, a contingency to be avoided.

The Anglo-Indian prers and Asiatic nations.

OUDH AKHBAR, 20th May 1909.

The editor however hopes that Lords Morley and Minto will never act upon such advice.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

28. The *Citizen* (Allahabad), of the 16th May, publishes an account of an article in the *World's Work* on the subject of "Baroda and its Ruler." It comments on the fact that the present Gaekwar was, twenty years ago, praised by the Viceroy for his brilliant rule in the most commendatory terms ever used by a Viceroy. Yet, although the excellent progress of the State has been maintained, the Maharaja is now never held up as an example nor even mentioned among other various Indian Chiefs. It is evident that Baroda is in disfavour. It is suggested amongst other reasons that this State is the only absentee from the list of the larger principalities which are connected with the Imperial Service Troops. Another mark of official disfavour is shown by the pointed omission of Baroda from the recent royal itinerary.

Baroda and its Ruler.

CITIZEN, 16th May 1909.

IV.—Administration.

(a)—Judicial and Revenue.

29. Referring to the case of contempt of court by an Assistant Engineer in Bengal, the *Indian People* (Allahabad), of the 6th May, considers that the Deputy Magistrate should have taken proceedings at once.

Contempt of court by an Assistant Engineer in Bengal.

INDIAN PEOPLE, 6th May 1909.

30. The *Indian People* (Allahabad), of the 9th May, pays a tribute of praise to Mr. C. R. Das, who defended Mr. Arabinda Ghosh so successfully in the Alipore conspiracy case, and remarked that, should this case come up for final hearing before the Chief Justice and Mr. Justice Mukerji, the decision of the Court will inspire universal confidence.

The Alipore trial.

INDIAN PEOPLE, 9th May 1909.

31. The *Advocate* (Lucknow), of the 13th May, gives a short *resumé* of the Alipore conspiracy case. It criticises the action of the police all through, particularly in their endeavours to obtain a conviction against Babu Arabinda Ghosh. It accuses them of corrupt practices and of forgery and asks that an inquiry may be held into their conduct. Arabinda Ghosh is congratulated on his acquittal, which is largely attributed to the forensic skill and acute analytical power of the Judge who was trying the case. The conduct of Arabinda's sister in endeavouring to assist him whilst he was in jail is described as worthy of the highest praise.

The Alipore trial.

ADVOCATE, 13th May 1909.

32. The *Abhyudaya* (Allahabad), of the 14th May, considers that Mr. Beachcroft has administered even-handed justice and displayed firmness of mind in acquitting Mr. Arabinda Ghosh and seventeen other accused in the Alipore anarchists' case, for which he deserves heartfelt gratitude and appreciation at the hands of the people. The editor says that it is, however, a matter of regret that the Judge could not agree with the verdict of the assessors who found guilty only nine of the accused and expressed the opinion that Barindra and Ulaskur could not be sentenced to capital punishment but only to transportation, but the acquittal of Mr. Arabinda Ghosh by the Judge shows that in his knowledge he has done no injustice.

Mr. Beachcroft's decision in the Alipore bomb case.

ABHYUDAYA, 14th May 1909.

33. The *Anand* (Lucknow), of the 13th May, pays a warm tribute to the highmindedness and love of justice of Mr. Beachcroft, the Sessions Judge of Alipore, on account of the

Acquittal of Mr. Arabinda Ghosh.

ANAND, 13th May 1909.

acquittal of Mr. Arabinda Ghosh, and says that the whole country from one end to the other is loud in its praise of the British sense of justice and that the educated classes are particularly jubilant over the good fortune of Mr. Arabinda Ghosh.

ARYA MITRA, 16th May 1909.

Acquittal of Mr. Arabinda Ghosh.

34. The *Arya Mitra* (Agra), of the 16th May, says that the people have been highly gratified at the acquittal of Mr. Arabinda Ghosh and that they are satisfied that even-handed justice has been done in the case. The editor contrasts the administration of justice under British rule with that under Muhammadan rule, and calls upon the people to keep this difference in view, when levelling criticism at their present rulers.

INDIAN PEOPLE, 13th May 1909.

The Barrah dacoity case.

35. The *Indian People* (Allahabad), of the 13th May, speaks of the arrival of Sir Lawrence Jenkins and of his presiding on the bench of the Calcutta High Court as having had an almost magical effect. Judges and Magistrates show less inclination to be guided by the police, and even the police themselves have become more careful. The acquittal of all the accused in the Barrah dacoity case, in spite of the false witnesses produced by the police and the Criminal Investigation Department, is an example of the discernment of the Judges of the High Court. It is believed that the mere fact of Sir Lawrence Jenkins' being the Chief Justice will go a longer way to restore public confidence in the administration of justice than any amount of rigorous or repressive measures.

INDIAN PEOPLE, 13th May 1909.

Allahabad Subordinate Magistracy.

36. The *Indian People* (Allahabad), of the 13th May, appeals to the District Magistrate of Allahabad to stop the practice prevailing in the courts of some of his subordinates of working on up to 7 o'clock in the evening, as this entails great hardship upon the staff of the courts. If the Magistrates are overworked, a more even distribution of the work should be arranged. In Mr. Bower's time no court sat after dusk without special permission. They ordinarily rose at 4.30 p.m.

INDIAN PEOPLE, 13th May 1909.

The establishment of a separate High Court in Eastern Bengal.

37. The *Indian People* (Allahabad), of the 13th May, considers that the constitution of separate cadres for the officers of the Provincial Judicial Service of Bengal and of Eastern Bengal and Assam may be looked upon as the thin end of the wedge for the total separation of the two provinces. Will the new province be removed from the protecting jurisdiction of the Calcutta High Court, as predicted by the non-partitionists? Will another High Court ultimately be established at Dacca?

RAHBAR, 14th May 1909.

Chaudhri Nasrat Ali Khan.

38. The *Rahbar* (Moradabad), of the 14th May, referring to the proceedings taken by Government against Chaudhri Nasrat Ali Khan, remarks that Government would gain nothing by being vindictive, and should therefore withdraw the warrant against him and not confiscate his property, as it will really only affect the unfortunate man's family.

ZUL QARNAIN, 14th May 1909.

The dismissal of Kunwar Onkar Singh.

39. The *Zul Qarnain* (Budaun), of the 14th May, thinks the dismissal of Kunwar Onkar Singh for taking bribes an inadequate punishment, as he had defrauded the public of lakhs of rupees. Such misplaced leniency, the editor says, will only encourage corruption among Government servants, instead of being a wholesome example for them.

INDIAN PEOPLE, 16th May 1909.

The working of section 117 of the Railway Act.

40. The *Indian People* (Allahabad), of the 16th May, considers that the imposition of six weeks' rigorous imprisonment in lieu of fine in cases under section 117 of the Railway Act is often unnecessarily severe, and that, since no appeal lies to the Sessions Judge, the High Court should, on its own motion, send for the records of some of the cases in order to see if the sentences are not too heavy.

INDIAN PEOPLE, 16th May 1909.

The appointment of Pandit Sundar Lal as first Additional Judicial Commissioner of Oudh.

41. The *Indian People* (Allahabad), of the 16th May, referring to the appointment of Pandit Sundar Lal, says that Government is to be more congratulated than the new Judicial Commissioner. Government has had to be content lately with men, both Europeans and Indians, of only average or even poor qualifications on the High Court Benches. In Pandit Sundar Lal they have a man whose personality in his profession has towered over every other during nearly twenty years. The editor considers he is accepting less than his deserts, and hopes that he will one day rise to the Bench at Allahabad, his proper place. Sir John

Hewett is thanked for the good turn he has at last done to these provinces, although the appointment of an Indian Judicial Commissioner should have been made long ago.

42. The *Oudh Akhbar* (Lucknow), of the 21st May, notes with satisfaction the appointment of Pandit Sundar Lal as the first Additional Judicial Commissioner of Oudh, and thanks Sir John Hewett for recognizing the claims of qualified Indians.

OUDH AKHBAR, 21st May 1909.

The appointment of Pandit Sundar Lal as first Additional Judicial Commissioner of Oudh.

43. The *Naiyar-i-Azam* (Moradabad), of the 19th May, referring to the restrictions recently imposed on the practising of Mukhtars in Criminal Courts by the Allahabad High Court, remarks that it will go very hard with this deserving class of men, who plead the cause of the poor in courts for a moderate remuneration, and who are now nearly as capable as pleaders, as a higher standard of efficiency is demanded of them. He remarks that if this decision of the High Court pass into law they will be at the mercy of the Judges and that they will be deprived of their means of livelihood.

NAIYAR-I-AZAM, 19th May 1909.

Mukhtars and Criminal Court practice.

(b)—Police.

44. The *Indian People* (Allahabad), of the 6th May, indulges in a tirade against the Criminal Investigation Department mentioning instances of the failures of the Bengal Police to trace offenders. In the opinion of the editor the detective element is clearly weak in the Criminal Investigation Department.

INDIAN PEOPLE, 6th May 1909.

The Bengal Criminal Investigation Department.

45. The *Abhyudaya* (Allahabad), of the 14th May, associates itself with the *Statesman* (Calcutta), in its earnest desire for a sifting inquiry in the matter of the forged "sweets letter," which was adduced as a testamentory evidence against Arabinda Ghosh in the Alipore bomb trial. The editor says that in the Rawalpindi lawyers' case and in other cases the police have been guilty of very suspicious proceedings, and that if exemplary punishment be not meted out to the culprit or culprits in the present case, it will be an incentive to fresh forgeries. He remarks that for the sake of the good name of Government it is absolutely necessary that the police should be reformed by the faults of its delinquent officials being severely dealt with, for, in the eyes of the masses, police officials are the representatives of British rule and their actions form the basis of their opinion as to the good or evil effects of that rule.

ABHYUDAYA, 14th May 1909.

Allegations of malpractices on the part of the police in connection with the Alipore case.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

46. The *Mufid-i-Am* (Agra), of the 10th May, advises the Agra Municipality to abolish the water-tax as it presses very heavily on the public, and to make good the deficit by imposing a tax on railway passengers and on meat exported to Burma.

MUFID-I-AM, 10th May 1909.

The Agra Municipality.

47. The *Anand* (Lucknow), of the 13th May, calls attention of the local Municipal Board to the extremely dirty condition of the road leading to the Gullala burning ghat, and to the accumulation of refuse on the ghat itself, and asks for the removal of either the burning ghat or the accumulated refuse from the site.

ANAND, 13th May 1909.

The Lucknow Municipality.

48. The *Abhyudaya* (Allahabad), of the 14th May, expresses gratitude to the Collector and Commissioner of Allahabad for their putting a stop to the nuisance of burning refuse on the banks of the Ganges near the shrine of Hanumanji. The editor invites their attention to one more grievance, the indiscriminate destruction of dogs by poisoning on the sacred banks of the river, which is a hateful and horrifying sight for pious Hindu pilgrims. He expresses a hope that this brutal practice will be put a stop to, and suggests that only rabid dogs should be destroyed and that not by poisoning but by some other less cruel way.

ABHYUDAYA, 14th May 1909.

Destruction of dogs on the banks of the Tribeni at Allahabad.

INDIAN PEOPLE, 16th May 1909.

An open ditch on the slope of the bund near the Tribeni at Allahabad.

49. The *Indian People* (Allahabad), of the 16th May, describes as a public nuisance the existence of a deep ditch, with stakes on both sides, right across the road on the slope of the bund at Ramghat near the Tribeni. It remarks that this is a source of danger, particularly to strangers, on account of the absence of any light to mark the spot, and recommends the levelling of the road.

(e)—Education.

INDIAN PEOPLE, 9th May 1909.

Education among the Filipinos.

50. The *Indian People* (Allahabad), of the 9th May, in discussing the question of education among the Filipinos, compares it with that of education in India. It points out that, if Indians do not want to be surpassed in the race for progress, not only by the Japanese, but also by the Filipinos, they will have to take up the question of education much more seriously. The matter should not be left to Government alone: but all Municipal and District Boards, instead of wasting their money on such things as the presentation of addresses, garden parties and receptions, should spend every pice that can be spared out of the rates and taxes on education.

ALIGARH INSTITUTE GAZETTE, 12th May 1909.

Al Bashir and the Aligarh College.

51. A supplement to the *Aligarh Institute Gazette*, of the 12th May (received on the 17th idem), contains two communications from Nawab Mushtaq Husain :—

In the first he says that the allegations made by *Al Bashir*, of the 4th May (vide Selections No. 19, paragraph 38), to the effect that Mr. Archbold did not press the trustees to strengthen the staff or to build fresh hostels and lecture rooms are entirely false, as he always tried to impress these facts on the trustees, and they have acted upon his suggestion to the best of their power. The existing differences between the Principal and the Honorary Secretary are altogether different, and they cannot be made known to the public at this juncture. The Nawab says that he has just obtained permission to print some important papers, which will be forwarded, when they are printed, to the trustees who will take some time to consider them and come to a definite decision. The Musalman public has entrusted the trustees with authority and it would be well-advised on their part to wait for their decision, and the press too should hesitate from commenting on rumours, or giving publicity to what they may in the end feel ashamed of.

He further says that there is a general complaint about the interference of His Honour in the affairs of the college as its patron, and quotes clause 41 of the Trustees' Bye-laws to show that he is justified in doing so.

His Honour's suggestions are being considered by the trustees and they will decide very soon which of them should be acted upon and of which they cannot approve.

They are moreover considering the differences between the Principal and the Secretary and the question of the former's resignation, and will come to a decision shortly.

In conclusion he says :—

"I think it proper to declare for the satisfaction of the public that whatever action the trustees have taken up to this time, they have kept strictly in view the idea, and have exerted themselves for it, that the Aligarh College should remain a national institution and in the hands of the nation. As far as we are aware of the views of the trustees, we can say with extreme confidence, that they were never so completely agreed on any policy on any occasion, as at the present crisis. Their general tendency is to exert all their nerves to preserve the legitimate liberties of the college, and we confidently hope that, when all the facts are brought to light, no one will be able to say that the trustees are guilty of breach of trust in respect to the powers entrusted to them by the nation, and that they have not protected it diligently, as a national organ has recently hinted."

In the second letter he contradicts the allegations made by *Al Bashir* in its issue of the 11th May (vide Selections No. 20, paragraph 31). The Nawab says that the trustees never entered into any contract with the Director of Public Instruction. He made certain suggestions which would be paid before the next meeting of the trustees, as is usually done.

He further says that the trustees have not withdrawn their memorial to the Government of India for financial help, but that they have desisted from their intention of asking help of the Provincial Government, as they were advised that

they were not justified in doing so. The memorial is still with the Government of India and is under consideration.

In conclusion he says that he cannot reveal the many facts which *Al Bashir* demands, as he does not like to revive old feuds, and many of them belong to the period when he was not the Honorary Secretary. The trustees are certainly the agents of the nation, he says, but there are many cases which relate either to the Government or the staff and which can be satisfactorily disposed of without having recourse to agitation. It is highly improper to bring such matters before the public, and produce a ferment, so, he says, it would be advisable for well-intentioned papers like *Al Bashir* to wait a little more.

ZUL QARNAIN, 14th May 1909.

Al Bashir and the Aligarh College.

52. The *Zul Qarnain* (Budaun), of the 14th May, referring to the exhortations of Nawab Mushtaq Husain to the press not to discuss the affairs of the Aligarh College, till the trustees made an authoritative pronouncement on the question, remarks that if *Al Bashir* and other papers had not done so, the trustees would have never promised to make the facts public, as was done in the time of Sir Antony MacDonnell, and that the college will always find itself in difficulties if its affairs are shrouded in mystery.

AL BASHIR, 18th May 1909.

The Aligarh College.

53. The editor of *Al Bashir* (Etawah), commenting in the issue of the 18th May, on the two letters of Nawab Mushtaq Husain, published in the *Aligarh Institute Gazette*, of the 12th May, says that he cannot for a moment believe that His Honour was justified in the way he interfered in the affairs of the Aligarh College, even according to clause 41 of Bye-laws for Trustees quoted by the Nawab. He further says that he was not the first to thresh out the affairs of the college in public as it was the *Paisa Akhbar* (Lahore), which first gave publicity to the following rumour :—"When the Nawab and the trustees residing in Lucknow were sent for by His Honour, the Nawab said that the time had not yet come for His Honour to interfere, as the trustees had not come to any decision. His Honour is reported to have said that if the patron had not the right to offer his counsel at such a critical moment, it would be better for him to resign his office. The Nawab is said to have replied that he would himself prefer to resign if His Honour thought so. But the other trustees were much affected by His Honour's words and did not support the Nawab, who is said to have made the objection that the quorum was not complete. His Honour overruled it by saying that the meeting was purely consultative in character."

The editor says that it is necessary that this report in the daily *Paisa Akhbar* should be either contradicted or verified, so that the Musalman public may be reassured. If the report is true then, says he, the threat uttered by His Honour is of the same nature as that of Sir Antony MacDonnell which compelled the late Nawab Mohsin-ul-Mulk to secede from the ranks of the Urdu Defence Association. The Nawab did not take the public into his confidence, and the result was that matters became very complicated, and the critical position of the college is due to the same shortsighted policy of keeping the public ignorant of the real facts, and it is necessary that some light should be thrown on the report in the daily *Paisa Akhbar*. Even if the report be incorrect, he says that he cannot believe that the method of solving the difficulties was in keeping with clause 41 of the Bye-laws for Trustees.

He then refers to the interview which the Director of Public Instruction had with the trustees at Aligarh, and says that the public too ought to have been taken into confidence and informed of the Director's proposals, as their discussion in the press would have helped the trustees in coming to a proper decision. Most of the trustees live at long distances, and cannot form a correct estimate on account of their meagre knowledge, and hence they have to rely on the Honorary Secretary's judgment, who is liable to err just as others. The proposals ought to have been discussed at the Muhammadan Educational Conference.

In conclusion he says that the Nawab somehow appears to be loth to discuss the question of the retention of Professor Chakravarti in the college, and asks him to read the official papers about the resignation of Sir B. Fuller, and see whether he was not the originator of the *swadeshi* and boycott agitation and discontent in East Bengal, and whether the retention of a man of such antecedents is advisable in the best interests of the college or not, especially when he has been guilty of accentuating the differences between the Europeans and Musalmans. He

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should moreover be asked, the editor says, to furnish an explanation as to why he passed unauthorized allowances for European Professors.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

ABHYUDAYA, 7th May 1909.

Dacoities in Bengal.

54. The *Abhyudaya* (Allahabad), of the 7th May (received on the 20th idem), referring to the large number of dacoities recently committed in Bengal, considers that as the energies of the police in Bengal are nowadays entirely taken up with the hunting down of sedition and anarchism in the country, gangs of dacoits have got a favourable opportunity of carrying on their depredations with impunity. The editor urges that the police should do their best to trace out real seditionists and anarchists, but that they should not at the same time be neglectful of their duty of putting down ordinary crime in the province. He says that if the allegation that these dacoities have been committed by middle class Bengalis be true, it is time to find out what unnatural forces have been at work in Bengal which have converted respectable men into dacoits, and that measures should be devised to remedy the evil.

RAHBAR, 14th May 1909.

Dacoities in Bengal.

55. The *Rahbar* (Moradabad), of the 14th May, referring to an armed dacoity at Tantia (Bengal), remarks that if the victims had been armed they could have resisted their assailants to some extent at least. The editor says that it is vain to think that these dacoities are committed by anarchists, as the many arrests have not revealed any organization.

INDIAN PEOPLE, 13th May 1909.

"The Burnt Offering" in the *Pioneer*.

56. The *Indian People* (Allahabad), of the 13th May, criticises the serial story "The Burnt Offering", now appearing in the *Pioneer*. It says that this story will no doubt give great satisfaction to Anglo-Indian readers, as it speaks of various acts of ruffianism by Englishmen as deeds of which they should be proud, but remarks that if the publication continues as it is, it will give deeper and greater offence to the whole Hindu community than any other recent publication, more particularly as it deals with the *Gita* in an irreverent and contemptuous spirit.

INDIAN PEOPLE, 13th May 1909.

Annual exodus to the hills.

57. The *Indian People* (Allahabad), of the 13th May, complains bitterly of the expenses incurred by Government on account of the annual exodus of its officials to the hills. The money that is wasted in this way might be spent on a thousand and one things which have prior claims on the finances of the State. Thanks to the many comforts that have been introduced into our every-day life, living in the plains in the hot weather is not so trying as it was in days gone by. The writer suggests that the closer supervision over the work that would be maintained by the high officials remaining down in the plains would tend towards efficiency, which, after all, is said to be the chief aim in official quarters. It is time now that incessant agitation be kept up for the retrenchment of this entirely unjustifiable expenditure.

RAHBAR, 14th May 1909.

Government and the *swadeshi* movement.

58. The *Rahbar* (Moradabad), of the 14th May, referring to the industrial awakening in India, remarks that, although Government professes to be in favour of the *swadeshi* movement, yet it will never abolish the countervailing duties on indigenous manufactures and impose a tax of 10 per cent. on all foreign imports, as it will touch the pocket of the English manufacturer too, and so the workers in the *swadeshi* cause should mainly depend upon their own efforts.

RIYAZ-UL-AKHBAR, 16th May 1909.

Hindus and the use of Urdu.

59. A correspondent of the *Riyaz-ul-Akhbar* (Lucknow), of the 16th May, notes with regret that the Hindus think that Urdu is the language of the Musalmans only, and that therefore it is fast losing ground in Hindu states owing to the machinations of those Hindus who want to introduce Hindi in its place. He proceees to show that Urdu is in reality the language of the Hindus and not of the Musalmans, and he says in conclusion that it is foolish on the part of the Hindus to think that if Hindi become

the language of courts, Musalmans will be ousted from them, as experience proves to the contrary.

V.—Legislation.

Nil.

VI.—Railway.

60. The *Indian People* (Allahabad), of the 13th May, draws the attention of the Railway Board to the large number of prosecutions under section 112 of the Railway Act since the introduction of the staff of Travelling Ticket Examiners on the East Indian Railway. Whilst admitting that these officials have proved eminently useful to the railway company, it points out that not every passenger who travels without a ticket does so with intent to defraud. It is often difficult to obtain a ticket at the booking office when there is a rush of passengers. The writer suggests that it would be better if more cases were treated by the railway authorities themselves under section 113, and that only in cases in which there is obvious intent to defraud should a prosecution be started.

INDIAN PEOPLE, 13th May 1909.

Indiscriminate railway prosecutions.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

Nil.

IX.—Miscellaneous.

61. The *Abhyudaya* (Allahabad), of the 7th May (received on the 20th idem), contains an article entitled "National Suicide", contributed by a correspondent, in which he deplores the decay of Indian painting and sculpture under the stress of Western models which are devoid of all spirituality. The writer protests against the wholesale senseless imitation of European culture and art as insidiously undermining the very foundations of Indian nationality by separating the upper classes from the masses of the people. He would prefer the state of subjection of Indians, if that keeps up their nationality to independence obtained at the cost of their nationality.

ABHYUDAYA, 7th May 1909.

Indian painting and sculpture.

62. The *Riyaz-ul-Akhbar* (Lucknow), of the 12th May, reports that Shaikh Ali Abbas, a vakil of Lucknow, while coming back from Hardoi in the company of the Hon'ble Rai Sri Ram and a Hindu Subordinate Judge, chanced to look out from the window of the carriage while the train was going into the siding, and at once after a loud report found himself wounded in the neck, the wound being an inch deep. It bled profusely and he became insensible. It is believed that it was either a pistol-shot or some one having a grudge against him struck a blow with a *lathi*. In the absence of the Civil Surgeon a Hospital Assistant attended to the wound and dressed it and so its cause could not be ascertained.

RIYAZ-UL-AKHBAR, 12th May 1909.

Accident to a Muhammadan on the railway.

NAINI TAL:
The 21st May 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr.-General of Police,
Criminal Investigation Department,
United Provinces.

PRINTED AT THE GOVT. CAMP BRANCH PRESS, NAINI TAL, BY P. C. GHOSH.
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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
†1	Agra Magazine	Agra	Monthly ...	Munshi Priya Lál Saksena; Kayasth; 29.	500 copies.
2	Central Hindu College Magazine.	Benares ...	Do. ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 „
3	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*4	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
5	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
6	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	Very small.
7	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	5,000 copies.
†8	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
9	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 „
10	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 „
11	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
12	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 „
†13	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 „
	ROMAN.				
†14	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*15	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-URDU.				
†17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
†18	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	600 copies.
†19	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
20	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 „
†21	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 „
†23	Árya Bandhu	Meerut ...	Do. ...	...	575 „
24	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
25	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
†26	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqlain; Muhammadan; 36.	450 „
27	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 „
*28	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 „
*29	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
30	Jain Pracharak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
31	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Kshatriya	Bulandshahr ...	Monthly ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 copies.
33	Pardah Nashin	Agra ...	Do. ...	Mrs. Khámosh	1,100 „
34	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
35	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
36	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 „
37	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†38	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*40	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*42	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 „
†43	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakarya; Muhammadan; 21.	150 „
44	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
45	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 „
46	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
47	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 „
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
50	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulább Chand; Kayasth; 29 ...	600 „
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	1,000 „
54	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41 Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
59	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	250 „
60	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
*73	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37 ...	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44	380 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
79	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	Very small.
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár... ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*87	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
89	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil	...
90	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 copies.
91	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	300 „
92	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*93	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24...	500 „
94	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
95	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
96	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
97	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28	...
98	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†99	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
100	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
101	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
102	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
103	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*104	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
105	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
106	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
107	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
108	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,700 „
109	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
110	Árya Mitra	Agra	Weekly ...	Pandit Bhav Deva Shástri; Brahman ...	1,800 copies.
111	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
112	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
113	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
114	Saddharm Pracháral ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	...
115	Samrát	Kálákánkar (Partabgarh).	Do. ...	R. B. Lal Ramesh Singh Ju Deo; Kshatriya; 45.	400 copies.
	HINDI-URDU.				
*116	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 copies.
*117	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-law; Kashmiri Brahman; 40.	300 „

* Irregular.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

The revolution in Turkey.

1. The editor of the *Shahna-i-Hind* (Meerut), writing in the issue of the 24th May, expresses the opinion that the revolution in Turkey was engineered by a few discontented persons who had the army at their back, that Abdul Hamid was perfectly justified in his attempts to overthrow the constitution, as the country was not ripe for it, and that the benevolent despotism of a ruler of the stamp of the late Sultan was the most suitable government for Turkey. SHAHNA-I-HIND, 24th May 1909.

The army, he says in conclusion, is in reality the real ruling power, while the Sultan Muhammad V.'s tenure of the throne depends upon its pleasure, and while the time may not be distant when he will find himself in a similar plight to Abdul Hamid.

The deposition of Abdul Hamid.

2. A correspondent writing to *Al Bashir* (Etawah), of the 25th May, from Beyrout, Syria, says that the Musalmans of Turkey regard with great misgiving the deposition of Abdul Hamid, and that it is only the Christians who are rejoicing over it. The latter are, moreover, trying to oppress the Musalmans, a policy which may end in atrocities such as those for which Adana has lately become memorable. Even men who suffered intolerable hardships under the Hamidian *régimé* are sorry at the deposition of Abdul Hamid. AL BASHIR, 25th May 1909.

The postal strike in France.

3. Referring to the postal strike in France, the *Anand* (Lucknow), of the 20th May, expresses the hope that such a contingency may not arise in India, as if it is the cry of rebellion is sure to be raised in the country. ANAND, 20th May 1909.

(b)—Home.

The Indian Councils Bill.

4. The *Advocate* (Lucknow), of the 9th May, states that with the passing of the Councils Bill the reforms promised in 1906 are within sight. The statesmanship of Lord Morley is praised, but the editor expresses the hope that Local Governments will pay attention to the rules framed for municipalities. In his opinion the opposition of Lords MacDonnell and Curzon will postpone Executive Councils for some years to come, and therefore continual agitation is advocated to convince Government and Parliament that an Executive Council is needed in the United Provinces. ADVOCATE, 9th May 1909.

The Indian Councils Bill and Bengal.

5. The *Advocate* (Lucknow), of the 20th May, points out that the final shape given to the Indian Councils Bill has given rise in Bengal to a further cause of complaint. The pledge was given that the two Bengals, new and old, would always be on an equal footing, and had Sir Lancelot Hare been as emphatic as Sir Edward Baker in his demands, it would have been easy enough to give both provinces an Executive Council. But now Eastern Bengal will be without a Council, whilst the old province will enjoy its new privileges. An obvious solution of the difficulty would be to re-unite the provinces. But, unfortunately, this is not likely to happen. ADVOCATE, 20th May 1909.

The new clause 3 of the Indian Councils Bill.

6. The *Indian People* (Allahabad), of the 23rd May, considers that the greatest cause for alarm in connection with the new clause 3 of the Indian Councils Bill is the fact that it has met with the approval of Mr. Rees, the avowed enemy of Indian progress, and of the opposition. It is sincerely hoped that Dr. Rutherford is correct in stating that Government is already empowered to create Councils in Bengal and the United Provinces. INDIAN PEOPLE, 23rd May 1909.

The London Moslem League's latest memorial.

7. The *Advocate* (Lucknow), of the 16th May, describes demands put forward by the Moslem League for Muhammadan representation on the Councils and in the new Government appointments as preposterous, and asks how Government can promise an equal share in the appointments to one community without raising a storm of opposition throughout the whole country? He remarks that, although the number of posts reserved for Muhammadans on the Councils will be small, it is not because the Hindus will be in a majority, but because the majority will consist of Europeans and also that the organs of Muhammadan public opinion in the Punjab are satisfied ADVOCATE, 16th May 1909.

with the Government of India's recommendations, because they know that the Muhammadans are bound to get some seats through the general electorate. In conclusion the writer asks that before the Moslem League starts a fresh agitation, it should wait and see the results of the first election.

ADVOCATE, 16th May 1909.

Executive Councils.

8. The *Advocate* (Lucknow), of the 16th May, congratulates Bengal on the prospect of its having an Executive Council, and remarks that the reason for the other provinces not obtaining the same privilege is not the lack of public spirit in the people, nor the pettifogging demand of the Muhammadan community for the reservation of one seat, nor even to the opposition of non-official Anglo-Indians, but the lack of enthusiasm if not actual opposition of the highest officials in the provinces.

INDIAN PEOPLE, 20th May 1909.

Executive Council for the United Provinces.

9. The *Indian People* (Allahabad), of the 20th May, again expresses regret that Sir John Hewett should not have supported the people in demanding an Executive Council, when he had the opportunity.

ABHYUDAYA, 21st May 1909.

Executive Council for the United Provinces.

10. The *Abhyudaya* (Allahabad), of the 21st May, discussing the need of an Executive Council for the United Provinces, says that this question is not a new one, but that it dates back to 1883 when the Charter Act was passed, which authorized the administration of the Province of Agra by a Governor and an Executive Council, which decision could not however be carried out for lack of money. He urges that the necessity for such a measure has become all the more imperative owing to the amalgamation of Oudh with the Province of Agra, the new aspirations of educated Indians and the enlargement of the Legislative Councils. He remarks that he sees no reason why Bengal should be given an Executive Council and the United Provinces should remain without it, and says that, if the advance of education be made an excuse for the special treatment of the former, the Government alone is responsible for the backwardness of these provinces, and that it is but in the fitness of things that they should be compensated for it by an Executive Council being allowed to them. He further remarks that, as these provinces and the Punjab are the most backward in India, it is all the more necessary that Executive Councils should be provided for advising the heads of these administrations as to the steps to be taken, when their ignorant masses, who are more difficult to govern than educated people, misunderstand Government's measures and cause breaches of public peace through their ignorance.

INDIAN PEOPLE, 20th May 1909.

Messrs. Smeaton and Rees on Indian officials.

11. The *Indian People* (Allahabad), of the 20th May, in two very bitter and sarcastic articles, attacks both Mr. Donald Smeaton and Mr. Rees for their remarks on the honesty and impartiality of Indian officials. It says that, in his vile libel of Indians, Mr. Smeaton has even beaten the record of Lord Curzon.

INDIAN PEOPLE, 23rd May 1909.

Messrs. Smeaton and Rees on the people of India.

12. The *Indian People* (Allahabad), of the 23rd May, once more comments on the language used by Messrs. Smeaton and Rees when speaking of the people of India. Such language as this, he remarks, can never be forgotten. The editor describes the conceit and the insufferable pride of race possessed by all Anglo-Indians as one of the dangers that England has to guard against.

ABHYUDAYA, 21st May 1909.

The intended visit of Mr. Ramsay Macdonald, M.P., to India.

13. Referring to an article in a recent issue of the *Pioneer*, in which it ridiculed Mr. Keir Hardie for his superficial impressions about India and warned Mr. Ramsay Macdonald, who intends to visit this country shortly, not to gain his information about it from the same sources which Mr. Keir Hardie availed himself of, the *Abhyudaya* (Allahabad), of the 21st May, says that Mr. Keir Hardie adopted the right course to ascertain the real condition of the country, inasmuch as he mixed freely with the people and heard from their leaders the tales of their troubles and grievances. The editor remarks that, seeing that no one can find out the defects of the administration without seeing its effects upon the people, it is desirable that Mr. Ramsay Macdonald should keep an open mind and see the conditions of the people for himself, without being led astray by the prejudiced misconceptions of the *Pioneer*.

In conclusion he points out that it is the aloofness of the officials that stands in the way of their knowing the wants and feelings of the people, and that if the

rulers and the ruled could be brought closer to each other, much of the prevailing discontent in the country would cease to exist.

The intended visit of Mr. Ramsay Macdonald, M.P., to India.

14. The *Indian People* (Allahabad), of the 23rd May, welcomes the proposed visit of Mr. Ramsay Macdonald, M.P., to India and suggests that this will be a source of great discomfiture to the Anglo-Indian autocrat, as Mr. Macdonald's views, when he returns home, will carry great weight in Parliament. INDIAN PEOPLE, 23rd May 1909.

Mr. Arabinda Ghosh's letter.

15. The *Advocate* (Lucknow), of the 20th May, has the following:— ADVOCATE, 20th May 1909.

"[TO THE EDITOR OF THE 'ADVOCATE.']

SIR,—Will you kindly allow me to express, through your columns, my deep sense of gratitude to all who have helped me in my hour of trial? Of the innumerable friends, known and unknown, who have contributed each his mite to swell my defence fund it is impossible for me now even to learn the names, and I must ask them to accept this public expression of my feeling in place of a private gratitude. Since my acquittal many telegrams and letters of congratulation have reached me and they are too numerous for me to reply to them individually. The love which my countrymen have heaped on me in return for the little I have been able to do for them, amply repays any apparent trouble or misfortune my public activity may have brought upon me. I attribute my escape to no human agency, but first of all to the protection of the Mother of us all who has never been absent from me but always held me in Her arms and shielded me from grief and disaster, and secondarily to the prayers of thousands which have been going up to Her on my behalf ever since I was arrested. If it is the love of my country which led me into danger, it is also the love of my countrymen which has brought me safe through it.

6, *College Square, May* 14. ARABINDA GHOSH."

The Bengal deportees.

16. The *Indian People* (Allahabad), of the 23rd May, claims for the deportees treatment at least as good as that shown to Lala Lajpat Rai, and says that the men are practically undergoing solitary confinement. In a second article, referring particularly to the case of Subodh Chandra Mullick, it states that Mr. Beachcroft's judgment in the Alipore case should go a long way to strengthen the hands of those who are agitating for the release of the Bengali deportees, as, had Mullick been placed before Mr. Beachcroft, he would most certainly have been acquitted. The editor suggests that it was because there was no tangible evidence against him that he has been deported. INDIAN PEOPLE, 23rd May 1909.

Self-government and the *Central Hindu College Magazine*.

17. The *Advocate* (Lucknow), of the 16th May, takes exception to the writing of Babu Bhagwan Das in the *Central Hindu College Magazine* (Benares), condemning self-government. The editor considers that "such a wholesale condemnation is an unsound, pernicious and immoral doctrine. And at the present moment in India, when the first instalment of self-government has been vouchsafed to us, after the toil of a quarter of a century, it is almost suicidal. It is all the more regrettable that such views should be published in a magazine that has such a wide circulation among Hindus." ADVOCATE, 16th May 1909.

The unification of South Africa.

18. The *Advocate* (Lucknow), of the 16th May, holds that the policy of unification of the two peoples in South Africa has a lesson for the British Government in India. At present, however, there is a tendency to encourage the raising of social and religious differences as a barrier between the two races. ADVOCATE, 16th May 1909.

Sepoys and the Arms Act.

19. The *Zul Qarnain* (Budaun), of the 21st May, referring to the order recently passed compelling all sepoys on leave to have passes with them signed by their Commanding officers for the arms they take home with them, remarks that this step on the part of the Government shows that it is losing its confidence in the Indian Army too. He writes that it will have a very bad effect upon the sepoys, as they will begin to think that the Government has no faith in their loyalty, and that they have been deprived of their arms just as the people of India were after the Mutiny. ZUL QARNAIN, 21st May 1909.

CAWNPORE GAZETTE, 23rd May 1909.

The Government and the different races of India.

20. The *Cawnpore Gazette*, of the 23rd May, reproduces an article from the *Jhang Sial* (Punjab), in which it is insinuated that the Government employs unscrupulous men of the type of the Russian spy, Azoff, who, by gaining the confidence of leaders of various sects, keep the Government informed of all important matters relating to it and try to spread discord among their members. The article remarks that the Sikhs and the *Arya Samaj* have been treated in this manner, and that the Government has been specially careful about the Sikhs and, through the instrumentality of Mr. Macauliffe, tried to separate the Sikhs from the general body of the Hindus, and has adopted another method to further alienate the Sikhs from the Hindus, by enforcing the *Anand* form of marriage through the agency of some men who are Sikhs only in name, but "whose God is the Englishman, and whose *guru* is bread."

INDIAN PEOPLE, 23rd May 1909.

The *Panjabee* and the National Congress.

21. The *Indian People* (Allahabad), of the 23rd May, continues its complaints against the attitude of the *Panjabee* (Lahore), with regard to the National Congress.

ADVOCATE, 9th May 1909.

The *Times* on the *Arya Samaj*.

22. The *Advocate* (Lucknow), of the 9th May, adversely criticises Mr. Lovat Fraser's recently expressed opinion that the *Arya Samaj* is only an institution for the dissemination of sedition under the cloak of religion. The editor notes that Mr. Fraser is silent about the good work done by the *Arya Samaj* in the matter of female education and of charity.

ANAND, 20th May 1909.

The Somaliland Mullah and Indian Muhammadans.

23. Referring to the rising of the Somaliland Mullah, the *Anand* (Lucknow), of the 20th May, asks if those, who used to traduce the entire community of Hindus for the deeds of a few Bengali anarchists, will now estimate the worth of the loyalty of the co-religionists of the Mullah at a lower price or not.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

ADVOCATE, 23rd May 1909.

Primary education in Baroda.

24. The *Advocate* (Lucknow), of the 23rd May, urges all advanced Native States to follow the lead of Baroda in the matter of introducing compulsory primary education, and remarks that it is only by the Municipalities and Native States coming forward and trying the experiment that it will be possible to bring about general free education.

IV.—Administration.

(a)—Judicial and Revenue.

ADVOCATE, 9th May 1909.

The Alipore bomb case.

25. The *Advocate* (Lucknow), of the 9th May, states that the British sense of justice has been vindicated in the acquittal of Arabinda Ghosh and sixteen others, and in the conviction of the rest. The editor deprecates the action of the Bengal Police in arresting one of those acquitted for publishing a seditious pamphlet, and expresses the hope that Government will not press the prosecution.

SADDHARM PRACHARAK, 19th May 1909.

Acquittal of Mr. Arabinda Ghosh.

26. The *Saddharm Prachárak* (Kangri, Bijnor), of the 19th May (received on the 22nd idem), expresses gratification at the acquittal of Mr. Arabinda Ghosh, inasmuch as it has saved the good name of *Gita* and *Vedanta*. Had it been proved that such a well known and ascetic-like *savant* had turned *Vedanta* into an instrument of parricide, the peace of millions of persons would have been disturbed. The editor says that religious minded men of all countries will note with gratification that among Englishmen such lovers of justice are still to be found, who keep their heads cool in the midst of excitement and who do not lose sight of their sense of justice.

ADVOCATE, 16th May 1909.

The appointment of Pandit Sundar Lal as first Additional Judicial Commissioner of Oudh.

27. The *Advocate* (Lucknow), of the 16th May, approves of the appointment of the new Judicial Commissioner and congratulates both Sir John Hewett and Pandit Sundar Lal on the selection.

SADDHARM PRACHARAK, 19th May 1909.

The appointment of Rai Bahadur Lala Lal Chand to the Punjab Chief Court.

28. The *Saddharm Prachárak* (Kangri, Bijnor), of the 19th May (received on the 22nd idem), says that all the Hindus of the Punjab will be sincerely gratified at the Government's offer of a seat on the Chief Court Bench to Lala Lalchand, and that their confidence in the British sense of justice will be thereby restored.

29. The *Advocate* (Lucknow), of the 20th May, expresses satisfaction that Lala Lal Chand has refused to accept an officiating judgeship for three months in the Lahore Chief Court, seeing that although he had previously officiated for two long terms, he was passed over for the permanent post by a European, simply because he happened to be a Hindu. The editor remarks that there is no reason for him to humiliate himself by accepting an appointment in which he would make less money than at the Lahore Bar.

ADVOCATE, 20th May 1909.

Refusal of Lala Lal Chand to accept the officiating judgeship of the Punjab Chief Court.

30. The *Advocate* (Lucknow), of the 9th May, expresses the hope that a public defender will be appointed in all provinces, as in his opinion there is quite as much necessity for a defender as for a public prosecutor.

ADVOCATE, 9th May 1909.

Appointment of public defenders.

31. The *Advocate* (Lucknow), of the 23rd May, desires an inquiry to be made into the case in which Pandit Baleshwar Prasad filed an application in the Allahabad High Court for the transfer of a case instituted against him from Etawah to some other district. He notes that it is alleged that, since Baleshwar Prasad's complaint about his being forced to withdraw from the candidature of the Municipal Board, the Pandit has been subjected to persecution, and that the part played by Mr. Gracey in the matter of the election is very serious.

ADVOCATE, 23rd May 1909.

Case against Pandit Baleshwar Prasad of Etawah.

(b)—Police.

32. In a leading article entitled "Dacoits *versus* Police", the *Advocate* (Lucknow), of the 16th May, asks who is the more dreaded, the occasional dacoit or the ever-present police? The writer referred at length to a dacoity said to have been organized by the Bahraich police and to the complaints about the shadowing of Mr. Devadhar, and expressed regret at the large amount of money that Government has already spent on the reform of a police force which has been guilty of these outrages.

ADVOCATE, 16th May 1909.

The police reforms.

With reference to the dacoities in Bengal, the editor states that, judging by the recent police action, young men have only to show the slightest tendency towards *swadeshism* to be at once marked down as being guilty of committing dacoity, and that where the evidence against them fails, the police are equal to the occasion, bringing forward false reports and tampered records. Sir Lawrence Jenkins is praised for his decision and for his scathing remarks on the prosecution of the Barrah case, and the hopes expressed that Sir Lancelot Hare will take some action on this.

33. The *Indian People* (Allahabad), of the 20th May, expresses the opinion that the suspension of two constables in connection with the shadowing of Mr. Devadhar at Allahabad is not at all satisfactory, that it is possible that the constables went beyond their instructions, but he asks what more can be expected from men on Rs. 8 a month? The editor remarks that no attempt has been made to find out who really did blunder.

INDIAN PEOPLE, 20th May 1909.

Espionage of Mr. Devadhar.

34. The *Indian People* (Allahabad), of the 20th May, criticises the action of the jail authorities in their treatment of the Alipore conspiracy prisoners. It also draws attention to the fact that Arabinda Ghosh was condemned by the police before his case was inquired into, and that Mr. Halliday, Commissioner of Police, had said he knew him to be guilty. The article continues:—"The Commissioner of Police is not an ordinary policeman; he is a Justice of the Peace, a Magistrate of the first class and exercises judicial powers. But he was as firmly convinced of Mr. Arabinda Ghosh's guilt as Mr. Norton himself. A more damning proof of the worthlessness and unscrupulousness of the police in this country has never yet come to light. And in this force the Government places absolute reliance as an intelligent, capable and surewitted body."

INDIAN PEOPLE, 20th May 1909.

The Commissioner of Police and Mr. Arabinda Ghosh.

35. The *Indian People* (Allahabad), of the 20th May, again urges the necessity for an agitation to obtain the release of the deportees. If "one of the highest police officials (Mr. Halliday) could not distinguish between proof and suspicion, but with cocksure impudence, said that he knew Mr. Arabinda Ghosh was connected with the Alipore

INDIAN PEOPLE, 20th May 1909.

The police and the deportees.

conspiracy, what chance is there in the deportations being justifiable, when there is not even as much evidence as against Arabinda Ghosh ?"

ABHYUDAYA, 21st May 1909.

Need for police reform.

36. Referring to the alleged misdeeds of the police which have been brought to light in the Alipore bomb trial, the Trivandrum riot cases and the recent dacoity case in Bahraich, the *Abhyudaya* (Allahabad), of the 21st May, says that the facts disclosed in these cases show that the police in India must have got many innocent persons sentenced to imprisonment and even to capital punishment, and asks why the Government, in the face of such iniquitous practices of the police, does not take any steps to reform it. The editor urges that, in view of the possibilities of harm that a bad police administration can do, Government should lose no time in effecting reforms.

INDIAN PEOPLE, 23rd May 1909.

Burglaries in Allahabad.

37. The *Indian People* (Allahabad), of the 23rd May, draws attention to the frequency of burglaries in the city and suggests that the local police should exercise more vigilance in tracing the thieves.

HINDUSTANI, 24th May 1909.

Promotion of sub-inspectors of police.

38. A retired police officer writing to the *Hindustani* (Lucknow), of the 24th May, says that the Police Commission conferred a veritable boon upon sub-inspectors of police by recommending the raising of their salaries, but that, when its recommendations had to be carried into effect, Superintendents of Police recommended for promotion only those persons whom they liked, while the claims of other deserving persons were overlooked on entirely flimsy pretexts.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

ADVOCATE, 9th May 1909.

A *pakka* road to the burning ghat at Lucknow.

39. The *Advocate* (Lucknow), of the 9th May, publishes a letter in which a request is made for the construction of a *pakka* road to the burning ghat at Gullala, Lucknow.

ADVOCATE, 16th May 1909.

An objectionable drain in Lucknow.

40. The *Advocate* (Lucknow), of the 16th May, publishes a letter drawing attention to the existence of an old drain running between the La Place pumping station and the Bruce's Bridge, Lucknow, which causes much inconvenience to bathers in the Goomti, by obstructing the course of the river and thus causing mud to be deposited on the ghats. The Municipality is requested to remove this drain.

ADVOCATE, 16th May 1909.

Cawnpore Municipal elections.

41. The *Advocate* (Lucknow), of the 16th May, expresses surprise that the District Magistrate of Cawnpore should consider "plumping" in connection with municipal elections to be legal and justifiable. It advises the aggrieved Muhammadan candidate to take his case to the Civil Courts.

(e)—Education.

ADVOCATE, 9th May 1909.

Aligarh College affairs.

42. The *Advocate* (Lucknow), of the 9th May, refers at some length to the Aligarh College affairs and enumerates the differences between the Secretary and the Principal. It foresees a lively discussion in the native papers.

AL BASHIR, 25th May 1909.

Aligarh College affairs.

43. *Al Bashir* (Etawah), of the 25th May, publishes copies of Mr. Archbold's resignation, the joint representation sent by all the members of the European staff, and Nawab Mushtaq Husain's two letters in reply to the above, and tries to prove that the differences between the Principal and the Honorary Secretary have arisen between the 22nd February, when His Honour delivered his speech at Aligarh and expressed his satisfaction at the work done by Nawab Mushtaq Husain, and the 20th March when Mr. Archbold tendered his resignation. The editor says that the only two incidents which could have produced unpleasantness are the difference of opinion about the granting of allowances and the question of the arrangement of the time-table, to which he has already referred in previous issues.

ADVOCATE, 9th May 1909.

The Matriculation Examination.

44. A letter published in the *Advocate* (Lucknow), of the 9th May, deals with the irregularities that occur in the conducting of the Matriculation Examination of the Allahabad

University. It is suggested that papers should be kept by Collectors of districts till the day of examination, while objection is made to the appointment of head-masters as examiners and attention is drawn to misprints in the papers.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

45. The *Advocate* (Lucknow), of the 9th May, remarks that the *swadeshi* movement, apart from the impetus it has given to Indian industries, has revealed the extent of Indian ignorance, for expert assistance is always looked for from across the sea. It therefore urges the demand for a wide dissemination of general knowledge.

ADVOCATE, 9th May 1909.

The *swadeshi* movement and the need of the moment.

46. The *Abhyudaya* (Allahabad), of the 21st May, refers to the various physical discomforts to which Mr. Arabinda Ghosh was subjected while undergoing trial at the Alipore Sessions, and to which the nine Bengali deportees are still subjected, and remarks that such ill-treatment of under-trial prisoners is quite unjust and illegal, inasmuch as the English law does not hold any accused person guilty unless he has been found so by a law-court after hearing the prosecution and the defence. The editor says that those alone are responsible for this abuse of law who administer it, and urges that, if the law sanctions such ill-treatment of under-trial prisoners, it should be amended and modified so as to be at a level with principles of justice.

ABHYUDAYA, 21st May 1909.

Ill-treatment of under-trial prisoners.

47. The *Abhyudaya* (Allahabad), of the 21st May, says that in view of the existence of the Government reporting agency, it is not necessary that persons should secretly point out to Government seditious or objectionable matter in newspapers. The editor remarks that whether Government require it or not, some Indians are in the habit of writing to Government complaining about newspapers with a view to give proof of their loyalty, and says that, while co-operation with Government in its work of administration is desirable, it is waste of time to give information which is not required and with which Government is already acquainted.

ABHYUDAYA, 21st May 1909.

Supply of information to Government.

48. The *Mashriq* (Gorakhpur), of the 25th May, gives a comparative statement of the consumption of intoxicating liquors in India and in England, and suggests that in India Government should encourage temperance societies, limit the number of country liquor shops and prohibit the sale of European liquor to Indians.

MASHRIQ, 25th May 1909.

Temperance in India.

V.—Legislation.

49. The *Advocate* (Lucknow), of the 23rd May, expresses disappointment with the Excise Bill that the Legislative body of these provinces will shortly be called upon to pass. It does not consider that Government shows any desire to hold to the principle to give due deference to public opinion in the carrying on of the liquor traffic. It recommends that the management of the *abkari* business should not be handed over to the revenue authorities, as this will not tend to lessen the trade; and also that power to inspect liquor shops should be given to approved persons, besides the regular inspecting officers, who do not always see as much as they should. In order to stop drinking amongst the labouring classes, who can hardly earn sufficient wages to procure food, it is suggested that only off-licenses should be granted.

ADVOCATE, 23rd May 1909.

Excise Bill and Government policy.

VI.—Railway.

50. The *Rahbar* (Moradabad), of the 21st May, referring to the proposed extension of the Nagda-Muttra line to Aligarh, remarks that railways are constructed mostly in the interests of European merchants and not for the convenience of Indians. Canals, the editor says, would be more useful to the people than railways, but the voice of the weak is never heard.

RAHBAR, 21st May 1909.

Railway construction.

51. The *Advocate* (Lucknow), of the 23rd May, referring to the recent case in Meerut in which an Assistant Station Master was convicted of theft, says that Mr. Stuart's judgment

ADVOCATE, 23rd May 1909.

Conviction of an Assistant Station Master in connection with a theft case.

ought to open the eyes of the railway management to the condition of their staff, which cannot attract a better class of men until better prospects are held out to them. It also suggests that the railway should compensate the complainant in the case, who did not recover all her property.

VII.—Post Office.

UNION GAZETTE, 21st May 1909.

Grievances of postal employees.

52. The *Union Gazette* (Bareilly), of the 21st May (received on the 27th idem), draws the attention of the Government to the insufficient salaries of the men in the subordinate grades of the post office and to the very slow promotion, and suggests that a fraction at least of the large surpluses accruing to Government from the department be utilized in bettering their present miserable condition.

VIII.—Native Societies and Religious and Social matters.

AN NAJM, 5th May 1909.

Sunnis and Shiahs at Fyzabad.

53. A correspondent writing to *An Najm* (Lucknow), of the 5th May (received on the 24th idem), complains that the Shiahs of Fyzabad persist in holding theatrical performances in which the Caliphs and saints reverenced by the Sunnis are grossly reviled. These performances are generally held during the month of *Rabi-ul-Auwal* in which the prophet was born, and when meetings are held in his honour by the Sunnis for the recitation of the *Maulood Sharif*. The police have taken only half-hearted steps to prevent the Shiahs from wounding the religous feelings of the Sunnis in such an outrageous way. The Sunnis have begun to believe that Government has unjustly taken the part of the Shiahs, and is preventing them from singing poems in praise of the Caliphs, which is quite harmless campared to the odious *tabarras* of the Shiahs.

ARYA MITRA, 8th May 1909.

The work of the *Arya Samaj* in the world.

54. The *Arya Mitra* (Agra), of the 8th May (received on the 27th idem), contains a long article on the need for the mission of the *Arya Samaj* in the world, owing to the spirit of materialism which is at present possessing the world, and which is corrupting the inhabitants of all countries. He remarks that it is to counteract the influence of this spirit and to bring about a spiritual revival that the *Arya Samaj* came into existence. He expresses the hope that the spiritual teachings of the *Arya Samaj* will establish peace in the world, which has so long been distracted by materialism. In this connection he incidentally refutes the charge that the *Arya Samaj* is a political body, and remarks that Government could do much to restore peace and tranquillity in India, by using the agency of the *Arya Samaj* in imparting religious instruction to the people, the absence of which in the Indian course of study has done so much to lead astray educated Indians from the path of rectitude and of loyalty to Government.

ADVOCATE, 16th May 1909.

Pakka ghats and redirection of the course of rivers.

55. The *Advocate* (Lucknow), of the 16th May, publishes a letter from a correspondent recommending Government to make some attempt to redirect the course of rivers into their old beds, in cases where important *pakka* ghats have been deserted. Pilgrims experience great inconvenience and danger by reason of the absence of ghats. It is suggested that funds be raised by levying a small tax on the *pundas* and pilgrims.

SADDHARM PRACHARAK, 19th May 1909.

The last anniversary of the *Gurukul*, Kangri.

56. The editor of the *Saddharm Prachárak* (Kangri, Bijnor), in the issue of the 19th May, says that he had to meet three obstacles on the occasion of the last anniversary of the *gurukul*. The first of these was that shrewd persons of the Extremist school of politics had recourse to many reprehensible practices for the propagation of their views. They sold on the bathing ghats books and pictures, whose sale had been prohibited in the fair, and tried to propagate their views by means of speeches, but achieved little success. The editor says that in future steps would be taken to prevent such practices, with a view to protecting the *Vedic* religion and the *gurukul*. He points out that persons of questionable character often profess connection with the *Arya Samaj* in order that if Government take any proceedings against them for their misdeeds, they may make the excuse that they are put to trouble on account of being *Arya Samajists*. He supports his statement by citing one such instance within his personal knowledge. The second obstacle,

he says, was presented by spies deputed by Government officers, and asks if facts about the *gurukul* are sought for, why higher authorities do not come and see the fair for themselves, in the same way in which the Joint Magistrate of Roorkee and the Collector of Bijnor personally inspected the *gurukul* last year. He says that had Mr. fford and the Superintendent of Police been present in the fair, the detectives, who are enemies of the *Arya Samaj*, would never have carried false tales to them, an account of which was afterwards given by the Collector himself. The third obstacle, he points out, was met from such persons as Mr. Nundy who published false accounts of the fair in the *Pioneer*.

SADDHARM PRACHARAK, 19th May 1909.

The abolition of the *Devadasi* institution in Mysore.

57. The *Saddharm Prachárak* (Kangri, Bijnor), of the 19th May (received on the 22nd idem), notes with gratification the action of the Mysore State in abolishing the institution of *devadasis* which was a dangerous corruption of public morals. The editor says that similar institutions were in British India but Government was afraid to interfere with them lest its policy of religious neutrality should be called in question by the unthinking section of Hindus. It therefore behoves the Hindus of Deccan to co-operate with the Government in putting a stop to this immoral practice.

He further urges both Hindus and Muhammadans to concert measures to stop the performances of dancing girls on the occasion of their religious festivals.

IX.—Miscellaneous.

Nil.

Naini Tal:
The 28th May 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr.-General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
†1	Agra Magazine	Agra	Monthly ...	Munshi Priya Lál Saksena; Kayasth; 29.	500 copies.
2	Central Hindu College Magazine.	Benares ...	Do. ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 „
3	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*4	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
5	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
6	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	Very small.
7	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	5,000 copies.
†8	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
9	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 „
10	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 „
11	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
12	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 „
†13	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 „
	ROMAN.				
†14	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*15	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*16	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-URDU.				
†17	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
†18	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	600 copies.
†19	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
20	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 „
†21	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 „
†23	Árya Bandhu	Meerut ...	Do. ...	...	575 „
24	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
25	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
†26	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqlain; Muhammadan; 36.	450 „
27	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 „
*28	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 „
*29	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
30	Jain Pracharak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
31	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Kshatriya	Bulandshahr ...	Monthly ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 copies.
33	Pardah Nashin	Agra ...	Do. ...	Mrs. Khámosh	1,100 „
34	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
35	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
36	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 „
37	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†38	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*40	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*42	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 „
†43	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakarya; Muhammadan; 21.	150 „
44	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
45	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 „
46	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
47	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 „
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
50	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	600 „
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	1,000 „
54	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41 Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
59	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	250 „
60	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
*73	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37 ...	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44	380 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
79	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	Very small.
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár... ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*87	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
89	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil	...
90	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 copies.
91	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	300 „
92	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*93	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24...	500 „
94	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
95	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
96	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
97	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28	...
98	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†99	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
100	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
101	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
102	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
103	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*104	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
105	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
106	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
107	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
108	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,700 „
109	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
110	Árya Mitra	Agra	Weekly ...	Pandit Bhav Deva Shástri; Brahman ...	1,800 copies.
111	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
112	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
113	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
114	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	...
115	Samrát	Kálákánkar (Partabgarh).	Do. ...	R. B. Lal Ramesh Singh Ju Deo; Kshatriya; 45.	400 copies.
	HINDI-URDU.				
*116	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 copies.
*117	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-law; Kashmiri Brahman; 40.	300 „

* Irregular.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

1. The *Advocate* (Lucknow), of the 3rd June, describes the result of the trouble in Persia as almost a foregone conclusion, seeing that now that a progessive *regimè* has been more or less firmly established at Constantinople, Turkey will have more time to listen to the appeal from the Nationalists at Urumiah for protection. **ADVOCATE, 3rd June 1909.**

The crisis in Persia.

(b)—Home.

2. Referring to Lord Cromer's objection to the amended clause 3, the *Advocate* (Lucknow), of the 6th May, expresses the hope that their good sense will overcome all causes of friction between friends of reform and those who wish to preserve the old order of things. **ADVOCATE, 6th May 1909.**

Lord Cromer's amendment to the Indian Councils Bill.

3. The *Indian People* (Allahabad), of the 27th May, discusing Lord MacDonnell's statement that no Indian is fit to sit on an Executive Council, compares Indian soldiers, scholars and administrators with those of other countries, and remarks that, as an administrator, the Maharaja of Baroda is far superior to any Anglo-Indian, and that, if appointed, he would make a great Viceroy of India. **INDIAN PEOPLE, 27th May 1909.**

The Indian Councils Bill and Lord MacDonnell.

4. The *Advocate* (Lucknow), of the 6th May, published a letter which appeared in the *Indian Daily Telegraph* (Lucknow), on the subject of the Kaisarbagh demonstration. The editor states that the letter is full of misstatements and remarks on the impossibility of accommodating the number of persons which the *Indian Daily Telegraph* held were present. He holds that the *Indian Daily Telegraph* made these misstatements with the object of misleading the English public. **ADVOCATE, 6th May 1909.**

The Lucknow Kaisarbagh meeting.

5. The *Abhyudaya* (Allahabad), of the 28th May, says that the success which attended the efforts of the Moslem League in connection with the Reform Scheme has turned the heads of its leaders and made them all the more clamorous in their demands since Government yielded to them, although the concession on the part of Government involved an injustice to other communities, who put up with it only to make the way of administration easy and to avoid racial controversy in the country. **ABHYUDAYA, 28th May 1909.**

Muhammadans and the Reform Scheme.

The editor says that the promises made by Lord Morley to Muhammadans have been fulfilled, but that Messrs. Ali Imam and his followers are still dissatisfied, and that they hold out threats to Government in case it does not accede to their demand for complete separate representation.

He remarks that, while Messrs. Ali Imam and his followers hold congressmen to be seditionists, they consider the threats they are now indulging in to be compatible with their professions of loyalty, and expresses the hope that Government will soon find out the real nature of this loyalty. He remarks that it is time that Government showed firmness, and refused to meet their absurd demands, especially when they are accompanied by threats. The editor expresses his surprise at the behaviour of Muhammadans who, instead of being grateful to Government for according them special treatment under the Reform Scheme, adopt a th reatening attitude.

6. The *Advocate* (Lucknow), of the 27th May, in discussing the proceedings at the latest Moslem League meeting, expresses the opinion that the League is only playing a game of bluff with the Government of India. When the violent speeches and writings of certain people in Bengal gave signs of an undercurrent of unrest throughout the land, the Muhammadans were among the first to come forward with their expressions of loyalty. In acknowledgment of this, Government conferred many benefits in connection with the Reforms on the Muhammadan community, but this did not satisfy the League, which asked for still more concessions and accused Government of breach of faith when certain of them were refused. On the plea of political importance they asked for further representation on councils, although it has not yet been decided what the valuation of this so-called political importance is. Even the various sections of the Muhammadan community are not agreed as to what should be the extent **ADVOCATE, 27th May 1909.**

The latest Moslem League meeting.

INDIA OFFICE LIBRARY & RECORDS

of their demands. It is now hoped that no more will be heard from the League in connection with the question of Council Reform, and that there will be nothing in the regulations now being framed that will give rise to further outbursts of racial feeling. The League should remember that Muhammadan interests will be served, not so much by the number of representatives sent to the Councils, as by the quality and character of the members, be they Hindus or Muhammadans.

ADVOCATE, 3rd June 1909.

The proposal to form an All-India Hindu League.

7. The *Advocate* (Lucknow), of the 3rd June, disagreeing with the proposal to hold an All-India Hindu League, on the ground that it would not include Parsis and Sikhs, recommends that a non-Muslim deputation to the Viceroy is urgently necessary. The editor remarks that, the Muhammadans having reached a limit in their demands for special concessions, it is time to show the British Government that, if a refusal of the further demands of the Muhammadans produce an explosion of Mr. Ali Imam's "dynamic force," it may count upon the loyal co-operation and support of the other communities.

ADVOCATE, 30th May 1909.

Saiyid Ali Imam on Muhammadan representation.

8. The *Advocate* (Lucknow), of the 30th May, referring to the speech in which Saiyid Ali Imam warned Government against the "dynamic force" possessed by the Muhammadan community, asks if there is anything to choose between a Behari Muhammadan Extremist and a Bengali anarchist. The one threatens with "dynamic force" and the other with the bomb. The editor expresses the opinion that such threats as these will not prevent Lord Minto from proceeding with the work of reform unhampered.

ADVOCATE, 27th May 1909.

Muhammadans and politics.

9. The *Advocate* (Lucknow), of the 27th May, in reply to Maulvi Rafi-ud-din's complaint that the Muhammadans have been deprived of the chance to learn local self-government, expresses the opinion that it is not fair on the one hand to tell the people to have nothing to do with the politics of the land, as the Maulvi has done, and on the other to complain that Muhammadans are not getting their fair share of political education.

INDIAN PEOPLE, 30th May 1909.

Muhammadans and politics.

10. The *Indian People* (Allahabad), of the 30th May, remarks on the rapidity with which the Muhammadan community has made itself heard in the political world noting that six months ago it took no part in political agitation, and that to-day it has discovered that it is politically important. The editor inquires what it will be to-morrow, and suggests that, since their first demands were so readily granted by Government, the Muhammadans are fully justified in asking for more. In conclusion he remarks that the time-spirit is at work and there is no knowing how it will shape the destiny of the Indian race.

ABHYUDAYA, 28th May 1909.

Executive Council for the United Provinces.

11. In continuation of its article entitled "Executive Council for the United Provinces" (vide paragraph 10, Selections No. 22 of 1909), the *Abhyudaya* (Allahabad), of the 28th May, says that educated people of all shades of opinion are in favour of an Executive Council being established in these provinces. The editor further says that, as in other provinces, here too capable men can be found who can discharge their public duties with credit to themselves and to their countrymen. He points out that now that the establishment of an Executive Council in these provinces depends to a large extent on Sir John Hewett, he should endeavour to obtain it without delay, and not lay himself open to the charge that he stood in the way of its being allowed to the United Provinces, and that he did not like his power being shared by others. He remarks that it is inevitable that these provinces should get an Executive Council sooner or later, and therefore Sir John Hewett will do well to earn the gratitude of the people under his charge and to add to his reputation and popularity by obtaining it during his tenure of office.

In conclusion he points out that if an Executive Council be not allowed to these provinces, the people will naturally conclude that agitation, and not peaceful representation, is paying, and that concessions can be obtained only by agitation, and he expresses the hope that Government will not allow such undesirable and dangerous ideas to take root in their minds, but that it will instead establish an Executive Council in these provinces.

12. In commenting on the Buddhist demand for representation on Provincial Councils, the *Advocate* (Lucknow), of the 30th May, affects surprise that reference has not been made to the "political importance" of the Buddhists, in view of England's alliance with their co-religionists, Japan and China.

ADVOCATE, 30th May 1909.

Buddhists' demand for separate representation on Provincial Councils.

13. The *Indian People* (Allahabad), of the 27th May, criticises the remarks made by Mrs. Flora Annie Steel in a recent lecture on "The Woman of India." In reply to Mrs. Steel's statements that "the greater and graver part of the present unrest is absolutely due to the influence of the Indian women in the *zenanas*," it asserts that such an opinion shows an absolute lack of knowledge of the subject, or rather that it is the product of a fanciful imagination adept in blending much of fact with much of what is pure invention.

INDIAN PEOPLE, 27th May 1909.

Mrs. Steel on "The Woman of India."

14. The *Abhyudaya* (Allahabad), of the 28th May, takes Mr. Smeaton to task for declaring Indian officials to be untrustworthy, on the occasion of the last debate on the Indian Councils Bill, and remarks that although he has generally been sympathetic in his attitude towards India, yet his present remarks have their origin in no better feelings than selfishness, hatred and jealousy.

ABHYUDAYA, 28th May 1909.

Mr. Smeaton on the people of India.

15. The *Indian People* (Allahabad), of the 27th May, expresses the opinion that, in view of recent disclosures, the nine deportees should be set at liberty after the expiry of the first six months which will terminate on June 12th. In accordance with Regulation III of 1818 a fresh warrant will have to be issued if detention is required longer than this period.

INDIAN PEOPLE, 27th May 1909.

The Bengal deportees.

16. The *Indian People* (Allahabad), of the 27th May, discussing the question of the deportations, remarks that, just as the word *adal* (justice) has been removed from the coins since the time of the East India Company, so it would appear that the sense of justice, not only in the case of the deportations, but in many other matters, is on the wane.

INDIAN PEOPLE, 27th May 1909.

The Bengal deportees.

17. The *Oudh Akhbar* (Lucknow), of the 3rd June, after briefly surveying international politics of the present day, says that owing to some cause or another France, America, Russia and Germany are all enemies of England, and that, if the Yellow Peril counts for anything, her position is not secure even in Asia. Her only friend, says the editor, is India, as both are indissolubly bound to one another for better or for worse. Her position depends on her hold on India and that can become stronger by increasing India's prosperity and fertility, and by keeping her people content. The writer remarks that if England lose India, she will be treated with no more respect than Greece and Italy. So it is incumbent on far-sighted English statesmen to study the needs of India and satisfy them, as Indians are the only people on whom they could rely in the hour of difficulty.

OUDH AKHBAR, 3rd June 1909.

England and India.

18. The *Indian People* (Allahabad), of the 30th May, expresses the hope that the scheme for looking after Indian students in England will be a success, and that parents and guardians in India will lend every help to Mr. Arnold.

INDIAN PEOPLE, 30th May 1909.

Indian students in England.

19. The *Indian People* (Allahabad), of the 30th May, remarks that, in stating that Indians are not fit to occupy high offices, Lord MacDonnell and others of his way of thinking must mean that Indians cannot be trusted in high offices, seeing that by referring to both past and present history, India has produced some most able administrators. The editor says in conclusion that it is not so surprising that Indians cannot be trusted, as the Government is a foreign one, and in essence the interests of governors and governed are not always identical.

INDIAN PEOPLE, 30th May 1909.

Indians in high offices.

20. The *Indian People* (Allahabad), of the 30th May, referring to the announcement of the death of Colonel Suresh Chandra Biswas of the Brazilian army, and remarking on the gallantry he is reported to have shown in the field, asks why a Bengali, if he can serve in the army in Brazil, is considered unfit in his own country. If such men

INDIAN PEOPLE, 30th May 1909.

The late Colonel Suresh Chandra Biswas.

as the young Bengalis, who have recently proved their fearlessness of death, were allowed to enter the army, they would find a scope for their bravery and the State would be the gainer thereby.

ADVOCATE, 6th May 1909.

The loyalty pamphlets.

21. The *Advocate* (Lucknow), of the 6th May, criticises the suggestion to impress upon young Indians going to England the errors in the Congress views of the political problems of India, and points out that an Indian, be he old or young, will naturally believe the sayings of an Indian rather than those of a foreigner.

ADVOCATE, 6th May 1909.

Muhammadan loyalty.

22. The *Advocate* (Lucknow), of the 6th May, publishes a letter in which the writer alleges that Muhammadans are only using "loyalty" as a lever to their wishes, and remarks that in the course of this loyal agitation a voice of menace is heard.

ADVOCATE, 6th May 1909.

Indians in the Transvaal.

23. The *Advocate* (Lucknow), of the 6th May, publishes a letter deprecating the attitude of Colonials towards Indians, and remarks that the Indian Government should consider it their foremost duty to save Indians in the Transvaal from martyrdom and oppression.

ADVOCATE, 27th May 1909.

Treatment of Indian prisoners in the Transvaal.

24. The *Advocate* (Lucknow), of the 27th May, again refers to the ill-treatment of Indian prisoners in the Transvaal. In response to an appeal to Indians to hold protest meetings all over this country and to ask the Imperial Government to interfere, it says that, if nothing is being done for Indians in the Transvaal, it is due to the fact that the Home Government does not even listen to the representations of the Government of India. He remarks that people here can only express indignation and sympathy with the sufferings of their fellow-countrymen.

ADVOCATE, 27th May 1909.

Agitators in New York.

25. The *Advocate* (Lucknow), of the 27th May, reproduces a report from the New York correspondent of the *Standard*, which states that a seditious pamphlet, *The Free Hindustan*, is being widely circulated in New York through the instrumentality of a secret coterie of Indian Nationalists. The pamphlet is described as displaying pictures of emaciated famine victims and of Indians tied to the mouths of cannon, as making a determined effort to win over the loyal independent states of India, as advocating a campaign to undermine the loyalty of the Native Army, and as urging Japan to come to the assistance of India.

ADVOCATE, 27th May 1909.

Mr. Shyam Krishna Varma and the Bar.

26. The *Advocate* (Lucknow), of the 27th May, publishes a portion of a letter from Shyam Krishna Varma to the *Times* in which he explains that he considers it an honour to have been debarred from holding the same political opinions as many noble and high-minded Englishmen. He is not surprised that he failed to convince the Benchers that Indians are absolutely justified in getting rid of the foreign despotism by every means in their power, as the bias of patriotism prevents men from weighing the most tangible evidence. He expresses the opinion that the decision of the Benchers and the establishment of a bureau for the supply of information to Indian students in London may ultimately lead to the transfer of India House at Highgate to Paris.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

ADVOCATE, 6th May 1909.

Contempt of court by an Assistant Engineer in Bengal.

27. The *Advocate* (Lucknow), of the 6th May, publishes an account of the alleged discourteous behaviour of an Assistant Engineer towards a Bengali Deputy Magistrate, and remarks that such men as this Engineer prompt ardent spirits to violence.

MASHRIQ, 18th May 1909.

Dismissal of suits in the absence of parties.

28. A correspondent writing to the *Mashriq* (Gorakhpur), of the 18th May (received on the 31st idem), complains that in some courts and especially in those of the Basti district, if

one of the parties or its counsel is absent, the case is summarily dismissed. It often happens that the party is present in the compound of the court, and that its counsel is engaged in defending some other case. The writer therefore suggests that not only the date, but the time of the hearing of cases should be fixed and that Magistrates should wait, for a reasonable time, if one of the parties is not present, before dismissing the case.

29. The *Awaza-i-Khalq* (Benares), in its combined issue of the 24th May and 1st June, complains that it very often happens that Civil Court *chaprasis* do not serve summonses on witnesses, but make some excuse or another which is implicitly believed by the judicial officers. The editor remarks that this practice very often puts litigants to much loss, but that it can be checked if the *nazir* or his assistant watch their conduct carefully.

Serving of summons by Civil Court *chaprasis*.

AWAZA-I-KHALQ, 24th May and 1st June 1909.

The *Mashriq* (Gorakhpur), of the 1st June, makes a similar complaint, and says that sometimes, owing to the summons not being served, the case has to be postponed, and the party summoning the witnesses is made to compensate the other party for the delay which is caused by the negligence of the *chaprasis*. It is remarked that in a similar way difficulties are experienced in getting copies of documents relating to cases, and delays occur, which are prejudicial to the interests of the parties.

MASHRIQ, 1st June 1909.

30. The *Oudh Akhbar* (Lucknow), of the 3rd June, says that the prevailing form of administering oaths in courts is very defective, as there are very few men who feel any qualms of conscience in swearing by the Koran or *Gangajal* (Ganges water), and suggests that they should be made to swear by their children or their deity.

Administration of oaths in courts.

OUDH AKHBAR, 3rd June 1909.

31. The *Indian People* (Allahabad), of the 27th May, refers once more, in a very scathing article, to the refusal of Lala Lal Chand to accept a judgeship of the Punjab Chief Court. It congratulates Lala Lal Chand on his decision and remarks that even these appointments have been made a Hindu-Muhammadan affair, as Mr. Shah Din, a man inferior to Lala Lal Chand, received the preference merely on account of his being a Muhammadan. It speaks of the Muhammadan demand for representation on the Viceroy's Executive Council, and sarcastically remarks that a suitable Muhammadan could easily have been found to occupy a place beside Mr. Sinha. The editor remarks that a simple sum in arithmetic solves the problem :—" A Muhammadan earning Rs. 200 a month plus his political importance, is equal to a Hindu earning Rs. 2,000 a month without any political importance. Any mofussil lawyer, provided he was a Muhammadan, could have been chosen as Mr. Sinha's colleague." The editor expresses the hope that all Hindu leaders of the Bar will follow Lala Lal Chand's example and refuse to make heavy sacrifices for official appointments.

Refusal of Lala Lal Chand to accept a judgeship of the Punjab Chief Court.

INDIAN PEOPLE, 27th May 1909.

32. The *Indian People* (Allahabad), of the 27th May, relying on statements that Arabinda Ghosh is said to have made regarding his knowledge of Narendro Gossain, the murdered approver, asserts that the evidence given by Gossain was entirely a concoction on the part of the police, and that he told his fellow-prisoners that he was going to say whatever the police put into his mouth, in order that he might save himself.

The confession of the dead approver in the Alipore bomb case.

INDIAN PEOPLE, 27th May 1909.

33. The *Indian People* (Allahabad), of the 30th May, again referring to the case in which the Munsif of Allahabad is alleged to have used abusive language to a man in his court, states that the Munsif has practically acknowledged the truth of the report by apologising to the complainant. Under these circumstances it is hoped that official notice will be taken of the Munsif's conduct.

Complaint against the Munsif of Allahabad.

INDIAN PEOPLE, 30th May 1909.

34. The *Advocate* (Lucknow), of the 3rd June, suggests that the Local Government should interfere in the sentence of Ram Charan Lal, who was convicted at Etah on a charge of sedition. It expresses the opinion that the sentence of ten years' imprisonment is quite out of proportion to the crime, which is certainly no more heinous than that committed by Hoti Lal.

The Etah sedition case.

ADVOCATE, 3rd June 1909.

(b)—Police.

SADDHARM PRACHARAK, 26th May 1909.

Police surveillance over Mr. Devadhar.

35. With reference to police surveillance in Allahabad over Mr. Devadhar, M.A., of the Servants of India Society, the editor of the *Saddharm Prachárak* (Kangri, Bijnor), writes in the issue of the 26th May (received on the 31st idem): "It caused an outcry to be raised in the Moderate press, but all this only causes amusement to me. The attentions of detectives are a source of recreation to people; they should never put out a wise man, the practices of these detectives used to afford me only amusement. (I say used to) for, contrary to usual practice, on the occasion of my last journey from Hardwar to Quetta I was not made the object of their attention. I am sorry I was deprived of it. The first advantage which I derived was that I could sleep in my compartment without any fear of thieves, for at every station a Government servant used to pace up and down the platform before my compartment. Whenever any educated detective occupied a seat beside me it afforded me great pleasure to mock him. No sooner I left than a telegram was sent to the next station and men were found present there for my reception. . . . I do not think that a better reception than this is given to the Viceroy, but it is to be regretted that I was deprived of this honour last time. When I told interesting stories about detectives to a District Collector, he replied that in my future journeys I will not be afforded such delights and, strange to say, this was the case last time, and I am sorry for it. Does Pandit Devadhar never feel the necessity for recreation that he is so afraid of detectives?"

INDIAN PEOPLE, 30th May 1909.

Police surveillance over Babu Abinash Chandra Majumdar.

36. The *Indian People* (Allahabad), of the 30th May, reverting to the question of police espionage, remarks that Babu Abinash Chandra Majumdar, who organized famine relief operations last year and was thanked by the Punjab Government for the work he did in connection with the Kangra earthquake, was subjected to the same kind of annoyance as Mr. Devadhar. It states that this definitely shows that the police will watch every person who does more than earn a bare living. But this fact must not deter people from working for the public good.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

AWAZA-I-KHALQ, 24th May and 1st June 1909.

The Benares Municipality.

37. The *Awaza-i-Khalq* (Benares), in its combined issue of the 24th May and 1st June, complains that the officials of the Benares Municipality sometimes allow two persons to erect a house on the same site, which leads to litigation and assaults. The Municipality should keep a register of building sites and only grant permission to a man to build a house on a site, when it has been carefully ascertained that the site belongs to him.

(e)—Education.

MASHRIQ, 18th May 1909.

Aligarh College affairs.

38. The *Mashriq* (Gorakhpur), of the 18th May, referring to the Aligarh College affairs, remarks that it would be inadvisable on the part of the trustees to try to lower the influence or the privileges of the Principal and the staff, and that the powers of the Secretary and the Principal should be clearly defined, so that there may be no acute difference of opinion in the future, which may hamper the progress of the College.

ABHYUDAYA, 28th May 1909.

Primary education.

39. The *Abhyudaya* (Allahabad), of the 28th May, says that although Government was several times requested to make primary education compulsory in this country, it has shown no willingness to do so. On the contrary, if the people in some district desired to carry out this measure themselves their efforts were met with official opposition as has been the case in Poona and Bombay. As for the United Provinces, the editor says that if the limit of free studentships is exceeded in any school, the Director of Public Instruction calls for an explanation from its head master or manager, as the case may be.

He suggests the desirability of agitation being carried on with a view to make Government introduce compulsory primary education, and of private enterprise being also encouraged in that direction.

40. The *Central Hindu College Magazine* (Benares), for June, has an article on "A National Literature—its place in the Regeneration of India," which is a prize-essay written by a student of the college named Prakash Narayan Sapru. In it is shown the extensive influence exerted by a living national literature on a people, as inspiring pride in the nation and patriotism, and Indians are urged to develop the literature of the different vernaculars of India.

A National Literature—its place in the Regeneration of India.

CENTRAL HINDU COLLEGE MAGAZINE, June 1909.

41. The *Advocate* (Lucknow), of the 3rd June, welcomes the proposed partial realization of the late Mr. J. N. Tata's scheme to found an Imperial Teaching University, and remarks that although the Indian Institute of Science will fulfil Mr. Tata's ideal only in a very modified form it is nevertheless hoped that it will prove a success, although, being like the Universities practically a department of the State, it is not likely to rouse much enthusiasm in the people.

The Indian Institute of Science.

ADVOCATE, 3rd June 1909.

42. The *Advocate* (Lucknow), of the 3rd June, praises the rapidity with which Mr. Lees Smith has formulated his scheme for giving Indian students in England a commercial education. He notes that arrangements have already been completed for the study of political institutions and economics and expresses the hope that people of all provinces will take advantage of the opportunities thus offered.

Study of economics in England.

ADVOCATE, 3rd June 1909.

43. The *Advocate* (Lucknow), of the 30th May, while acknowledging the advantages of the new rules which make a School-leaving Certificate a passport to Government service, expresses regret that they should have been enforced at so short a notice. The number of schools that have been recognized for the certificate examination is only sixteen. It will be beyond the means of many of the remainder to find additional funds to bring their schools to such a standard as to merit recognition by the Education department. They will, therefore, attract few students; and so, as the space in Government schools is limited, the progress of secondary education will suffer. The writer suggests that Government should come forward with funds in order to enable private institutions to make the necessary additions to their staff and equipment.

The School-leaving Certificate, a passpoot to Government service.

ADVOCATE, 30th May 1909.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

44. The *Advocate* (Lucknow), of the 6th May, remarks that Government should help the cotton mill industry of the country by removing excise duty and by imposing a 10 per cent. import duty on all manufactured goods.

Government and the cotton industry.

ADVOCATE, 6th May 1909.

45. A letter in the *Advocate* (Lucknow), of the 6th May, states that the Collector of Benares in replying to some request of the *Kashi Sujan Samaj* regarding educational matters, wrote that he always received 'gentlemen of position.' The writer remarks that he would like to know who is considered a gentleman of position.

***Kashi Sujan Samaj* and the Collector of Benares.**

ADVOCATE, 6th May 1909.

46. The *Indian People* (Allahabad), of the 27th May, suggests that Empire Day should be made a gazetted holiday and that advantage should be taken of this day to promote mutual goodwill and friendly relations, more particularly between Europeans and Indians.

Empire Day celebrations.

INDIAN PEOPLE, 27th May 1909.

47. The *Advocate* (Lucknow), of the 27th May, expresses regret that Government should have taken no vigorous measures to put down the drink traffic in this country, but, at the same time it points out that the co-operation of the people is also necessary, and suggests that more attention should be given to the formation of temperance associations.

Temperance movement and local option.

ADVOCATE, 27th May 1909.

48. The *Abhyudaya* (Allahabad), of the 28th May, notes with regret that, although Government professes to promote temperance in this country, yet in practice it has done nothing to

Temperance and Government.

ABHYUDAYA, 28th May 1909.

check the drink habit, which is evident from the ever growing number of liquor shops and the ever increasing income which they yield. Referring to the Excise Bill of the United Provinces the editor suggests that the work of collection of excise duties should not be entrusted to tahsildars and their subordinates, inasmuch as they will naturally try to increase Government income, which it is impossible to do without encouraging the use of liquor. He says that the work of Excise Inspectors should be tested not by their ability to increase the use of liquor but by their success in discouraging it.

ADVOCATE, 30th May 1909.

Independent medical profession in India.

49. The *Advocate* (Lucknow), of the 30th May, advocates encouragement of the growth of an independent medical profession in India by giving to native doctors the civil appointments now occupied by members of the Indian Medical Service. It expresses the opinion that the action proposed by the Government of India in this matter is half-hearted, that the inducements to be offered to Indian medical graduates are anything but tempting, and that therefore only an inferior class of persons is likely to be attracted.

INDIAN PEOPLE, 30th May 1909.

Inquiry into the high prices of foodstuffs.

50. The *Indian People* (Allahabad), of the 30th May, suggests that a Commission should be appointed as soon as possible to inquire into the dearness of food. It should be found out what effect the stopping of the export of grain had upon the people of Nepal during the recent time of scarcity.

V.—Legislation.

Nil.

VI.—Railway.

CITIZEN, 27th May 1909.

Railway station at Bilgram.

51. The *Citizen* (Allahabad), of the 27th May, publishes a letter from a correspondent complaining that the railway station at Bilgram, in Hardoi, on the proposed Madhoganj-Sandi branch of the Oudh and Rohilkhand Railway, is to be a very small one without any platform. In view of the importance of this town in the district, both as the head quarters of the tahsil and as the residence of many high native officials, it is suggested the station should be provided with a waiting room and platform.

RAHBAR, 28th May 1909.

Renard train service between Moradabad and Sambhal.

52. The *Rahbar* (Moradabad), of the 28th May, complains that the Renard train service, which has been lately opened between Moradabad and Sambhal, causes great inconvenience to the public in Moradabad, as horses very often get frightened on seeing the train and two have lately died of injuries sustained in this way. The editor remarks also that the streets of the city are narrow and that it consequently sometimes happens that the engine of the train comes into collision with shops, for which reasons he suggests that the train service within the bounds of the Municipality should be discontinued.

ADVOCATE, 30th May 1909.

The railway sub-way at Lucknow Station.

53. The *Advocate* (Lucknow), of the 30th May, once more referring to the sub-way on the east of the Charbagh Railway Station, suggests that it be left open for foot passengers and cattle only; but that wheeled traffic should be diverted, by giving a curve to the Cantonment road, to a level-crossing east of the present crossing.

ADVOCATE, 3rd June 1909.

The Doiwala railway accident.

54. The *Advocate* (Lucknow), of the 3rd June, expresses the opinion that not only the station and train staff who were responsible for the Doiwala accident should be prosecuted, but that the higher officials, who permitted such negligence, should at least be made to realize how regardless of their duty they had been.

VII.—Post Office.

ADVOCATE, 30th May 1909.

The new Telegraph rules.

55. The *Advocate* (Lucknow), of the 30th May, deprecates the decision of the Telegraph department to do away with the system of the redirecting of inland telegrams, as likely to result in much inconvenience to the public.

VIII.—Native Societies and Religious and Social matters.

56. The *Musáfir* (Agra), of the 30th May, reports that a European (named Dickie), will be admitted into the *Arya Samaj* at Delhi by means of *shuddhi*, and that the ceremony will take place on the 26th June, the King's birthday. The editor remarks that the event will be celebrated with great *éclat*, and invites the *Arya Samajists* of the Punjab and the United Provinces to attend.

MUSAFIR, 30th May 1909.

A European's *shuddhi*.

57. The *Mashriq* (Gorakhpur), of the 1st June, reports that the Sunnis accused in the *Chehlum* riot case in Lucknow, intend to send a memorial to Government praying for mercy, and suggests that their application be considered, as most of them have suffered a good deal, and that, if their prayers be not heard, the differences between them and the Shiahs will be perpetuated, causing frequent breaches of the peace in the future.

MASHRIQ, 1st June 1909.

Shiahs and Sunnis at Lucknow.

IX.—Miscellaneous.

Nil.

Naini Tal:
The 4th June 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr.-General of Police,
Criminal Investigation Department,
United Provinces.

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SELECTIONS

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Published in the UNITED PROVINCES

Received up to 11th June 1909.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 copies.
2	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	Very small.
6	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	5,000 copies.
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 „
9	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 „
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 „
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-URDU.				
†16	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
†17	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	600 copies.
†18	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
19	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 „
†20	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
21	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 „
†22	Árya Bandhu	Meerut ...	Do. ...	...	575 „
23	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
24	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
†25	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqlain; Muhammadan; 36.	450 „
26	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 „
*27	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 „
*28	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
29	Jain Pracharak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
30	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
31	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 „

* Irregular.

† Temporarily stopped.

INDIA OFFICE LIBRARY & RECORDS

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	1,100 copies.
33	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
34	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
35	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 „
36	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†37	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
*38	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*39	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*40	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*41	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 „
†42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakarya; Muhammadan; 21.	150 „
43	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
44	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 „
45	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
46	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
47	Al Fasih	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan.	...
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 copies.
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
50	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	600 „
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	1,000 „
54	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41 Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
59	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	250 „
60	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
*72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
*73	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37 ...	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44	380 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
79	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	Very small.
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár... ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*87	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
89	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil	...
90	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 copies.
91	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	300 „
92	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*93	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24...	500 „
94	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
95	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
96	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
97	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28	...
98	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†99	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
100	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
101	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
102	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
103	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*104	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
105	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
106	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
107	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
108	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,700 „
109	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	200 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
110	Árya Mitra	Agra	Weekly ...	Pandit Bhav Deva Shástri; Brahman ...	1,800 copies.
111	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
112	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
113	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
114	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	...
115	Samrát	Kálákánkar (Partabgarh).	Do. ...	R. B. Lal Ramesh Singh Ju Deo; Kshatriya; 45.	400 copies.
	HINDI-URDU.				
*116	Baranwál Saháyak	Moradabad ...	Monthly ...	...	500 copies.
*117	Kashmír Darpan	Lucknow ...	Do. ...	Pandit Ikbal Narayan Masaldan, Barrister-at-law; Kashmiri Brahman; 40.	300 „

* Irregular.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

Muhammadan representation and the Reform Scheme.

1. The *Indian People* (Allahabad), of the 3rd June, attributes the present threatening attitude of the Muhammadan community to the fact that Lord Morley, instead of adhering to his original plan of giving representation according to the numerical strength of the parties, listened to the Government of India's proposal to supplement Muhammadan representation by nominations. Thus the Muhammadans, who previously had not the courage to act against the Government, got an exaggerated idea of their own importance. The writer ridicules the statement made by Saiyid Ali Imam that there is a "dynamic force" latent in the Muhammadan community, and remarks that Muhammadans are not known as workers for the public good, but that they are mere office seekers, with the result that there is a general decline in the quality of the highest offices. He notes that in making these appointments Government has sought to be generous rather than just, and that obviously, when a man is appointed to a position merely because he is a Hindu or Muhammadan, that office is bound to deteriorate.

INDIAN PEOPLE, 3rd June 1909.

Muhammadan representation and the Anglo-Indian press.

2. The *Abhyudaya* (Allahabad), of the 4th June, says that it is an open secret now that the Anglo-Indian press pitted Saiyid Ali Imam and his followers against the Hindus so as to frustrate Lord Morley's Reform Scheme, but they must now be sorry for it, for that company has now gone so far as to hold out threats to Government if it does not accede to their demands. The true character of the Muhammadan party has been now quite exposed and the value of their loyalty can now be estimated at its true worth. Its proceedings clearly show that its loyalty and friendship will last only so long as Government yields to its demands. The editor says that if Saiyid Ali Imam and his followers go on just as they have begun they will soon find out that the Anglo-Indian press will support them only so far as they oppose Hindus, and that it cannot render them any positive assistance.

ABHYUDAYA, 4th June 1909.

Executive Council for the United Provinces.

3. The *Mohini* (Kanauj), of the 1st June (received on the 7th idem), presses the claims of the United Provinces for an Executive Council and says that from the standpoint of population, revenue and public opinion, these provinces are as much entitled to it as Bengal, Bombay and Madras. The editor remarks that, in view of the peaceful behaviour of the inhabitants of these provinces as contrasted with the clamorous agitation of those of Bengal, it is all the more desirable that an Executive Council should be established here, otherwise people would put a premium on agitation and would regard it as the best method of obtaining political concessions from the Government. He expresses the hope that Sir John Hewett will lay these provinces under a deep debt of obligation to him by endeavouring to obtain an Executive Council for them.

MOHINI, 1st June 1909.

Executive Council for the United Provinces.

4. In continuation of its article entitled "Executive Council for the United Provinces", the *Abhyudaya* (Allahabad), of the 4th June, urges that for the prevention of errors in administration and to ensure continuity of policy it is desirable that Executive Councils should be established in the provinces where they do not already exist.

ABHYUDAYA, 4th June 1909.

Executive Councils for Eastern Bengal and the United Provinces.

5. The *Indian People* (Allahabad), of the 3rd June, asks why Eastern Bengal and the United Provinces are not to have an Executive Council, whilst Bengal is to possess one. It recommends that Hindus and Muhammadans should join in an agitation, seeing that both communities are equally concerned.

INDIAN PEOPLE, 3rd June 1909.

The situation in the Transvaal.

6. The *Advocate* (Lucknow), of the 6th June, regrets that, whereas the Britons and Boers are rejoicing over the unification of colonies in South Africa, British Indians, who belong to the same Empire, have no cause for jubilation, as their position is not being improved.

ADVOCATE, 6th June 1909.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

ROHILKHAND GAZETTE, 1st June 1909.

The cases of Kunwar Onkar Singh and Maulvi Afsar-ud-din.

7. The *Rohilkhand Gazette* (Bareilly), of the 1st June (received on the 9th idem), referring to the cases of Kunwar Unkar Singh, late Deputy Collector, United Provinces, and Maulvi Afsar-ud-din, a subdivisional officer in Bengal, expresses regret that the latter should have been severely punished while the former was allowed to go scot free, although both of them were charged with the same offence, and remarks that such preferential treatment is bound to have a bad effect.

AL BASHIR, 1st June 1909.

The case of Pandit Baleshwar Prasad of Etawah.

8. *Al Bashir* (Etawah), of the 1st June (received on the 7th idem), referring to the case of Pandit Baleshwar Prasad of Etawah, says: "The greatest misfortune of India is that every incident, political or otherwise, is given a political colouring. The facts of the case are as follows:—Siraj Ahmad, Sanitary Inspector to the Municipality, reported that Baleshwar Prasad had threatened him, because he had *challaned* a prostitute who was Baleshwar Prasad's mistress. On receiving this report the Magistrate directed that a suit be brought against Baleshwar Prasad. The only points deserving attention in connection with the case were:—

(1) Was Baleshwar Prasad connected with the prostitute?
(2) Did he threaten Siraj Ahmad.
(3) Did Siraj Ahmad concoct a false case against him on account of some personal grudge or family feud?

As the case was being heard by Rai Bahadur Thakur Hargobind Singh, a Hindu Deputy Collector, it was impossible that he should have had any bias against the accused. And to think that he was unjust to him owing to the influence of the Magistrate, is, in our opinion, an insult to the Rai Bahadur.

As soon as the case was instituted, the accused applied to the High Court for the transfer of his case to some other district. Besides dilating on the personal dislike of the Magistrate for him, he also alleged in the application that, as he had offered Rs. 100 for the arrest of Khalil, all the Musalmans of the city were opposed to him, because the leading Musalman citizens and officials of Etawah had incited Khalil to commit the forgery. Without waiting for the decision of the High Court and for the final disposal of the case, the Hindu press has exaggerated the incident into an offshoot of the forgery case and is attacking not only the Musalmans but the Magistrate as well.

To give a national and political colouring to personal cases and then to give it publicity can only result in fanning the flame of hatred and animosity between the Muhammadans and the Hindus, and in poisoning the minds of the latter against the English. Up till now we have refrained from commenting on this case, thinking it to be merely personal, but as our Hindu brethren are giving it a political tinge, we shall be compelled to make a sifting inquiry into the matter and thus disprove their allegations.

If we do this our contemporaries will say that *Al Bashir* is always ready to enter upon a crusade against the Hindus, but these honourable gentlemen never seem to recognize who takes up the cudgels first. Even now we request our contemporaries to refrain from commenting on the matter till the case is finally settled."

ABHYUDAYA, 4th June 1909.

The Midnapore conspiracy case.

9. The *Abhyudaya* (Allahabad), of the 4th June, says that the decision of the Calcutta High Court in the Midnapore bomb conspiracy case will give entire satisfaction to the whole country and remarks that it is such administration of justice, and not the employment of repressive measures or protestations of loyalty, which puts down sedition

and discontent in the country. The editor urges that, now that the practices of the police have been thoroughly exposed, the persons who have been deported on the reports of such a police be released.

ADVOCATE, 6th June 1909.

The Midnapore conspiracy case.

10. The *Advocate* (Lucknow), of the 6th June, expresses the greatest satisfaction at the collapse of the Midnapore conspiracy case, and remarks that it is another example of the unswerving justice of Sir Lawrence Jenkins. He notes that owing to the weakness of Sir Andrew Fraser and Sir Francis MacLean, the police and the Criminal Investigation Department men had, at one time, to such an extent gained the upper hand in Bengal that "no hope was ever entertained for any measure of justice from any party,—police, magistracy or the judiciary," but that the arrival of Sir Edward Baker once more gave the people hope, and that now Sir Lawrence Jenkins in a remarkably short time has re-established the people's confidence in the British sense of justice. The writer goes on to describe the case as having been "carefully concocted by Maulvi Mazhr-ul Haq, B.A., Deputy Superintendent of Police, with the connivance, if not under the guidance, of Mr. Weston, the District Magistrate, and with the help of Police Inspector Lalmohan Shah, aided by the informers Rakhal Das Laha and Abdul Rahman and constable Assadulla. He concludes with the remark that people will anxiously await the result of whatever action Sir Edward Baker is about to take with regard to an inquiry into the conduct of the various officers.

INDIAN PEOPLE, 6th June 1909.

The Midnapore conspiracy case.

11. The *Indian People* (Allahabad), of the 6th June, in commenting on the result of the Midnapore conspiracy case, expresses the greatest satisfaction at the acquittal of the accused. It refers to the case as concocted from beginning to end by the police, under the tutelage of Deputy Superintendent Mazhar-ul Haq, and remarks that the whole of the Maulvi's plotting has been revealed under the searching inquiry of the High Court.

INDIAN PEOPLE, 6th June 1909.

Mr. Gregory and the Midnapore conspiracy case.

12. Referring to the conduct in the Midnapore case of Mr. Gregory, the officiating Advocate General of Bengal, the *Indian People* (Allahabad), of the 6th June, remarks that he did not quite realize his position, but acted like an ordinary counsel and relied on his instructions without any evidence. The editor recommends the early appointment of a new Advocate General and suggests Dr. Rash Bihari Ghosh for the post. He remarks that besides the latter there are many other Indians at the Bar fully qualified to fill the office.

INDIAN PEOPLE, 6th June 1909.

The Calcutta and other High Courts.

13. The *Indian People* (Allahabad), of the 6th June, remarks that the present Calcutta High Court under Sir Lawrence Jenkins stands alone throughout the whole of India in the estimation of the public. It refers to the large number of cases that have gone through the Allahabad High Court without interference, and states that there has been "no attempt to emulate the traditions of the Calcutta Court." The question is asked whether it is because the province of Agra is so quiet that such heavy sentences are passed, or because there is no Sir Lawrence Jenkins in Allahabad.

INDIAN PEOPLE, 6th June 1909.

Judicial work of the Joint Magistrate of Allahabad.

14. The *Indian People* (Allahabad), of the 6th June, criticises the case in which a young man was recently sentenced to twelve stripes for picking flowers in the Alfred Park, and remarks that this offence, if not coming under section 95, Indian Penal Code, should certainly have been dealt with under section 562, Civil Procedure Code, in consideration of the youth of the offender and of the fact that it was a first offence. The writer expresses satisfaction that the District Magistrate stayed the carrying out of the monstrous sentence and sent the papers to the High Court with a recommendation that a nominal fine be awarded. He further points out that the convicting Magistrate, who is officiating for the City Magistrate, is a junior officer and was only a few days ago invested with first class powers, and recommends that Government should consider whether a senior officer of some experience should not be posted in Allahabad.

In conclusion he remarks that this office has often been held by Deputy Magistrates, and that there would be no difficulty in finding a better man than an officer of barely eighteen months' service.

OUDH AKHBAR, 7th June 1909.

Kidnapping of a Musalman girl by Missionary ladies.

15. The *Oudh Akhbar* (Lucknow), of the 7th June, referring to the case of the kidnapping of a Musalman girl, only seven years old, by some Missionary ladies at Morari [Punjab (?)], and to the order by the Magistrate that the child should remain in the protection of the ladies, remarks that the Magistrate's order was extremely unjust, as the child was too young to form an independent opinion as to what was best for herself. He expresses the opinion that if such cases occur more frequently, they will lead to grave discontent among the people.

CAWNPORE GAZETTE, 8th June 1909.

Appointment of public defenders.

16. The *Cawnpore Gazette*, of the 8th June, referring to the appointment of public defenders in Burma, advises other Local Governments to proceed in a similar manner, as a public defender is as necessary to the well-being of society as a public prosecutor.

(b)—Police.

ABHYUDAYA, 4th June 1909.

The secret police.

17. The *Abhyudaya* (Allahabad), of the 4th June, has the following:—"It is heard that detectives nowadays infest the country in all directions. A gentleman of Aligarh once stated that women, *ekkawallas*, merchants and *sadhus* have been engaged there to do the work of the secret police. In some schools and colleges students have been found to play the part of detectives. Is there really so much sedition in the country as to necessitate the employment of detectives everywhere? If it is true, Government should soon inquire into its causes and remove them, for without defects in administration sedition cannot spread among the people. But when we see what persons are kept under police surveillance, we cannot help remarking that detectives keep watch not only over seditiously-disposed persons but also over all who are doing anything to promote the advancement of their country. Their surveillance over Mr. Devadhar and Babu Abinash Chandra Majumdar substantiates the truth of our contention. The former takes part in politics and so it is not to be wondered at that his movements should be watched by the police, but the latter devotes himself only to religious and charitable work. Surveillance of the police over him therefore appears to be quite unaccountable. Such methods only tend to increase discontent in the country. To treat innocent persons as suspects spreads sedition among them. The secret police should confine itself to the detection of culprits and not shadow constitutional workers in the cause of the country."

INDIAN PEOPLE, 6th June 1909.

Police espionage.

18. The *Indian People* (Allahabad), of the 6th June, continues its attack upon the police and upon the Criminal Investigation Department in particular. It remarks that it is impossible to show signs of activity in any direction whatever without being in dread of police persecution, that even one's servants and pupils are in the pay of the secret police, and that they, in order to justify their retention as spies, have to show some work. The writer notes that the result is the fabrication of false information and the starting of false cases like those of Etawah, Rawalpindi and Midnapore.

MASHRIQ, 8th June 1909.

Promotion in the police.

19. The *Mashriq* (Gorakhpur), of the 8th June, publishes a list of sub-inspectors in the Gorakhpur division who have been promoted recently according to the recommendations of the Police Commission, and remarks that their services have not been adequately rewarded. The editor complains that the claims of inspectors of police have been entirely disregarded, and that the creation of posts of deputy superintendent in addition to those of assistant superintendent is an anomaly.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

BHARAT JIWAN, 7th June 1909.

Roads in Benares.

20. The *Bharat Jiwan* (Benares), of the 7th June, complains that the Aurangabad road from Sigra to Sheikhsalam and that from Bula Nala to Kashipura are in a bad state of repair, and urges that now that the rainy season is approaching the municipality should repair them.

(e)—Education.

21. The *Nasim-i-Agra*, of the 3rd June (received on the 5th idem), advocates the dissemination of universal education in India, and says that its main object should be to turn out good citizens able to earn their livelihood by their own exertions, which end can be secured by introducing religious and moral education into schools, and by making technical education compulsory in them.

NASIM-I-AGRA, 3rd June 1909.

Education.

22. The *Naiyar-i-Azam* (Moradabad), of the 5th June, defends the action taken by His Honour in connection with the affairs of the Aligarh College, and says that the unfair criticism of the editor of *Al Bashir* on the steps taken by His Honour and the Principal are due to his ignorance of educational conditions in England. The number of students in all good schools and colleges in England is restricted, and it is necessary that the same procedure should be followed in Aligarh.

NAIYAR-I-AZAM, 5th June 1909.

Aligarh College affairs.

The editor suggests that the only method of solving the difficulty is the foundation of a second college at Aligarh, and that the two colleges will form the nucleus for the university, which has been Sir Saiyid Ahmad's ideal. He expresses the opinion that this proposal should be discussed at the next Muhammadan Educational Conference at Rangoon.

23. *Al Bashir* (Etawah), of the 8th June, referring to a remark said to have been made by His Honour during his interview with the trustees of the Aligarh College at Lucknow, that the late strike in the College was due to the interference by the late Secretary with the duties of the Principal, states that this uncalled-for attack on the character of the deceased Nawab is calculated to injure the feelings of all the Musalmans in India, as he is not alive to defend his conduct, that the late Nawab was one of the most obliging and modest of men and that it often happened that people, taking advantage of his good nature, encroached upon his rights.

AL BASHIR, 8th June 1909.

His Honour and the Aligarh College.

The editor remarks that the Commission which was held under the presidency of Mr. Muhammad Rafiq came to the conclusion that the strike was due to the ill-treatment of the students by the members of the European staff, specially Mr. Gardiner Brown, and that therefore His Honour's remarks were entirely groundless. He repeats previously expressed opinion that His Honour ought to have sent Mr. Archbold's resignation to the trustees for their consideration, and then to have interfered in the matter, and he also accuses Nawab Sir Faiyaz Ali Khan of officiousness in summoning the Secretary to Lucknow.

A correspondent writing to the *Oudh Akhbar* (Lucknow), of the 11th June, severely criticises the attitude adopted by *Al Bashir* towards His Honour in the matter of the Aligarh College, and says that a man (the editor of *Al Bashir*) cannot claim to be the leader of the Musalmans simply by editing a weekly paper and by establishing a little school which is supported by subscriptions.

OUDH AKHBAR, 11th June 1909.

24. The *Indian People* (Allahabad), of the 6th June, asks when Sir John Hewett is going to follow the example of the Lieutenant Governor of the Punjab and to recognize the right of graduates to elect their representatives to the Senate of their University.

INDIAN PEOPLE, 6th June 1909.

Election of Fellows.

25. The *Nasim-i-Agra*, of the 7th June, complains of the great delay in the declaration of the results of the Matriculation Examination, noting that nearly eight weeks have elapsed since the examination took place.

NASIM-I-AGRA, 7th June 1909.

The Matriculation Examination.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

26. The *Sons of India* (Benares), for May, publishes an article by N. G. Paranjpe in which the writer proposes to establish in every village or town in the country an *Anatha Mitra Mandal*, or friend-in-need society. He suggests that in every household a small

SONS OF INDIA, May 1909.

Development of the Sons of India Society.

portion of grain or a few pence should be put aside every day, and especially on festivals and holidays, and made over to the local *mandal*. The object of these *mandals* would be to help and support those people of the locality who are really helpless and destitute. The writer remarks that the work of finding out these unfortunates would have to be undertaken by volunteers for this service and he says that it is difficult to imagine a task that is more worthy of the best endeavours of the sons and daughters of India.

ROHILKHAND GAZETTE, 1st June 1909.

The excise policy of Government.

27. The *Rohilkhand Gazette* (Bareilly), of the 1st June (received on the 9th idem), condemns the excise policy of Government and says that it is not prepared to give up the large revenue arising out of the sale of intoxicating liquor. The editor remarks that Government professes to check the use of intoxicants by levying heavy taxes on them, but that this is merely a prevarication. He suggests that if Government wishes to put a stop to the consumption of liquor, opium and cigarettes, the easiest way and really the only way is for it to interdict their sale.

ADVOCATE, 6th June 1909.

The consumption of toddy.

28. The *Advocate* (Lucknow), of the 6th June, suggests that the drinking of toddy by the poor people of this country should be encouraged, as it is less expensive and also less harmful than the ordinary country liquor.

SADDHARM PRACHARAK, 2nd June 1909.

Arya Samajists in Government service.

29. The *Saddharm Prachárak* (Kangri, Bijnor), of the 2nd June, draws attention to the fact that Lord Minto has allowed Government furniture to be used by the World's Christian Missionaries' Conference at Agra, and that Lady Minto opened the Salvation Army sale of work in Simla Town Hall; suggests that this is an infringement of the policy of impartiality in religious matters, to exercise undue influence in this way, and asks why *Arya Samajists* in Government service are prevented from serving the cause of their religion?

INDIAN PEOPLE, 3rd June 1909.

Jail diet.

30. The *Indian People* (Allahabad), of the 3rd June, expresses surprise that no difference is made in the jail fare supplied to Indian gentlemen and to those of a lower position, whilst a distinction is made between European and Indian dietary. The editor describes as a great scandal the fact that even under-trial prisoners are given coarse jail food.

INDIAN PEOPLE, 3rd June 1909.

Defective equipment of hospitals.

31. The *Indian People* (Allahabad), of the 3rd June, draws attention to the defective equipment of many hospitals in this country, and remarks that, whilst money is lavished on anything that can minister to the comfort, or even the vanity of officials, it is always grudged when it is required for the alleviation of the sufferings of the peasant, or for the public good.

MASHRIQ, 8th June 1909.

Inadequate supplies of medicines in rural dispensaries.

32. A correspondent writing to the *Mashriq* (Gorakhpur), of the 8th June, complains of the inadequate supply of quinine and other medicines in rural dispensaries, especially during the prevalence of malaria, and that people have to depend upon medicines sold by quacks.

ADVOCATE, 6th June 1909.

A sanitarium for consumptives.

33. The *Advocate* (Lucknow), of the 6th June, expresses approval of the scheme for establishing a sanitarium for consumptives by Mr. Malabari, who has secured a suitable site for the building from the Patiala State in an extensive forest block near Dharampur on the Simla-Kalka Railway. The editor notes that the necessity for such an institution is rapidly becoming greater, and hopes that Government will help the scheme materially.

ADVOCATE, 6th June 1909.

The health of the people.

34. The *Advocate* (Lucknow), of the 6th June, attributes the present outbreak of illness, including fever and cholera, in these provinces to the loss of vitality of the poor people owing to their getting insufficient food, and urges upon Government the necessity of inquiring into the causes of the high prices and of preventing the adulteration of *ghi*.

RIYAZ-UL-AKHBAR, 4th June 1909.

The use of foreign-made matches in India.

35. A correspondent writing to the *Riyaz-ul-Akhbar* (Lucknow), of the 4th June, exhorts the people of India to give up the use of foreign-made matches, and to either revert to the old method of striking lights by means of flints or establish factories for the manufacture of matches if they cannot do without them.

36. Referring to the new rules for Government appointments in the United Provinces, the *Abhyudaya* (Allahabad), of the 4th June, says that they will discourage higher education and will also restrict education generally, inasmuch as there are only sixteen schools which prepare a limited number of students for the School-leaving Certificate Examination, and that many students desirous of appearing at that examination will therefore be prevented from doing so. The editor expresses the opinion that it would have been much better to defer the enforcement of these rules until arrangements had been made in all schools for preparing students for the School-leaving Certificate Examination.

New rules for Government appointments in the United Provinces.

ABHYUDAYA, 4th June 1909.

37. The *Rahbar* (Moradabad), of the 7th June, referring to the continued depredations of the Frontier dacoits on the outlying villages of the Peshawar and other adjacent districts, remarks that if the people of these villages were exempted from the operations of the Arms Act, they would be in a better position to defend their homes.

Suggested repeal of the Arms Act for the North-West Frontier Province.

RAHBAR, 7th June 1909.

38. A correspondent writing to the *Hindustani* (Lucknow), of the 7th June, complains that, while the Hindu and Musalman politicians are engaged in the scramble for seats on the Legislative and Executive Councils, the lower and middle classes are slowly dying on account of scarcity of food, and says that when at last these gentlemen get into the Council Chamber, the masses whom they profess to represent will be no more. He proposes the following measures for reducing the price of grain :—

Scarcity of food.

HINDUSTANI, 7th June 1909.

(1) The introduction of a permanent settlement for the zamindars, who in turn should give up all *dakhilkari* rights and that of enhancing rent.

(2) The interdicting or at least restricting the export of grain.

(3) The provision of free pasture for agricultural cattle, so that the supply of milk and *ghi* may be increased.

39. The *Nasim-i-Agra*, of the 7th June, notes with regret the industrial backwardness of the United Provinces compared to Bengal, Madras and Bombay, where different industries are being started or revived. The editor appeals to patriotic people of these provinces to follow in the wake of the Bengalis and to start new industries or to revive old ones, and assures them that if they persevere in their efforts sufficient capital will be forthcoming.

Industrial backwardness of the United Provinces.

NASIM-I-AGRA, 7th June 1909.

V.—Legislation.

Nil.

VI.—Railway.

40. The *Rohilkhand Gazette* (Bareilly), of the 1st June (received on the 9th idem), referring to the Doiwala railway accident, advises the railway authorities to double all railway tracks, and exhorts the people to hold meetings in all towns and villages to agitate for this. The editor, moreover, suggests that the relatives of persons killed in the accident should file suits for damages against the railway company, so that the railway officials may be more careful in future and appeals to the lawyers to help the people in this connection.

The railway accident at Doiwala.

ROHILKHAND GAZETTE, 1st June 1909.

41. The *Rahbar* (Moradabad), of the 7th June, complains that subordinate appointments on the Oudh and Rohilkhand Railway are practically bought and sold, e.g. a post of Rs. 15 can be bought at Lucknow for Rs. 150 and at Moradabad and Bareilly at lower rates. Some of the purchase money goes to the Babus in charge of the establishment branch, but some finds its way into the pockets of the European officers too. It is also complained that parcels are made away with by the clerks of the Lucknow parcel office, and that one of them has been arrested by the police and another dismissed.

The Oudh and Rohilkhand Railway.

RAHBAR, 7th June 1909.

VII.—Post Office.

BHARAT JIWAN, 7th June 1909.

The proposed new money order forms.

42. The *Bharat Jiwan* (Benares), of the 7th June, objects to the proposed introduction of stamped money order forms, on the ground that it will entail loss to the public if the new forms get spoiled in any way. The editor discusses the abolition of commission on the sale of postage stamps, and the introduction of new value payable forms, and remarks that these reforms have caused serious inconvenience to the public without any equivalent gain either to the post office or to the people, and suggests that they should be withdrawn.

VIII.—Native Societies and Religious and Social matters.

INDIAN PEOPLE, 3rd June 1909.

The ill-treatment of widows.

43. The *Indian People* (Allahabad), of the 3rd June, has a strongly, worded article condemning the ill-treatment to which widows are subjected by Hindus, particularly in Bengal. The editor describes as barbarous the custom according to which widows are not permitted to eat, or to drink even a drop of water, on the *ekadashi* day, and he concludes with the remark :—" The curse of our sins is lying heavy on us, and until it is lifted, hope will not dawn on this unfortunate country."

IX.—Miscellaneous.

SADDHARM PRACHARAK, 2nd June 1909.

His Majesty the King-Emperor and the Derby.

44. The *Saddharm Prachárak* (Kangri, Bijnor), of the 2nd June, expresses disapproval that His Majesty the King-Emperor should indulge in betting at the Derby, on the ground that he sets a bad example to his subjects.

Naini Tal :
The 11*th June* 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr.-General of Police,
Criminal Investigation Department,
United Provinces.

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SELECTIONS

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 copies.
2	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	Very small.
6	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	5,000 copies.
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 „
9	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 „
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 „
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-URDU.				
†16	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
†17	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	600 copies.
†18	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
19	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 „
†20	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
21	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 „
†22	Árya Bandhu	Meerut ...	Do. ...	...	575 „
23	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
24	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
†25	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqlain; Muhammadan; 36.	450 „
26	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 „
*27	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 „
*28	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
29	Jain Pracharak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
30	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
31	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 „

* Irregular.

† Temporarily stopped.

INDIA OFFICE LIBRARY & RECORDS

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	1,100 copies.
33	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
34	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
35	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 „
36	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†37	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
*38	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*39	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*40	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*41	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 „
†42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakarya; Muhammadan; 21.	150 „
43	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
44	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 „
45	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
46	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
47	Al Fasih	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan.	...
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 copies.
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
50	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulább Chand; Kayasth; 29 ...	600 „
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	1,000 „
54	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41 Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
59	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	250 „
60	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
*72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
*73	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37 ...	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44	380 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
79	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	Very small.
84	Bharatodaya	Jwalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shastri.	...
85	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
86	Bráhman Samáchár... ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*87	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*88	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
89	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
90	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil	...
91	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 copies.
92	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	300 „
93	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*94	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24...	500 „
95	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
96	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
97	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
98	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28	...
99	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†100	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
101	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
102	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
103	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
104	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*105	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
106	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
107	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
108	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
109	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,700 „

* Irregular.
† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
110	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 38 ...	200 copies.
111	Árya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman ...	1,800 „
112	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
113	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
114	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
115	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	3,000 „
116	Samrát	Kálákánkar (Partabgarh).	Do. ...	R. B. Lal Ramesh Singh Ju Deo; Kshatriya; 45.	400 „
	HINDI-URDU.				
*117	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasad; Barnwál Hindu; 36 ...	500 copies.

* Irregular.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

Indian Councils Act regulations.

1. The *Advocate* (Lucknow), of the 13th June, expresses the hope that the regulations to be framed under the Indian Councils Act will be placed before the Indian public before being sent to England for the sanction of the Secretary of State. **ADVOCATE, 13th June 1909.**

The dynamic force of Muhammadans.

2. Referring to Mr. Ali Imam's allusion to dynamic force latent in Muhammadans at a recent Muhammadan meeting in Lucknow, the *Saddharm Prachárak* (Kangri, Bijnor), of the 9th June, says that it does not imply that they can do any harm to the British Government, but that what Mr. Ali Imam and Mr. Shafi really meant is that the ignorant Muhammadan masses will attack the Hindus again, as they did in Eastern Bengal. The writer remarks that it does not however matter much, as Hindus have grown accustomed to such attacks and can quietly put up with them. **SADDHARM PRACHARAK, 9th June 1909.**

Mr. Ali Imam and the *Pioneer*.

3. The *Indian People* (Allahabad), of the 10th June, expresses the opinion that the *Pioneer* is partly responsible for Mr. Ali Imam's audacity in threatening the Government with his "dynamic force"; as, had that paper not attached more importance to his every utterance than to the most learned speeches of such men as Messrs. Dadabhai Naoroji, W. C. Bannerji and Gokhale, Mr. Ali Imam might never have suffered from an exaggerated sense of his own importance. **INDIAN PEOPLE, 10th June 1909.**

The *Young Moslem* started by Haidar Raza in England.

4. The *Zul Qarnain* (Budaun), of the 14th June, referring to the starting in England of a paper entitled the *Young Moslem* by Saiyid Haidar Raza, the notorious Extremist of Delhi, remarks that the London branch of the All-India Moslem League should at once take steps to acquaint the British public of Mr. Haidar Raza's views and of the party which finances his new venture. The editor expresses the hope that Musalmans in India will treat it in the same way as they did his defunct organ, the *Aftab*. **ZUL QARNAIN, 14th June 1909.**

A non-Muhammadan deputation to the Viceroy.

5. The *Riyaz-i-Faiz* (Pilibhit), of the 12th June, advocates the waiting on the Viceroy of a non-Muhammadan deputation, in order to impress upon him the unfairness of granting further concessions to Musalmans at the expense of non-Musalmans. **RIYAZ-I-FAIZ, 12th June 1909.**

A non-Muhammadan deputation to the Viceroy.

6. The *Mashriq* (Gorakhpur), of the 15th June, referring to the non-Muhammadan deputation to the Viceroy suggested by the *Advocate* (Lucknow), says that now it is proved beyond doubt that henceforward the Hindus and Musalmans cannot meet together on one political platform, and that all talk about their union and co-operation is meaningless. **MASHRIQ, 15th June 1909.**

Executive Council for the United Provinces.

7. In continuation of its article entitled "Executive Council for the United Provinces" (vide paragraph 4, Selections No. 24 of 1909), the *Abhyudaya* (Allahabad), of the 11th June, supports its previous arguments on the subject by quotations from the report of the Decentralization Commission. The editor remarks that one more disadvantage of the Executive Government being in the hand of one man is that his opinion does not have so much weight with the Government of India as that of those who are assisted by Executive Councils, as is the case in Bombay and Madras. **ABHYUDAYA, 11th June 1909.**

Executive Council for the United Provinces.

8. The *Tafrih* (Lucknow), of the 14th June, says that it is very strange that the United Provinces, which remained steadfastly loyal to Government and refrained from the unbecoming method of agitation prevailing in Bengal, have been denied an Executive Council, while Bengal with all its disloyalty has got one. The editor hopes that Sir John Hewett will exert his influence with the Government of India in this connection, like Sir Edward Baker. **TAFRIH, 14th June 1909.**

AWAZA-I-KHALQ, 8th June 1909.

Mr. Smeaton on the women of India.

9. The *Awaza-i-Khalq* (Benares), of the 8th June (received on the 16th idem), referring to the unfavourable comments made in Parliament by Mr. Smeaton and Captain Murray on the women of India and their unwholesome influence in politics, says that these remarks are extremely unchivalrous and uncalled for, as the women of India are still unable to take an intelligent interest in politics, much less to exert any influence on their husbands in this connection. There is a vast difference, the writer remarks, between them and the suffragettes of England.

SAMRAT, 21st May 1909.

Extremists and Moderates.

10. The *Samrat* (Kalakankar), of the 21st May (received on the 16th June), contains an article entitled "Why should we be Moderate", in which the writer condemns the violent methods of Extremists as damaging the cause of the country, and counsels moderation in the efforts of the people to obtain their legitimate rights and privileges from Government. He says that Indians should make themselves fit by social reform, by industrial development, by spread of education and by getting united before they aspire to the grant of their full political rights by Government. He points out that if they cannot persuade Government to concede to their demands by mild and moderate methods it is impossible that they could do so by having recourse to the dissemination of sedition and disaffection in the country.

ABHYUDAYA, 11th June 1909.

The Bengali deportees.

11. The *Abhyudaya* (Allahabad), of the 11th June, says that, now that the untrustworthiness of police reports and evidence has been thoroughly exposed by judicial inquiries in cases at Rawalpindi, Etawah and Midnapore and by the release of Mr. Arabindo Ghosh, it is quite safe to infer that the evidence and reports against the persons deported must be even more flimsy, because those who furnish them have no apprehension of being cross-examined in courts of law. The editor expresses the opinion that if the deportees be tried in an open court they will be able to prove their innocence as Mr. Arabindo Ghosh and others have done, and asks whether, in view of the recent disclosures in the Alipore trial and in the Midnapore conspiracy case Government will still detain the deportees without giving them a chance of establishing their innocence.

INDIAN PEOPLE, 13th June 1909.

The deportations.

12. The *Indian People* (Allahabad), of the 13th June, reports that it was stated by Lala Lajpat Rai, when presiding at a meeting of the Indian Association, Lahore, that, under Regulation 3 of 1818, it is not necessary that a fresh warrant be issued after six months and that the detention is entirely discretionary with the Government. Considering the doubtful nature of the evidence that procured the deportation of the nine Bengalis, the editor welcomes the introduction of Mr. Mackarness' Bill providing that, in case of deportation, the warrant shall state the character of the crime of which the person is suspected, and requiring the Viceroy to consider the case every three months.

ADVOCATE, 13th June 1909.

Babu Surendra Nath Banarji at the Press Conference.

13. The *Advocate* (Lucknow), of the 13th June, approves of the attitude adopted by Babu Surendra Nath Banarji at the International Press Conference in dealing with Indian topics. While reminding the British public that anarchism came from the West and not from the East, he assured his audience that the press in India as much deplored outrages as any one. He remarked that in conciliation lay the only real remedy.

INDIAN PEOPLE, 13th June 1909.

Educated Indians and the Civil Service.

14. The *Indian People* (Allahabad), of the 13th June, discussing the suggestion that the Civil Service generally complain that present day Indians do not show it proper respect, remarks that this particularly applies to the educated classes, as the lower class will always render homage to power. The writer notes that the former being more enlightened are able to "separate the tinsel from the gold, and so the tin gods, being found out, are full of resentment." He says that another cause of difference between the Civil Service and educated Indians is the behaviour of civil servants when meeting the latter outside the courts. With regard to the position frequently held by a District, Joint or Assistant Magistrate as president of the municipal board, the writer reminds non-official members of boards that, with the exception that they have a casting vote, the official members have no more power than ordinary members, and advises the latter not to allow the former to use their influence.

15. The *Indian People* (Allahabad), of the 13th June, criticises the recent speech by Lord Curzon in which he describes himself as an earnest advocate of Indian rights, and says that the views now prevailing in India may grow until they become incompatible with the existence of the British Government. In discussing it the editor remarks that, having mishandled the affairs of India during his term of office as Viceroy as much as any single man could, Lord Curzon now wishes his example to be followed by others, and, referring to Lord Curzon's statement that the people of India have no political aspirations but merely want to be left alone, he asks the reason for so much talk about unrest.

Lord Curzon on Indian affairs.

INDIAN PEOPLE, 13th June 1909.

16. The *Shahna-i-Hind* (Meerut), of the 8th June (received on the 14th idem) says that the British rule India not by force of numbers, but by their foresight, tact, conscientiousness, patriotism and mutual sympathy, and that it will take the Indians a long time before they are possessed of these qualities. The writer remarks regarding the Partition of Bengal that it could have been repealed if the Bengalis had agitated constitutionally and had not have resorted to bombs.

British rule in India.

SHAHNA-I-HIND, 8th June 1909.

17. The *Saddharm Prachárak* (Kangri, Bijnor), of the 9th June, condemns the mischievous and seditious writings of the *Free Hindustan*, an Urdu newspaper issued from America, and suggests that steps should be taken to prevent its venomous teachings from having any effect on Indian youths.

The *Free Hindustan*, a seditious newspaper, in Urdu, published in America.

SADDHARM PRACHARAK, 9th June 1909.

18. The *Samrat* (Kalakankar), of the 21st May (received on the 16th June), expatiates on the harmonious relations existing between the Government and the Taluqdars of Oudh ever since the Mutiny, and exhorts the latter to remain steadfast in their devotion and loyalty to the Government.

Government and the Taluqdars of Oudh.

SAMRAT, 21st May 1909.

19. The *Advocate* (Lucknow), of the 10th June, recommends that, in spite of the present indifference to Congress matters in the Punjab, the forthcoming meeting should not be removed from that province, but that every effort be made by those who are still steadfast in their loyalty to make the Congress a success. The lack of enthusiasm he attributes to the serious Hindu and Muhammadan differences in the Punjab and to the fact that the *Arya Samaj* community is holding itself aloof from the movement. The writer denies that Lala Harkishan Lal invited the Congress without first consulting the leaders, and remarks that he was persuaded by people outside the Punjab to take up the responsibility, which he did after obtaining the opinion of some of the most prominent men. The editor denies the allegation that Lala Harkishan Lal showed disrespect to the leaders, or that he was otherwise responsible for ill-feeling among the members.

The next Congress at Lahore.

ADVOCATE, 10th June 1909.

20. The *Indian People* (Allahabad), of the 10th June, predicts that, if the Congress be held at Lahore, it will not be a success this year, as there is considerable internal disagreement. The writer notes that men like Lala Lajpat Rai are taking no interest in it, because Lala Harkishan Lal, who is not popular, was responsible for the invitation of the Congress to Lahore. He further remarks that the principal supporters of the Congress, the *Arya Samajists*, are not at all enthusiastic, probably because they have been looked upon with suspicion by Government. In conclusion the editor suggests that, as the people of the Punjab are somewhat indifferent with regard to politics, the Congress might with advantage be removed to another province.

The next Congress at Lahore.

INDIAN PEOPLE, 10th June 1909.

II.—Afghanistan and Trans-Frontier.

21. The *Rahbar* (Moradabad), of the 14th June, referring to the alarm produced in Anglo-Indian circles by the smuggling of modern ammunition and arms into the Frontier, remarks that it is not a matter for alarm, and that Government can make itself secure by reposing confidence in the people.

Modern ammunition and arms on the Frontier.

RAHBAR, 14th June 1909.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

ALLAHABAD LAW JOURNAL, 4th and 11th June 1909.

The appointment of Pandit Sundar Lal as first Additional Judicial Commissioner of Oudh.

22. The *Allahabad Law Journal* (Allahabad), in its combined issue of the 4th and 11th June, expresses approval of the appointment of the Hon'ble Pandit Sundar Lal to the Oudh Court and suggests that he accepted it from public considerations and not from personal motives.

The editor expresses the hope that he will be shortly appointed to the Bench at Allahabad which will be his proper place.

ADVOCATE, 10th June 1909.

The death of Mr. Roberts.

23. The *Advocate* (Lucknow), of the 10th June, expresses the hope that the vacancy caused by the death of Mr. Roberts, District and Sessions Judge of Sitapur, be filled by Mr. Muhammad Rafiq, as his claims have for many years been overlooked.

INDIAN PEOPLE, 10th June 1909.

Magistrates and litigants.

24. The *Indian People* (Allahabad), of the 10th June, in an article entitled "Majesty of the Magistrate," refers to the alleged ill-treatment accorded to litigants by some Magistrates. The editor remarks that, although the system of recruitment does not allow a civilian to know much about law, and although he may be entirely ignorant of the manners and customs of the country, these deficiencies may be remedied in time, but that the one essential quality for a high official is that he should be a gentleman. He goes on to say that to the Indian a Judge is not merely a servant of the State, but the incarnation of a deity, and that an officer who is in the habit of settling quarrels through the medium of the *bhangi* is doing the service, to which he belongs, a great wrong by degrading it in the eyes of the public.

ANAND, 10th June 1909.

The Midnapore conspiracy case.

25. The *Anand* (Lucknow), of the 10th June, referring to the decision of the Calcutta High Court in the Midnapore conspiracy case, says that the Chief Justice has clearly shown that some Englishmen can still be found to uphold the British sense of justice and the fair name of the British Government. The editor further remarks that it can be safely inferred from this incident that innocent persons who are not wealthy enough to appeal against their convictions cannot have justice done to them.

INDIAN PEOPLE, 10th June 1909.

The Midnapore inquiry.

26. The *Indian People* (Allahabad), of the 10th June, adversely criticises the proposal to hold a divisional inquiry into the Midnapore case, as both the Commissioner and Mr. Weston are prejudiced.

ADVOCATE, 13th June 1909.

The Midnapore inquiry.

27. The *Advocate* (Lucknow), of the 13th June, criticises the appointment of Messrs. Macpherson and Weston on the Midnapore inquiry, as their opinions are bound to be biased, and remarks that even if the guilty persons be criminally punished, this cannot compensate for the indignity to which the innocent were subjected on account of the false accusations brought against them.

INDIAN PEOPLE, 13th June 1909.

The Midnapore inquiry.

28. The *Indian People* (Allahabad), of the 13th June, strongly disapproves of the constitution of the Commission to inquire into the Midnapore case, as it includes Mr. Macpherson, the Commissioner, and Mr. Weston, the District Magistrate, whilst excluding all non-officials. The writer expresses doubt that any good can come of such an inquiry, which is to be conducted within closed doors, and hints that it is merely an effort to whitewash the local officials and the police.

INDIAN PEOPLE, 13th June 1909.

The Allahabad High Court.

29. The *Indian People* (Allahabad), of the 13th June, complains that Mr. Justice Alston, whose experience as an advocate was chiefly confined to criminal cases, should now be sitting as a single Judge in civil cases, and he also remarks that Mr. Alston's attitude towards advocates and vakils is not all it should be.

RAHBAR, 14th June 1909.

The proposed institution of *panchayets* in the Punjab.

30. The *Rahbar* (Moradabad), of the 14th June, notes with satisfaction the proposal made by the Punjab Government to revive the ancient *panchayet* system, and says that it is bound to succeed, unless Government wants to exact more money by its means.

31. A correspondent writing to the *Mashriq* (Gorakhpur), of the 15th June, says that as the salaries of the subordinate officials in revenue courts are very small, they are obliged to have recourse to improper means in order to support their families. He recommends a revision of the scale of their salaries, in view of the abnormal rise in prices in recent times.

MASHRIQ, 15th June 1909.

Inadequate remuneration of subordinate officials in revenue courts.

32. A correspondent writing to the *Naiyar-i-Azam* (Moradabad), of the 12th June, says that Government cannot introduce permanent settlement in the country, as its expenses are always increasing, and as it would not then be able to spend anything on education and sanitation. The writer also notes that zamindars would become very lazy and would not bring *usar* lands under cultivation and thus increase the arable area.

NAIYAR-I-AZAM, 12th June 1909.

Permanent settlement.

(b)—Police.

33. The *Indian People* (Allahabad), of the 10th June, referring to the statement made by Mr. Hobhouse that evidence against the deportees had been obtained from other besides police sources, asserts that this is impossible, as European officials in India have no means of getting other information. Owing to the fact that they keep aloof from the people, they have to rely on the statements of "the police and of the despicable people who carry tales for them."

INDIAN PEOPLE, 10th June 1909.

The police in India.

34. The *Indian People* (Allahabad), of the 10th June, continues its attack on the police and police methods in India, both in regard to the investigation of cases and to house searches. It remarks that more sedition has been produced by the methods employed by the Criminal Investigation Department than ever existed before. The writer points out that, if the police in India were like the police in England, there would be no necessity for the complaint that the people do not assist in procuring evidence to discover crime, and he asks how co-operation of this kind is possible, when the people justly fear the police even more than they do criminals.

INDIAN PEOPLE, 10th June 1909.

The police and the Government.

With reference to the two Bengali sub-inspectors stationed at Allahabad, the writer expresses the hope that they will not follow the example of the Midnapore and Barrah police. He hints that there being no acute local grievances nor any cause for serious disaffection, the posting of these men to Allahabad was an unnecessary precaution.

35. The *Advocate* (Lucknow), of the 10th June, welcomes the recent publication in the *Provincial Gazette* detailing the qualifications required in a candidate for the post of Deputy Superintendent of Police, and expresses the hope that the appointment of such men may materially lessen the chances of police oppression and corruption. In this connection the writer makes the following remarks:—"What about the qualifications of the Superintendents? Have we not got, and are we not even now getting, the failures in other walks of life, and the good-for-nothing relatives of high officials to fill the posts of Superintendents? For aught we know, even the qualifications required in England fall far below those demanded of deputies. An educated, well-informed and self-respecting deputy, yoked to an indifferently trained superior, a perfect stranger to the language and traditions of the people, is an arrangement that will hardly work smoothly. The reform must begin from the top and filter down with the spread of education."

ADVOCATE, 10th June 1909.

Rules for the appointment of Deputy Superintendents of Police.

36. The *Advocate* (Lucknow), of the 10th June, publishes a letter signed "Ten Police Officers", complaining that the promotion of sub-inspectors of the Aligarh district depends upon the good or bad opinion of Circle Inspector Khalil-ul-Rahman and asking that the Inspector General may take steps to cancel the promotions that have been so unjustly made out of their proper order.

ADVOCATE, 10th June 1909.

Promotion of police sub-inspectors in the Aligarh district.

37. The *Abhyudaya* (Allahabad), of the 11th June, says that the impartial and just decision of the Calcutta High Court in the Midnapore conspiracy case has quite disconcerted the *Englishman* and other newspapers which have pointed out that such a decision will compromise the prestige of the Government, notwithstanding that it has given entire satisfaction to the country, and that it has restored the confidence of the people in the

ABHYUDAYA, 11th June 1909.

The police and its attitude towards the people.

British sense of justice. The editor says that he would not have taken notice of the *Englishman's* malicious perversions, were it not that, as many high officials consider it desirable to screen the faults of the police for fear of offending it, it is necessary that their misconceptions should be removed. He remarks that the police is for the people and not the people for the police, and that no one should object to the guilty being traced and punished. He says that, since the prosecutions for sedition and conspiracy have commenced, the police have found a good opportunity of gaining the favour of Government by discovering real and imaginary cases of sedition and conspiracy in the country, but that the repression of sedition and conspiracy is beneficial to the people as much as to Government. Such an object, the writer says, so far from being effected by the punishment of innocent persons is likely to be defeated. He remarks that since the disclosures of police misdeeds in the Midnapore case, a panic has ensued among the people, and that the unrest cannot be allayed nor the reforms make any headway until the police are prevented from harassing the people. He urges that Government should give all its attention to the reform of the police, and suggests as the first step in that reform that impartial inquiries be made into the conduct of police officials concerned in the Midnapore case and in the fabrication of the "sweets" letter in the Alipore trial, and that exemplary punishment should be awarded to the guilty.

ADVOCATE, 13th June 1909.

The reform of the police force.

38. The *Advocate* (Lucknow), of the 13th June, referring to the question of the reform of the police force, says that a great deal can be done by the combined efforts of the Bar and the Press. With the ever-growing number of members of the Bar it ought not to be difficult to expose all cases of corruption and oppression. And once the support of public opinion is gained through the medium of the Press, the number of Magistrates and Superintendents who will be willing to shield the subordinate police will sensibly decrease.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

NASIM-I-AGRA, 11th June 1909.

The Agra Municipality.

39. The *Nasim-i-Agra*, of the 11th June, complains that the sanitary condition of the Agra Municipality is not at all satisfactory as the Assistant Health Officer lives beyond the limits of the Municipality, and cannot inspect the whole of it daily.

AGRA AKHBAR, 14th June 1909.

The Agra Municipality.

40. The *Agra Akhbar*, of the 14th June, makes the following complaints about the municipal affairs of Agra :—

(1) that the stone pavement of the Kashmiri Bazar needs repair and that accidents are frequent owing to the big holes in it,
(2) that the Taj Mahal road is in a bad condition,
(3) that the sanitary condition of the city is not at all satisfactory, and
(4) that the lanes are not sufficiently lighted at night.

ZUL QARNAIN, 14th June 1909.

The Etawah and Budaun Municipalities.

41. The *Zul Qarnain* (Budaun), of the 14th June, complains that the tax on brick kilns imposed by the Budaun Municipality, and the conservancy tax recently imposed by the Etawah Municipality are very oppressive and that they are causing great annoyance to the public.

BHARAT JIWAN, 14th June 1909.

Defective lighting in Benares.

42. The *Bharat Jiwan* (Benares), of the 14th June, complains of defective lighting arrangements in some of the lanes of Benares, and suggests that lamps should be fixed at the places as sanctioned by Mr. Radice last year.

AWAZA-I-KHALQ, 8th June 1909.

A fire in Benares.

43. The *Awaza-i-Khalq* (Benares), of the 8th June (received on the 16th idem), has a long account of a fire which broke out in the Chetgunj Municipal godown and cattle shed on the night of the 4th June, on which the writer complains that the waterworks officials paid no attention to the repeated calls on the telephone that they should turn on the water. He says that had this been done much of the damage would have been avoided, and the animals, which were burnt to death, might have been saved.

(e)—Education.

44. The *Indian People* (Allahabad), of the 13th June, replying to the *Statesman's* accusation that "National" schools were being opened for the purpose of encouraging schoolboys to engage in politics, states that the object of these schools really is to provide an up-to-date education, and to teach students to work in the cause of their country, an education which Government schools do not provide. The leaders of the people can be trusted to see that the boys do not come to harm through the overzeal of the teachers.

National schools in Bengal.

INDIAN PEOPLE, 13th June 1909.

45. The *Advocate* (Lucknow), of the 13th June, publishes a letter drawing the attention of the Director of Public Instruction to the absence of vernacular text books for girls.

Vernacular text books for girls' schools.

ADVOCATE, 13th June 1909.

46. The *Indian People* (Allahabad), of the 13th June, in discussing educational matters says that education in these provinces has been a dismal failure. Government has proposed schemes for the management of schools, only to be abandoned for want of funds. It is said that the introduction of the School-leaving Certificate Examination is merely a blow aimed at the Matriculation Examination, as no school will be able to carry on the two classes.

Education in the United Provinces.

INDIAN PEOPLE, 13th June 1909.

47. The *Indian People* (Allahabad), of the 13th June, states that Mr. Shyamji Krishna Varma has scored his first point in the battle which he is waging against outraged British opinion, as the Hebdomadal Council of the Oxford University has found that it is powerless to abolish the Herbert Spencer Lectureship.

Mr. Shyamji Krishna Varma and the Oxford University.

INDIAN PEOPLE, 13th June 1909.

48. The *Rahbar* (Moradabad), of the 14th June, notes with satisfaction the circular recently issued by the Bombay Government ordering a free supply of books and slates to all scholars in the vernacular schools of the presidency, and suggests its adoption by other Local Governments also.

Free supply of books to scholars in the vernacular schools of the Bombay Presidency.

RAHBAR, 14th June 1909.

49. The *Bharat Jiwan* (Benares), of the 14th June, complains of the poor knowledge of Hindi possessed by passed students from the Sanskrit department of the Queen's College, Benares, and suggests that Hindi should form a part of their course of studies.

Study of Hindi by pandits.

BHARAT JIWAN, 14th June 1909.

50. *Al Bashir* (Etawah), of the 15th June, in its fifteenth article on the affairs of the Aligarh College, says that the European staff have not withdrawn their *ultimatum* to the Honorary Secretary, although it is reported that His Honour expressly desired Mr. Archbold to ask the European staff to do so. The editor remarks that such want of courtesy on the part of teachers is calculated to have a very detrimental effect on the unformed minds of students, and notes that what the Musalmans want in their college are gentlemen of good family like Messrs. Beck, Arnold and Morison, who thoroughly identified themselves with the college.

The editor notes with satisfaction the reprimanding of the Professors by His Honour, but again points out that he was not well advised in the proceedings he adopted at Lucknow, and that Mr. Archbold had no authority to correspond direct with His Honour.

The Aligarh College.

AL BASHIR, 15th June 1909.

51. The *Samrat* (Kalakankar), of the 21st May (received on the 16th June), suggests the desirability of compulsory primary education being introduced in India, and remarks that if the British Government, being an alien government, hesitates to take the initiative in the matter, there is no reason why native states should not lead the way in removing the ignorance of the masses.

Compulsory primary education.

SAMRAT, 21st May 1909.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

VYAPARI AND KARIGAR, 1st June 1909.

Co-operative Banks and the *Pioneer*.

52. The *Vyapari and Karigar* (Benares), of the 1st June (received on the 12th idem), takes objection to an article in the *Pioneer* of the 10th May in which the writer had referred to the danger of Co-operative Banks falling into the hands of scheming agitators, on the ground that such writings are calculated to alienate the sympathies of the few persons who take any interest in Co-operative Banks, and to give a hint to agitators which had never possibly occurred to them before.

The editor asks Government to discourage such expressions of opinion and to forbid their publication as far as possible.

GARHWALI, May 1909.

Cattle theft in Garhwal.

53. The *Garhwali* (Dehra Dun), for May (received on the 12th June), draws the attention of the district authorities to a particular form of crime in connection with cattle theft called in the hills *galedari*, prevailing in Garhwal, and asks that steps be taken to put a stop to it. The cheat who practises this form of crime exchanges some good cattle that he has for some inferior beast offered by a villager, and so establishes a reputation for being a fool. He then makes a pretence of making other similar exchanges, and in this way obtains money from would-be purchasers far in excess of what he lost over his first bargain. He disappears with the money without fulfilling his obligations.

ADVOCATE, 10th June 1909.

The Dufferin Fund hospitals.

54. The *Advocate* (Lucknow), of the 10th June, referring to a letter published in the *Pioneer* complaining of the faulty and antiquated organization of the Dufferin Fund hospitals, remarks that many of the suggestions contained in this letter should receive the attention of the authorities, if the institution is to claim the confidence of the Indian people. Among other proposals the writer suggests that female supervision be more widely employed.

INDIAN PEOPLE, 10th June 1909.

The "Burnt Offering" in the *Pioneer*.

55. The *Indian People* (Allahabad), of the 10th June, refers once more to the dangerous ground on which the writer of the serial story the "Burnt Offering" in the *Pioneer* is treading. It remarks that it does not need much ingenuity to interpret the character of Gopal Krishna as Mr. Gokhale, and expresses the opinion that before an English jury Mr. Gokhale would have no difficulty in obtaining heavy damages for this libellous story.

ADVOCATE, 10th June 1909.

Tuberculosis in India.

56. The *Advocate* (Lucknow), of the 10th June, in view of the increase of tuberculosis in this country, recommends that children, particularly those who live in towns and attend schools, should periodically undergo medical examination, in order that the disease may be combatted in its earliest stages.

ABHYUDAYA, 11th June 1909.

Death of Rai Nihal Chand Bahadur.

57. In an obituary notice the *Abhyudaya* (Allahabad), of the 11th June, expresses regret at the death of Rai Nihal Chand Bahadur who, the editor says, did much valuable work as a member of the United Provinces Legislative Council and who had secured the full confidence of all classes of people.

ABHYUDAYA, 11th June 1909.

Deaths caused in Kumaun by wild beasts.

58. Referring to the loss of human life caused by a man-eating tiger in Kumaun, the *Abhyudaya* (Allahabad), of the 11th June, says that it reflects great discredit upon Government that the people under its charge should be so helpless, as not to be able to protect themselves even against wild animals. The editor says that the inhabitants of Kumaun should set up a vigorous agitation for the grant of arms to them for their protection against wild animals, and expresses the hope that His Honour Sir John Hewett will see that the rules for the grant of licenses for arms are relaxed in places infested by wild animals.

He ridicules the explanation of the Deputy Commissioner of Almora that the high mortality resulting from the attacks of wild beasts in Kumaun was effected because the Gurkhas had killed so many of the animals on which tigers subsist, that the latter have turned to human beings for their food, and says that the real cause of the calamity is to be found in the fact that arms have been generally confiscated in the hills.

59. The *Indian People* (Allahabad), of the 13th June, welcomes the publication of the first number of the Indian ladies' magazine, the *Stri Darpan* (Allahabad). This paper is edited by Srimati Rameshwari Nehru and managed by Srimati Kamala Nehru. The subjects dealt with in this first production are *swadeshi* and domestic matters. The writer suggests that Indian ladies should establish an association of their own and discuss the affairs of the country, making the *Stri Darpan* their organ, in which way much excellent work might be done.

INDIAN PEOPLE, 13th June 1909.

The *Stri Darpan*, a ladies' magazine, from Allahabad.

60. The *Advocate* (Lucknow), of the 13th June, in a letter from a correspondent, draws attention to the practice of granting extension of service year after year to people in the Judicial Department. It is hoped that this may be discontinued, as it causes a real grievance amongst those officers whose promotion is thus retarded.

ADVOCATE, 13th June 1909.

Extension of service.

61. The *Rahbar* (Moradabad), of the 14th June, complains that the new rules for Government service are extremely unjust, as the number of schools affiliated for the School-leaving Certificate Examination is very small, and as in future the possessor of the Matriculation Certificate will not be able to prosecute his studies further or to get a post under Government. The editor remarks that Government is intentionally putting obstacles in the way of education, and advises the people to elaborate a system of national education independent of Government.

RAHBAR, 14th June 1909.

New rules for Government appointments in the United Provinces.

62. The *Bharat Jiwan* (Benares), of the 14th June, discussing the new rules for Government appointments in the United Provinces, says that they will cause much hardship to the people, unless they be enforced only when all the schools will have made arrangements for preparing students for the School-leaving Certificate Examination, and unless the limit of the number of boys permitted to read in a class is raised.

BHARAT JIWAN, 14th June 1909.

New rules for Government appointments in the United Provinces.

63. *Al Bashir* (Etawah), of the 15th June, referring to the new rules for Government appointments in the United Provinces, remarks that Government was ill-advised in issuing these orders in such haste, as provisions have not been made even in all Government schools for preparing students for the School-leaving Certificate Examination, not to mention private schools. The editor agrees that for the present preference should certainly be given to those who possess the School-leaving Certificate, but asks that those who have passed the Matriculation Examination only should not be entirely debarred from service.

AL BASHIR, 15th June 1909.

New rules for Government appointments in the United Provinces.

64. The *Oudh Akhbar* (Lucknow), of the 12th June, referring to the recommendations of the Sanitary Conference regarding the adulteration of articles of food and its prevention, remarks that the European experts, who were members of the Conference, were not fully aware of the actual conditions of life in these provinces, and so their suggestions are merely of academical interest. Two things have to be taken into account in this connection. Firstly, the average Indian is content to buy the cheapest quality of an article of food in the market, although he knows that it is the worst. Secondly, most of the people of the lower strata of Indian society live from hand to mouth, and obtain their daily necessities from the astute *bania* on credit, who supplies them with the worst things he has in stock, and they cannot withstand his impositions. The writer suggests that, as the people cannot take care of themselves, the only safe method of checking the dishonesty of *banias* therefore is that inspectors be appointed to examine all articles of food sold in the bazar and report on them. He recognizes that there is a danger of these inspectors becoming corrupt and of the *banias* continuing their malpractices, to ensure against which some competent and painstaking European medical officer should be appointed to supervise their work.

OUDH AKHBAR, 12th June 1909.

Inspection of articles of food.

65. The *Bharat Jiwan* (Benares), of the 14th June, considers that it will be mere waste of time and money to appoint a Commission to make an inquiry into the high prices of food-stuffs, and that the interdiction of the export of wheat is the right solution of the problem.

BHARAT JIWAN, 14th June 1909.

Inquiry into the high prices of food-stuffs.

MASHRIQ, 15th June 1909.

66. The *Mashriq* (Gorakhpur), of the 15th June, suggests the advisability of Government recognizing as satisfactory and reliable medical certificates signed by *hakims* and *vaids*, as most people cannot afford to pay doctor's fees or to go to hospitals when they are seriously ill.

Recognition of medical certificates from *hakims* and *vaids*.

OUDH AKHBAR, 17th June 1909.

67. The *Oudh Akhbar* (Lucknow), of the 17th June, referring to the attempted murder of Mr. Boxwell of Chittagong, by a Bengali youth, remarks that all Indians ought to have nothing but contempt for such a cruel assault, that it will create bad blood between Europeans and Indians, and that no sane man can be pleased with such contemptable behaviour on the part of the Bengalis.

The attempted murder of Mr. Boxwell.

V.—Legislation.

ALLAHABAD LAW JOURNAL, 4th and 11th June 1909.

68. The following is from the *Allahabad Law Journal* (Allahabad), of the 4th and 11th June :—

The law of pre-emption in the United Provinces.

"It is time that the Local Legislature undertook to pass a short Act embodying the law of pre-emption in these provinces. We understand the question has been suggested to the Government more than once, but for some reason or other it has not been taken up so far. A very considerable number of appeals that come up to the High Court relate to pre-emption of zamindari property, and it is perhaps no exaggeration to say that the case-law upon the subject, which is growing almost every day, serves only to increase confusion. It has really become difficult for lawyers to advise litigants as to whether a particular *wajib-ul-arz*, drawn up perhaps by a kanungo or even some lower official, will be held to embody a record of custom or contract, or whether it confers the right of pre-emption upon co-sharers *inter se*, or whether it gives rise to a claim of pre-emption only in the event of a sale to a stranger, or lastly whether the mere use of the future tense will lead the court to hold that it is a record of contract. Surely the talents of His Majesty's seven Judges can be used to better purpose than in evolving some sense out of the nonsense of a patwari or a kanungo. It does not very much alter the position to say that *wajib-ul-arzes* are attested before a Settlement Officer and sanctioned by higher revenue authorities."

VI.—Railway.

HINDUSTANI, 11th June 1909.

69. A correspondent writing to the *Hindustani* (Lucknow), of the 11th June, makes the following suggestions for the convenience of passengers travelling by the Bengal and North-Western Railway :—

The Bengal and North-Western Railway.

(1) That trains should reach railway stations as far as possible at their appointed timings.
(2) That a train leaving a junction station should wait for corresponding trains at least for half an hour.
(3) That trains should leave the station in either direction every six hours, so that passengers may not have to wait for too long a time for trains.
(4) That every important station should have waiting rooms for passengers.
(5) That every station should have a Hindu and a Musalman waterman for the convenience of passengers.

ADVOCATE, 13th June 1909.

70. A correspondent writing in the *Advocate* (Lucknow), of the 13th June, draws attention to the practice of Native Christians and officers' servants of occupying carriages on the Rohilkhand and Kumaun Railway reserved for Indian ladies.

The Rohilkhand and Kumaun Railway.

ADVOCATE, 13th June 1909.

71. The *Advocate* (Lucknow), of the 13th June, publishes a letter once more drawing attention to the inadequacy of accommodation at the Fyzabad city station. The writer remarks that it has been proposed to abolish the station, but he expresses the hope that the railway authorities will take notice of the memorial said to have been sent by the Deputy Commissioner.

Fyzabad city station.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

CITIZEN, 13th June 1909.

The *Vidya Pracharni Sabha* for cheap religious literature.

72. The *Citizen* (Allahabad), of the 13th June, publishes a letter from the Secretary of the *Vidya Pracharni Sabha* of Lucknow calling upon the public to assist in the work of this society, the object of which is to provide useful literature for the masses written in the vernacular. The writer remarks that scrupulous care will be taken to eschew all subjects of a controversial nature, and that, as it is not possible for a society to publish from one place cheap tracts in all the vernaculars current in India, it is suggested that other provinces should start *sabhas* in the principal cities of their own provinces.

IX.—Miscellaneous.

Nil.

Naini Tal:
The 18th June 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr.-General of Police,
Criminal Investigation Department,
United Provinces.

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LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 copies.
2	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,560 copies.
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	Very small.
6	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	5,000 copies.
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 „
9	Advocate	Lucknow ...	Twice a week	Munshi Ganga Prasád Varmá; Khatri; 50.	1,000 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 „
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 „
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-URDU.				
†16	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
†17	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	600 copies.
†18	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
19	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 „
†20	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
21	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 „
†22	Árya Bandhu	Meerut ...	Do. ...	...	575 „
23	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
24	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
†25	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqlain; Muhammadan; 36.	450 „
26	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 „
*27	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 „
*28	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
29	Jain Pracharak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
30	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
31	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	1,100 copies.
33	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
34	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
35	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 „
36	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†37	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
*38	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*39	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*40	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*41	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 „
†42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakarya; Muhammadan; 21.	150 „
43	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
44	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 „
45	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
46	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	350 „
47	Al Fasih	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan.	...
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 copies.
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
50	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulább Chand; Kayasth; 29 ...	600 „
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	1,000 „
54	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41 Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
59	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	250 „
60	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
*72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
*73	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37 ...	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44	380 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
79	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	Very small.
84	Bharatodaya	Jwalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shastri.	...
85	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
86	Bráhman Samáchár... ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*87	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*88	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
89	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
90	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil	...
91	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 copies.
92	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	300 „
93	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*94	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24...	500 „
95	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
96	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
97	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
98	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28	...
99	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†100	Sanátán Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
101	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
102	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
103	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
104	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*105	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
106	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
107	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
108	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
109	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,700 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
110	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 38 ...	200 copies.
111	Árya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman ...	1,800 „
112	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
113	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
114	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
115	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	3,000 „
116	Samrát	Kálákánkar (Partabgarh).	Do. ...	R. B. Lal Ramesh Singh Ju Deo; Kshatriya; 45.	400 „
	HINDI-URDU.				
*117	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasad; Barnwál Hindu; 36 ...	500 copies.

* Irregular.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

1. The *Swarajya* (Allahabad), of the 19th June, referring to the edicts said to have been recently issued by the Chinese government ordering the establishment of primary schools in every village, remarks that it is high time that the civilized British rulers of India should follow in the wake of the half civilized Chinese.

Educational awakening in China.

SWARAJYA, 19th June 1909.

(b)—Home.

2. A correspondent writing in the *Abhyudaya* (Allahabad), of the 18th June, controverts the claim of Mr. Ali Imam and his followers for special and separate Muhammadan representation, and says that all the Muhammadan agitation has been engineered by Anglo-Indians with a view to prevent the introduction of the reforms, which are calculated to cost them many of their privileges. Referring to the proposal to form an All-India Hindu League as opposed to the Moslem League, to advocate the interest of Hindus, he condemns it as a retrograde step likely to check the growth of the sentiment of Indian nationality.

Separate Muhammadan representation.

ABHYUDAYA, 18th June 1909.

3. The *Indian People* (Allahabad), of the 17th June, remarks that, if there really is an ominous hush anywhere in India, as described by Lord Curzon, it is among the Muhammadans, who, having boasted and threatened on the strength of their importance, are now filled with apprehension as to the result of their action.

The Muhammadans and their political importance.

INDIAN PEOPLE, 17th June 1909.

4. The *Oudh Akhbar* (Lucknow), of the 19th June, says that the present policy of the Congress is the same as that of the Moslem League whatever Mr. Ali Imam may say to the contrary, and that the Congress has as much room for the Hindus as for the Musalmans, although the former are not prepared to recognize the latter's claim to preferential treatment by Government on account of their alleged historical importance.

The Congress and the Moslem League.

OUDH AKHBAR, 19th June 1909.

5. The *Advocate* (Lucknow), of the 17th June, expresses disappointment with the Indian Councils Act, as it does not provide for the immediate establishment of a United Provinces Executive Council. It remarks that the clause 2, that has been finally agreed to, gives the House of Lords the power of refusing a Council to any province under a Lieutenant Governor, and it therefore urges all Indians, Hindus and Muhammadans, to join together in a serious agitation, "in order to make it quite clear to Government and the British public that these provinces will not take the insult lying down." It is suggested that perhaps Sir John Hewett wants to have some indication of the people's wishes before he moves in the matter.

Executive Council for the United Provinces.

ADVOCATE, 17th June 1909.

6. In continuation of its article entitled "Executive Council for the United Provinces", the *Abhyudaya* (Allahabad), of the 18th June, says that the backward condition of these provinces in respect of education and sanitation and reform of police as compared with Bombay and Madras is due to these provinces being administered by one man without the help of an Executive Council. The editor further quotes the opinion of General Sir George Chesney in favour of an Executive Council being established in these provinces, and points out that the same reasons hold good in the case of these provinces, as have led to the creation of an Executive Council in Bengal, and that, if it be denied to these provinces, the people will be led to think agitation the best means of obtaining the concession. The editor recommends that English statesmen should consider the needs not only of those who speak but also of those who are silent.

Executive Council for the United Provinces.

ABHYUDAYA, 18th June 1909.

7. The *Advocate* (Lucknow), of the 17th June, applauds the action of Mr. Mackarness in taking the part of the deportees, and of the Indian Association at Lahore under the presidency of Lala Lajpat Rai, in expressing its disapproval of the treatment of Babu Krishna Kumar Mitra.

Mr. Mackarness on deportations in India.

ADVOCATE, 17th June 1909.

8. The *Advocate* (Lucknow), of the 17th June, comments at length on the recent speeches on India made in England. While welcoming the views now expressed by Lord Curzon

Recent speeches on India made in England.

ADVOCATE, 17th June 1909.

and Sir Bampfylde Fuller with regard to the appointment of Indians in preference to Europeans, the writer remarks that these gentlemen made no attempt to carry out these views when they were in a position to do so. The article further criticises Lord Morley's speech in justification of the deportations.

INDIAN PEOPLE, 17th June 1909.

Lord Morley's recent speech on India.

9. The *Indian People* (Allahabad), of the 17th June, referring to Lord Morley's speech at the Indian Civil Service dinner at Oxford, expresses the hope that his remarks with reference to Europeans in India holding themselves aloof from Indians will not fall on deaf ears.

With regard to the deportations, the writer remarks that there is no reason why Lord Morley should consider Mr. Mackarness' Bill as a note of censure upon himself and Lord Minto, as it has been introduced merely with the object of revising an old statute, and inquires why this measure, which conflicts with the vital principles of British law and justice, should not be revised and modified? He says that Mr. Mackarness should receive the thanks of the whole of India for his heroic efforts to get some definite information from Government.

ABHYUDAYA, 18th June 1909.

Lord Morley's recent speech on India.

10. Commenting on Lord Morley's recent speech on India, the *Abhyudaya* (Allahabad), of the 18th June, says that, if Civilians act upon the advice given by His Lordship that they should not keep themselves aloof from the people, one of the great causes of the unrest in the country will be removed. The editor, while agreeing with Lord Morley that India forms the chief part of the British Empire, expresses regret that so little is done for its prosperity and well-being, especially as it is regarded as the jewel of the British Crown.

He expresses disagreement with Lord Morley's views on the deportations and surprise that His Lordship should justify and support the deportations after what has been disclosed in the cases at Midnapore and other places. He says that according to Reuter's summary of his speech, Lord Morley declared Mr. Gokhale to be a supporter of repressive measures and deportations, in spite of the fact that Mr. Gokhale has repeatedly protested against this action on the part of Government.

ABHYUDAYA, 18th June 1909.

Lord Curzon's recent speech on India.

11. Commenting on Lord Curzon's recent speech on India, the *Abhyudaya* (Allahabad), of the 18th June, says that Lord Curzon's advocacy of high posts being preferably conferred on Indians is confined to sentiment and that it would not be carried into effect. The editor expresses agreement with Lord Curzon that anarchism and sedition should be suppressed, but inquires how Lord Curzon proposes to deal severely with those who aspire to self-government on colonial lines. He remarks that these views, which are compatible with religion and the well-being of the country, cannot be suppressed, and that those who attempt to do so will miserably fail in their efforts. He points out that it is such utterances as Lord Curzon's which create far more discontent in the country than those of any misguided Indians, but expresses satisfaction that all Englishmen are not like Lord Curzon and that many of them are so fair-minded that, as soon as Indians qualify themselves for self-government, they will never grudge the most responsible post to them.

SWARAJYA, 19th June 1909.

The *Fauji Akhbar*.

12. The *Swarajya* (Allahabad), of the 19th June, says that the *Pioneer* press has practically demonstrated the superiority of the Musalmans over the Hindus by publishing a wood-cut on the wrapper of the *Fauji Akhbar*, in which Sikhs and Gurkhas are sitting at the feet of two Musalmans, showing that the Musalmans are a part of the ruling race and that the Hindus are their servants. The editor notes with satisfaction that many officers have boycotted the *Fauji Akhbar*.

SWARAJYA, 19th June 1909.

The exploitation of India.

13. The *Swarajya* (Allahabad), of the 19th June, reproduces, without any comments, a translation of a lecture delivered by Mr. Dadabhai Naoroji entitled "How India is Bled".

SWARAJYA, 19th June 1909.

The condition of the depressed classes.

14. The *Swarajya* (Allahabad), of the 19th June, after referring to the sufferings of the Indian settlers in the Transvaal and other British colonies, and the wilful connivance of the Imperial Government at this deplorable state of affairs, remarks that this is a

sort of divine retribution, because the Hindus treat the lower castes worse than animals, with the result that thousands of them have to seek refuge in the pale of Islam, where they have opportunity to tyrannize over the Hindus.

The writer in conclusion impresses upon his Hindu readers that a Hindu belonging to the lowest caste is infinitely preferable to a Christian or a Musalman, and should therefore be treated with affection and sympathy.

SWARAJYA, 19th June 1909.

What a Nationalist ought to be.

15. The *Swarajya* (Allahabad), of the 19th June, says that the one essential trait of a Nationalist's character should be selflessness. For the propagation of his creed he should be prepared to part with all his worldly possessions and even with his life if necessary. He should be an active propagandist and preach the truth he believes in, not only by his tongue but by his life and action. It would very often fall to his lot to be persecuted, but like Christ he should turn the left cheek to the aggressor if he is smitten on the right. Should Government decide to put him to trouble, he should maintain a calm silence, with a firm belief in the righteousness of his noble cause. If his own countrymen ill-treat him, he should only love them all the more. He should always be ready to do good to all those who do him ill. When Indian patriots are purified by this life of self-sacrifice, India will be under the sway of Nationalism.

ADVOCATE, 20th June 1909.

A letter to Mr. Arabindo Ghosh by "A Nationalist."

16. The *Advocate* (Lucknow), of the 20th June, has the following :—

"AN OPEN LETTER TO MR. ARABINDO GHOSH.

SIR,—Allow me, at the very outset, to tell you that your politics is not mine. You have the reputation of being an 'Extremist' leader while I have the honour of being a 'Moderate'. In politics, I regard you an unsafe guide and am unable to comprehend the wisdom of your policy.

But this difference does not prevent me from enthusiastically admiring your brilliant attainments and capacities and your splendid self-sacrifice. Your devotion to the motherland is inspiring. If the *Sanatan Dharma*, of which you spoke at the second anniversary meeting of the Uttarpara *Dharma Rakshini Sabha*, is ever to grow and spread, then we must have men like you who will cheerfully give up their all for the sake of this ancient and dear land.

Your speech at Uttarpara may appear to be most ridiculous nonsense to the unbelievers, but I, for one, do not doubt your sincerity. Whatever value this speech may have, of one thing there is absolutely no doubt that it unmistakably shows the devotion of a patriot to his motherland. You have no axe of your own to grind, and in fact you have given up position, worldly prospects and even ordinary comforts of life for the sake of mother India. You say that you have got *adesha* (command) to work for the nation, and it is therefore that I am taking the liberty of addressing this letter to you.

A gentleman, for whom you have a mighty regard, once declared in a public meeting that politics had no connection with morality. Believe me, the remark did a good deal of mischief. Young men accepted it as gospel truth, and you can well imagine the demoralizing effects of such an acceptance. But your speech will counteract the evil results of your friend's dictum. You say that politics is not only connected with morality, but is a part and parcel of our religion itself. According to Hinduism, anything that is done in the discharge of one's duty is *dharma*. The performance of *dharma* is religion. This is what Lord Sri Krishna teaches us in the *Geeta*. You should try to make the educated men feel and realize the force and truth of this teaching. One of the greatest needs of the hour is to spiritualize politics. The moment this is done, many of our difficulties will disappear. Politics will no longer remain a matter of party strife, but will be elevated to the purest and the highest level.

India is the land of sacrifices. Look to our institution of *sadhus* and *sanyasis*. I am grieved to have to say that many of these *sadhus* and *sanyasis* are not what they should be ; but still the spirit is there. It is for men like you to turn this spirit into proper and fertilizing channels. O ! what a force we should have, if we could train, say, five hundred young men to work in quiet and peaceful ways for the amelioration of our people. In your speech you have told us the message that God has given you. He says that He is working in those who are striving for the country. Let these young men realize that they are His agents, and then they

will approach the work with proper humility and reverence. Let a young man feel that if he is endeavouring say to raise the 'depressed classes,' he is merely doing God's work, and you will find that these young men will become an irresistible and unconquerable force for good. Let the workers in the different departments of our national activity feel that they are merely the instruments employed by Him for His work and you will find that they will be able to accomplish a great deal.

There is the Christian Salvation Army. Why can we not have a similar organization of Hindus in India? Christians of Europe and America are sending their missionaries to India. All honour to them! They are trying to serve God through their Christian religion, and Christians are working among our 'lower' classes. They are opening girls' schools and orphanages. But what are the Hindus doing? How many men to-day are ready to make the sacrifices that they are making? We are talking and discussing, but making no real sacrifices and still we covet the good things of the world. I beg you to kindly consider this suggestion for whatever it may be worth. Your influence on young men is great and your words will electrify them. They will cheerfully follow you. Train a band of young men who will serve God through the motherland.

A word more and I have done. You are a powerful writer. There is a mad craze for Europeanization in India. Our standards of judging everything are European. This senseless tendency ought to be checked. We desire to grow so that we may be able to contribute our national share to the advancement of the world. It is not our desire to be a third-rate copy of Europe. The materialism of the West has dazzled us and we have lost the balance of our judgment. Your writings should aim at making people realize the suicidal effects of this tendency.

Goodbye. I hope you will not misunderstand me. I feel you can do much provided you will not allow your enthusiasm and fervour to get the better of your judgment. Work in obedience to *adesha* (command) given to you and try to uplift your nation. The country will watch with interest your future career and in all your noble resolves and high endeavours you will at least have the best wishes of

Your sincere Admirer,

A NATIONALIST."

ADVOCATE, 20th June 1909.

Racial prejudice.

17. The *Advocate* (Lucknow), of the 20th June, referring to the question of racial prejudice, expresses the opinion that, so long as colour is recognized as a line of demarkation between the peoples of the world, as has been shown by recent events in South Africa and by the terms of the Anglo-Siamese treaty, whole-hearted attachment of Indians to the Empire cannot be expected.

INDIAN PEOPLE, 17th June 1909.

Indians in the Transvaal.

18. The *Indian People* (Allahabad), of the 17th June, referring to the condition of Indians in the Transvaal, remarks as follows :—"Everyday events there are showing to the civilized world the unholy spectacle of a querulous and proud white aristocracy crushing the life out of an oppressed people. Justice comes to a just cause; but often it is tardy in coming, and our brethren may not live to reap the fruits of their labour." The writer suggests that, as Indians in this country have gained in the promised reforms some advantage from their constitutional struggle, it is their duty to lend a helping hand to their brethren abroad.

RAHBAR, 21st June 1909.

A Royal Prince as the Viceroy of India.

19. The *Rahbar* (Moradabad), of the 21st June, expresses satisfaction at the rumoured *(sic)* appointment of the eldest son of His Royal Highness the Prince of Wales as the Viceroy of India, and remarks that it will make the people of India all the more loyal.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—Native States.

The disturbances in the Mundi State.

20. A correspondent writing in the *Abhyudaya* (Allahabad), of the 18th June, with reference to the disturbances in the Mundi State, says that they should serve to open the eyes of all rulers, that there was neither a Gokhale nor an Ajit Singh, nor a Hampden to arouse the ignorant subjects of that state, but that the oppressive rule of the bureaucracy led them to rise and demand reforms in the state. He suggests that this incident, which is more instructive than the Turkish revolution, was intended perhaps by Providence to expose the fallacy of the parental rule advocated by Lord Curzon. The writer remarks that this will point out to British statesmen that not only the Bengali students of the history of French revolution but also ignorant hillmen dislike the parental rule of arbitrary and incompetent officials. He says that it is a remarkable fact that neither in Mundi nor in British India have Indians in any way been ill-disposed towards their sovereigns, but that all their agitation has been directed against unjust and arbitrary officials.

ABHYUDAYA, 18th June 1909.

Musalmans in Native States.

21. The *Naiyar-i-Azam* (Moradabad), of the 19th June, draws the attention of Government to the deplorable condition of Musalmans in Native States such as Kashmir and Kapurthala. The editor says that they are deprived of the benefits of education and are not given responsible posts in the states, although there are competent men among them and though they exceed the Hindus in number.

NAIYAR-I-AZAM, 19th June 1909.

IV.—Administration.

(a)—Judicial and Revenue.

Executive functions.

22. The *Indian People* (Allahabad), of the 17th June, comments on a case which came up before the Allahabad High Court, in the course of which reference was made to the petty tyranny sometimes exercised by subordinates in the service of revenue officials. In this connection the editor asks whether one is wrong in saying that, in an atmosphere of *hukumat*, executive officials have a natural tendency to become offensive? He remarks that theoretically it will not be acknowledged that, to rule people and in the performance of executive functions, any bullying or exhibition of offensive manners is necessary, but that practically the people find it much the other way, and that on every occasion that any such conduct is brought to light, it is excused or justified as being necessary to maintain prestige.

INDIAN PEOPLE, 17th June 1909.

High Court judgeships.

23. The *Indian People* (Allahabad), of the 17th June, continuing its attack on the system employed by Government in appointing High Court Judges, asks whether it is political expediency and not merit and ability that is the present criterion of the authorities. The writer remarks that the public can understand how the fear of the "dynamic force" compels the Administration to favour a certain community, but it cannot comprehend why Europeans, who would not be appointed Judges in any other country but India, now find places on the High Court Benches. He continues: "Nearly all of them forget that throughout their career at the Bar they have been struggling briefless lawyers and that they owe their seats on the Bench to some accident which is certainly not merit. Their thick-headedness is only equalled by their ignorance of law. It is time now that the authorities realized that jobberies do more harm to the Administration than to the public."

INDIAN PEOPLE, 17th June 1909.

Administration of justice at Dehra Dun and Mussoorie.

24. The *Indian People* (Allahabad), of the 20th June, discusses the alleged irregular practices of a junior member of the Civil Service holding the office of Judge of the Small Cause Court at Dehra Dun and Mussoorie, and remarks that, as there is no appeal against the decision of a Judge of this Court, it is imperatively necessary that the office should be filled only by an officer of experience, who has an adequate sense of responsibility, and who is not innocent of all knowledge of law and procedure.

INDIAN PEOPLE, 20th June 1909.

The Civilian judiciary.

25. The *Advocate* (Lucknow), of the 20th June, commenting on a paper read by Sir Robert Fulton on "The Judicial Branch of the Indian Civil Service", remarks that very radical

ADVOCATE, 20th June 1909.

changes will have to be made in the constitution of this branch of the service if it is to attract talented junior civilians.

ADVOCATE, 20th June 1909.

The Midnapore inquiry.

26. The *Advocate* (Lucknow), of the 20th June, expresses satisfaction at the thoroughness of the inquiry into the Midnapore case ordered by Sir Edward Baker, but regrets that only one man should be associated with the task.

INDIAN PEOPLE, 20th June 1909.

The Midnapore inquiry.

27. The *Indian People* (Allahabad), of the 20th June, in commenting on the Midnapore inquiry, expresses the opinion that Mr. Weston and the Deputy Superintendent, who are really on their trial, should first have been relieved of their official positions at Midnapore; as, with or without their knowledge, pressure is brought to bear on the witnesses to say as little as possible. The editor remarks that the inquiry, which is said to have revealed some very irregular practices on the part of police and counsel, is already indicating the direction in which the conspiracy commenced.

RAHBAR, 21st June 1909.

The Midnapore inquiry.

28. The *Rahbar* (Moradabad), of the 21st June, referring to the inclusion of Mr. Weston in the Commission which is inquiring into the Midnapore affair, remarks that the people can have no confidence in a man whose conduct has been severely criticised by the High Court, and they can guess the result of the inquiry already.

NASIM-I-AGRA, 23rd June 1909.

Suggestions for procedure in criminal cases.

29. The *Nasim-i-Agra* (Moradabad), of the 23rd June, suggests that, when a criminal case is brought against a respectable person, the Magistrate should first of all examine the written statement of the plaintiff, and if he finds that it is based on flimsy grounds, he should dismiss the case, reserving for the plaintiff the right to appeal against his decision or to apply for a revision of the order. In this way people will not have to attend court on flimsy charges, and suffer owing to the machinations of unscrupulous persons.

(b)—Police.

MUSAFIR, 15th June 1909.

The Criminal Investigation Department.

30. The *Musáfir* (Agra), of the 15th June, says that the people of India had already had enough of the police, when another evil in the shape of the Criminal Investigation Department was inflicted upon them. The editor remarks that the authority wielded by the officers of this department is so wide and oppressive that the energetic Lieutenant Governor of these provinces had to complain of its interference in his evidence before the Decentralization Commission and that the [Commissioner of Police (?)], Punjab, had a similar grievance. "God only knows how much the people of India have suffered at the hands of the Criminal Investigation Department. But we would like to ask a question. Does the rank and file of this department consist of angels, for men are liable to err, as we have heard that the reports made by the officers of this department are implicitly believed by the Government. If so it is necessary to enlist angels for service in this department."

SADDHARM PRACHARAK, 16th June 1909.

The police and the suppression of crime.

31. The *Saddharm Prachárak* (Kangri, Bijnor), of the 16th June (received on the 23rd idem), complains that from the time the police concerned themselves in hunting down real or supposed sedition in the country, it has proved quite helpless in detecting serious cases of dacoity and murder in Bengal and other provinces. Referring to the murder of the kotwal of Bareilly, the editor says that Government should be more alert in punishing crime now that the lives of its own servants are in danger.

INDIAN PEOPLE, 17th June 1909.

The Bengal police and the administration of justice.

32. The *Indian People* (Allahabad), of the 17th June, has the following:—

"It is rumoured in Bengal that in consequence of the judgements of the Chief Justice in the Barrah dacoity case and the Midnapore case a confidential circular has been issued by some district officers to the effect that, as the present Chief Justice is not friendly to the police, great care should be taken in sending up cases that are likely to go up to the High Court. The rumour must be false, but that there is a feeling of dismay is quite apparent. The inquiries that are going on at Midnapore and Dacca are closed to the public, as if there is an apprehension of

ugly disclosures being made. But is the police really more important than the administration of justice? The strongest hold that British rule has over the people of India is in the dealing out of impartial justice, and the police is its weakest point. What is necessary is to raise the morality and the intelligence of the police, and to strengthen the courts of justice by the appointment of able and independent Judges and Magistrates. That is the true secret of a successful administration."

33. The *Advocate* (Lucknow), of the 20th June, draws the attention of Government to the case in which a sub-inspector of Cawnpore is said to have exceeded his powers in attending a meeting of the Executive Committee of the Cawnpore Tax-payers' Association. It is suggested that the Criminal Investigation Department ought to be made aware of the fact that no city in these provinces is a hotbed of sedition, and that people are not in the habit of meeting in secret to devise disloyal schemes. In fact, more real sedition is created by the conduct of the secret police officers themselves than by the speeches and writings of seditious minded people.

ADVOCATE, 20th June 1909.

A case of excess of zeal on the part of a detective officer at Cawnpore.

34. The *Advocate* (Lucknow), of the 20th June, in criticising Mr. Justice Alston's decision in a complaint brought against a sub-inspector of Saharanpur, expresses the hope that Government will take the matter up; as, although he agreed that the sub-inspector was guilty of an offence, Mr. Alston had refused to take any further action, on the ground that the complaint was made only after considerable delay.

ADVOCATE, 20th June 1909.

Alleged misconduct of a sub-inspector of Saharanpur.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

35. The *Arya Mitra* (Agra), of the 16th June (received on the 21st idem), complains that water rates in Agra have become so excessive that they are a very heavy tax on persons of small means. The editor says that many people who have a limited income and who reside in large houses built by their ancestors cannot pay the water rate, which is assessed in proportion to the dimensions of the house, and expresses the hope that something will be done to relieve their burden.

ARYA MITRA, 16th June 1909.

Water rates in Agra.

36. The *Advocate* (Lucknow), of the 17th June, comments on the report that the Etawah Municipality now levies a tax of one pice per head as *tehbazari* for the use of footpaths, which tax may be realized by municipal peons and sweepers. It remarks that, as a result of this exorbitant imposition, traders refuse to bring their articles into the town and that prices have consequently risen considerably.

ADVOCATE, 17th June 1909.

Municipal taxation in Etawah.

37. The *Indian People* (Allahabad), of the 20th June, protests against the new site proposed for the slaughter-house, which is to be removed from its present position near Kothaparcha owing to its proximity to an *idgah*. The new spot chosen is in the vicinity of the Bharadwaj temple, probably the oldest shrine in Allahabad, and the writer draws the attention of the Municipal Board to the fact that the religious scruples of one community are entitled to as much respect as those of another.

INDIAN PEOPLE, 20th June 1909.

The location of a slaughter-house in Allahabad.

38. The *Indian People* (Allahabad), of the 20th June, points out some of the defects that occasionally arise in the present system of municipal self-government, and shows how members of the board more often think of making their seats hereditary property, even at the sacrifice of public comfort, than of cultivating self-government and making the rate-payers happy.

INDIAN PEOPLE, 20th June 1909.

Defects in the present system of municipal administration.

39. The *Rahbar* (Moradabad), of the 21st June, complains that municipal taxes weigh very heavily on the poorer classes, and that no attempt is made to tax the luxuries indulged in by the higher classes. The editor cites, in support of his argument, the tax imposed by the Moradabad Municipality on potters, the tax impossed by the Najibabad

RAHBAR, 21st June 1909.

Municipal taxation.

Municipality on grain-weighers, and the tax imposed by the Etawah Municipality on grass, fodder and fuel. He appeals to Government to make the incidence of taxation fair to all classes.

(e)—Education.

ALIGARH INSTITUTE GAZETTE, 16th June 1909 and the ZUL QARNAIN, 21st June 1909.

His Honour and the Aligarh College.

40. The *Aligarh Institute Gazette*, of the 16th June, and the *Zul Qarnain* (Budaun), of the 21st June, note with satisfaction the letter recently addressed by His Honour to the trustees of the Aligarh College, and express the hope that it will succeed in re-assuring the Musalman public of his good intentions towards the college.

ALIGARH INSTITUTE GAZETTE, 16th June 1909.

The Aligarh College.

41. Referring to a letter in the daily *Paisa Akhbar* (Lahore), purporting to be from a leading trustee of the Aligarh College, in which the writer accused Nawab Mushtaq Husain of being possessed of an anti-European bias, and consequently of interfering with the work of the Principal and displeasing Government, and alleged that he was elected owing to the absence of suitable candidates; the Nawab, writing to the *Aligarh Institute Gazette*, of the 16th June, says that the letter would have had more weight with the public if the writer had given his name. The Nawab goes on to say that he never canvassed for the post of secretary, but that it was thrust on him, and that many candidates had to withdraw their names from the contest, as the public did not want any one but himself. He remarks that if the allegations made be true, he hopes that he may be able to reform himself, but that, if they are actuated by any ignoble motives, as for instance of pleasing some special class, he asks deliverance from such friends. With regard to the allegations made by the writer of the letter about the Nawab's treatment of the European staff, the Nawab says that posterity will be able to judge of it, and that all that he can say is that these allegations are as far removed from the actual facts as the writer of the letter is from his own community.

NAIYAR-I-AZAM, 19th June 1909.

The Aligarh College.

42. A correspondent (possibly a student of the college) writing to the *Naiyar-i-Azam* (Moradabad), of the 19th June, says that it is often wrongly complained that Mr. Gardiner Brown was responsible for the strike in the college, and maintains that the sole cause was the unreasonableness of the Principal and his want of tact in dealing with the students. The selection of the European Professors depends solely on the Principal, and they are ever ready to support him in his vagaries. He proposes that this system be given up, as the last batch of Professors was an unexceptionally bad one, and that a brilliant student of the college should be sent every year to England to prosecute his studies further and on his return to work as a Professor in the college. He further complains that the European Professors do not attend to their work, and that the students have to suffer for it.

INDIAN PEOPLE, 20th June 1909.

His Honour and the Aligarh College.

43. The *Indian People* (Allahabad), of the 20th June, in view of the insinuations that have been appearing in certain newspapers recently, expresses satisfaction at Sir John Hewett's disclaimer about any desire on the part of the Government to officialize the Muhammadan Anglo-Oriental College at Aligarh.

AL BASHIR, 22nd June 1909.

His Honour and the Aligarh College.

44. *Al Bashir* (Etawah), of the 22nd June, notes with satisfaction the letters recently addressed by His Honour, in which he has repudiated the allegations made by some papers that he was unduly interfering in the affairs of the Aligarh College, and in which he has disapproved of the persistence of the European staff in not withdrawing their joint representation, and of the direct correspondence of the Principal with him in his capacity of patron.

The editor seriously criticizes those persons who advised the trustees to submit to the decisions of the Government on the plea that they are not so powerful as the Hindus, and says that the Musalmans will stand on their own rights and will see that justice is done to their legitimate claims, although they may not adopt the vicious policy of the Hindu agitators. Adverting to the joint representation of the Professors, he says that some particular individual and not the whole body of them must be responsible for it, and that he should be seriously dealt with and if possible sent away from the college.

In conclusion he refers with gratification to the invitation of the Aligarh cricket team to lunch by His Honour.

45. The *Mashriq* (Gorakhpur), of the 22nd June, notes with satisfaction the affiliation of the Jubilee High School for the School-leaving-certificate Examination, but complains that its staff is very poor and that the building is too small for the large number of students, who may come in from Basti and the Azamgarh districts also. The editor asks Government to pay special attention to the needs of the school.

MASHRIQ, 22nd June 1909.

Jubilee High School, Gorakhpur.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

46. The *Samrát* (Kalakankar), of the 6th June (received on the 21th idem), makes the following suggestions with regard to the conferment of titles on Indians :—

SAMRAT, 6th June 1909.

Suggestions with regard to the conferment of titles on Indians.

(1) That the conferring of the title of Raja on Muhammadan *raises* appears to be inappropriate and inelegant, and that, considering that the titles of Raja and Nawab are considered to be of an equivalent rank, it will be advisable to confer the title of Nawab only on Muhammadans in future, and, in the case of those Muhammadans who already have the title of Raja, to convert it into that of Nawab with their consent.

(2) That for nobles holding the rank of Raja and Nawab the titles of Raja Bahadur and Nawab Bahadur are superfluous and should be abolished, as the word Bahadur is merely a complimentary term.

(3) That since among Muhammadan orders there is no title equivalent to Maharaja in Hindu orders, some such titles as *Amir-ul-Umra* or *Amir Kabir* or *Walajah* or *Alijah* should be created.

(4) That the number of literary titles should be increased and some such titles as *Sahitya Ratna* or *Sahitya Bhushan* and *Kamr-ul-adibbah* or *Fakhr-ul-adibbah* should be created, to be conferred on lesser Hindu and Muhammadan poets and writers respectively.

47. Referring to the proposal of the Government to encourage the cultivation of a better quality of wheat in India for consumption in England, the *Saddharm Prachárak* (Kangri, Bijnor), of the 16th June (received on the 23rd idem), complains that it will raise the price of all foodgrains in the country, and thus the interests of Indians will be sacrificed for those of Englishmen. The editor remarks that it is no use to blame the Government for not interdicting the export of grain, when the people themselves take no steps in this direction.

SADDHARM PRACHARAK, 16th June 1909.

Government encouragement to the cultivation of a better quality of wheat.

48. A correspondent, writing in the *Saddharm Prachárak* (Kangri, Bijnor), of the 16th June (received on the 23rd idem), says that many Hindu children were taken away by Muhammadans in Multan recently when plague was raging there, and suggests that the district authorities, after making proper inquiries, should try to get them restored to their parents, or, in their absence, to other Hindu gentlemen who may be willing to receive them.

SADDHARM PRACHARAK, 16th June 1909.

Hindu children taken care of by Muhammadans during plague in Multan.

49. The *Indian People* (Allahabad), of the 17th June, expresses the hope that the attention of Parliament may be drawn to the treatment of under-trial prisoners, as disclosed during the Alipore and Midnapore trials, which was not only harsh and outrageous but in defiance of all regulations.

INDIAN PEOPLE, 17th June 1909.

Treatment of under-trial prisoners.

50. The *Advocate* (Lucknow), of the 20th June, publishes a complaint from a Fatehgarh correspondent that the local officers, European and native, appear to have paid no attention to Government's orders regarding the employment of cartmen. Men are still pressed into service and are then paid at the low rate of annas 14 a day per pair of bullocks. Of this sum it is probable that a portion is embezzled before it reaches the unfortunate cartman. The writer also points out that many of the Magistrates sit to dispose of their own cases; so that, when a man has been badly

ADVOCATE, 20th June 1909.

Impressment of carts.

treated by an officer's servant, he usually refrains from lodging the complaint, and so the evil practice goes on without restraint.

INDIAN PEOPLE, 20th June 1909.

Dramatic performances in Calcutta theatres likely to give offence.

51. The *Indian People* (Allahabad), of the 20th June, recommends that at the present time, when relations between Hindus and Muhammadans are somewhat strained, theatrical managers should be very careful that the plays that they stage are not calculated to give offence to either community.

INDIAN PEOPLE, 20th June 1909.

New rules for Government appointments in the United Provinces.

52. The *Indian People* (Allahabad), of the 20th June, discussing the question of the new School-leaving Certificate in connection with appointments to Government service, points out that provision has been made for what will be the practice in 1915. The editor asks why this should have been done, as the succeeding Lieutenant Governor should not be bound by an unpopular rule introduced by the present Governor.

MASHRIQ, 22nd June 1909.

New rules for Government service.

53. The *Mashriq* (Gorakhpur), of the 22nd June, referring to the new rules for Government service, remarks that they should not come into force before 1912, by which time all the Government schools at least will become well equipped to prepare students for the School-leaving Certificate Examination.

ADVOCATE, 20th June 1909.

The *swadeshi* movement in the United Provinces.

54. The *Advocate* (Lucknow), of the 20th June, expresses regret that, in spite of Sir John Hewett's sympathy with it, the *swadeshi* movement should not have gained a greater hold on the people of these provinces.

AL BASHIR, 22nd June 1909.

The late Rai Nihal Chand Bahadur.

55. *Al Bashir* (Etawah), of the 22nd June, in an obituary notice of the late Rai Nihal Chand Bahadur, says :—

"This gentleman was a recognized leader of the Hindu community of these provinces, and took a prominent part in its political, social and educational progress. The Rai Bahadur was a man of the old school which is fast dying out, and his social relations with Musalmans were cordial to a certain extent. It is doubtful if the succeeding generation will maintain it. Meetings are being held in all parts of the province to express regret at his death. We too sympathize with the Hindus of our province in their breavement."

MASHRIQ, 22nd June 1909.

The proposed partitioning of the Gorakhpur district.

56. The *Mashriq* (Gorakhpur), of the 22nd June, does not approve of the partitioning of the Gorakhpur district, but says that, if the Government has irrevocably decided to do so, Captainganj would be a better place for the head quarters of the newly-formed district than Deoria, as it is healthier than the latter and is in a central position.

OUDH AKHBAR, 23rd June 1909.

Summer head quarters of Government.

57. The *Oudh Akhbar* (Lucknow), of the 23rd June, referring to an article in the *Indian Daily Telegraph* (Lucknow), entitled "Government on Hill-Tops", remarks that the arguments advanced by the paper are very sound, and that it is impossible for the high officers of Government to work efficiently in the hills owing to the ceaseless rain, the fogs and snowfalls, the cold and piercing winds, the earthquakes and the dearness of articles of food and houses. The editor goes on to say that it is very selfish of the officers to enjoy the cool breezes of the hills and have no care for the toiling suffering millions of Indians. He remarks that all Indians and the majority of non-official Englishmen are opposed to it, and that the impoverished Indian Exchequer cannot bear the cost of transport, the allowances of the subordinate staff, the construction of hill railways, and other expenses incurred. He says that the officers cannot remain in touch with the people, and their prestige consequently suffers. He expresses the hope that the reformed councils will take up the question and decide it once for all.

V.—Legislation.

Nil.

VI.—Railway.

ZUL QARNAIN, 21st June 1909.

The need for a metre gauge line in the Saharanpur district.

58. The *Zul Qarnain* (Budaun), of the 21st June, complains that the trade of Ambahta, Gangoh, Nikor and Lakhnauti, towns in the Saharanpur district, suffers a good deal as they are not on the line of rail. It notes that the towns export raw products such

as *ghi*, cotton and corn, and that these industries cannot be sufficiently developed until a metre gauge line is constructed from Saharanpur to Karnal, passing through them.

Prevention of railway collisions.

59. A correspondent writing to the *Aligarh Institute Gazette*, of the 23rd June, referring to the serious collision at Doiwalla, makes the following suggestions for the prevention of such collisions in future :— **ALIGARH INSTITUTE GAZETTE, 23rd June 1909.**

(1) That in every mail or passenger train there should be three or four goods waggons between the engine and the passenger carriages.

(2) That a lantern of a very high power should be placed in front of the engine and on the back of the brake-van.

(4) That a man should be stationed on the engine to see ahead of it and to warn the engine driver if there is any obstacle. This man should be changed every two or three hours.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

Social reform among Chamars.

60. The *Advocate* (Lucknow), of the 17th June, reports a meeting held in Bijnor district with a view to bringing about social reform amongst the Chamars. The editor remarks that, if the movement be taken in hand, the higher castes will find in the Chamars materials as useful in nation building as those in any other caste. **ADVOCATE, 17th June 1909.**

The reported prohibition of *Rath Jatra* processions through the city of Cawnpore.

61. The *Indian People* (Allahabad), of the 20th June, protests against an order said to have been issued by the District Magistrate of Cawnpore prohibiting *Rath Jatra* processions through the city. The *Hindustani (Lucknow)*, of the 25th June, makes a similar complaint. **INDIAN PEOPLE, 20th June 1909.**

IX.—Miscellaneous.

Nil.

Naini Tal :

The 26th June 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr.-General of Police,
Criminal Investigation Department,
United Provinces.

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Received up to 2nd July 1909.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 copies.
2	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	Very small.
6	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	5,000 copies.
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 „
9	Advocate	Lucknow ...	Twice a week	Munshi Ganga Prasád Varmá; Khatri; 50.	1,000 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 „
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 „
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-URDU.				
†16	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
†17	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	600 copies.
†18	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
19	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 „
†20	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
21	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 „
†22	Árya Bandhu	Meerut ...	Do. ...	...	575 „
23	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
24	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
†25	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqlain; Muhammadan; 36.	450 „
26	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 „
*27	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 „
*28	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
29	Jain Pracharak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
30	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
31	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	1,100 copies.
33	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
34	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
*35	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 „
36	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†37	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
*38	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*39	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*40	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*41	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shia; 65.	175 „
†42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakarya; Muhammadan; 21.	150 „
43	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
44	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 „
45	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
46	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
47	Al Fasih	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan.	...
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 copies.
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
50	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	600 „
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	1,000 „
54	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41 Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
59	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	250 „
60	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
*72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
*73	Swarájya	Allahabad ...	Do. ...	Munshi Ram Sewak; Khatri; 37 ...	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44	380 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
79	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	Very small.
84	Bharatodaya	Jwalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shastri.	...
85	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
86	Bráhman Samáchár... ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*87	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*88	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
89	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
90	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil	...
91	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 copies.
92	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	300 „
93	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*94	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24...	500 „
95	Nágri Pracházak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
96	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
97	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
98	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28	...
99	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†100	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
101	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
102	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
103	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
104	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*105	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
106	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
107	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
108	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
109	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,700 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
110	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 38 ...	200 copies.
111	Árya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman ...	1,800 „
112	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
113	Jain Gázette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
114	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
115	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	3,000 „
116	Samrát	Kálákánkar (Partabgarh).	Do. ...	Raja Ramesh Singh; Kshatriya; 45 ...	400 „
	HINDI-URDU.				
*117	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasad; Barnwál Hindu; 36 ...	500 copies.

* Irregular.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

1. *Al Bashir* (Etawah), of the 29th June, referring to the acrimonious controversy in the Musalman press of India regarding the deposition of Abdul Hamid, remarks that the discussion will have no effect on the trend of events in Turkey, and advises them to confine their attention to the social, educational and political questions of their own country, which are of more vital importance to them.

Indian Musalmans and the deposition of Sultan Abdul Hamid.

AL BASHIR, 29th June 1909.

(b)—Home.

2. The *Indian People* (Allahabad), of the 27th June, remarks that, although the Reforms that have been introduced by Lord Morley will do much to widen public life in India, it is doubtful whether they will confer any real benefit on the country, especially if, as is threatened, they introduce permanent discord between the Muhammadan and non-Muhammadan communities.

The price of the Reforms.

INDIAN PEOPLE, 27th June 1909.

3. In discussing the question of the Provincial Executive Councils, Mr. C. Y. Chintamani, writing in the *Hindustan Review* (Allahabad), for May and June, expresses the opinion that the United Provinces had quite as much claim to receive benefit under the new Act as had the Lower Provinces, and that the popularity of Sir John Hewett has been considerably affected by his strong opposition to the establishment of a Council. It is also remarked that the granting of a Council to Bengal and not to Eastern Bengal is likely to accentuate the discontent, as it still further divides the advanced districts of the Bengali-speaking community. The writer goes on to sympathize with the Government for the difficult position into which they have forced themselves, with regard to representation, by the incautious promises made to the Muhammadans, and expresses the hope that the lesson will not be lost on them in future.

Executive Council for the United Provinces.

HINDUSTAN REVIEW, May and June 1909.

4. Referring to Lord Morley's recent speech on India, in the course of which he declared that the Secretary of State and the Government of India had fulfilled all the pledges contained in His Majesty the King-Emperor's message of November last, the *Abhyudaya* (Allahabad), of the 25th June, considers that His Lordship cannot consistently say this so long as the Partition of Bengal is not reversed. The editor remarks that Lord Morley's attitude is quite inexplicable, seeing that, while he admits the Partition of Bengal to be a mistake, he strenuously opposes any attempt to re-open that question.

Lord Morley's recent speech on India.

ABHYUDAYA, 25th June 1909.

5. The *Hindustan Review* (Allahabad), for May and June, referring to the question of the deportations, says that the Government in India is so shut off from the people that it is without genuine and respectable sources of information, and for the most part has to act on police testimony. And, as the latter evidence has lately been found to be so unreliable, it is hard to justify the deportation of gentlemen merely on the strength of police information. With regard to the mystery that surrounds the reason of these deportations, the writer continues that, even if Government be justified in withholding information from the public, there can be no possible excuse for keeping it from the deported person themselves, as they have no opportunity of refuting the charge and of clearing their characters.

The deportations.

HINDUSTAN REVIEW, May and June 1909.

6. The *Indian People* (Allahabad), of the 24th June, asserts that the Prime Minister's reply to a question about the deportations clearly indicates that, so long as the agitation is maintained, the Government will refuse to consider the question of releasing the prisoners. The writer remarks, however, that the agitation cannot cease until Government is able to satisfy the public that there is evidence to justify deportation.

The deportations.

INDIAN PEOPLE 24th June 1909.

7. The *Indian People* (Allahabad), of the 27th June, referring to the question of the disability of people who have been deported to serve on Legislative Councils, remarks that, whatever the decision, the future of released deportees will be intolerable, as they

The effects of deportations.

INDIAN PEOPLE, 27th June 1909.

will most certainly be continually under the surveillance of the police and will, in fact, lead the lives of ticket-of-leave men.

INDIAN PEOPLE, 24th June 1909.

Arabindo Ghosh.

8. The *Indian People* (Allahabad), of the 24th June, remarks that, whether one agrees with him or not, one cannot but admire the pluck and energy that Mr. Arabindo Ghosh has displayed since being released from jail, and says that it is not difficult to account for such a man's popularity and magnetic influence.

INDIAN PEOPLE, 24th June 1909.

The Congress at Lahore.

9. The *Indian People* (Allahabad), of the 24th June, expresses the hope that people who have not joined the Congress on account of the vigour or of mildness of its policy will first lend their support to the movement, and then endeavour to bring about any change that they think desirable.

ABHYUDAYA, 25th June 1909.

The Congress at Lahore.

10. The *Abhyudaya* (Allahabad), of the 25th June, notes with gratification that preparations have begun to be made in earnest in the Punjab for the Congress session at Lahore, but expresses regret that the names of several prominent men such as Lala Lajpat Rai and Rai Lal Chand are not to be found in the Reception Committee. The editor calls upon all leaders of the Punjab to sink their personal differences in the common cause of the country, and to work in unison for the success of the forthcoming session of the Congress. He says that the proposal to hold a Hindu Conference to counteract the influence of the short-sighted policy of the Moslem League need not abate their interest in the Congress, and that the proposed Hindu Conference should not replace the Congress in the Punjab but rather supplement it.

HINDUSTAN REVIEW, May and June 1909.

Indians in the Transvaal.

11. Mr. C. Y. Chintamani, writing in the *Hindustan Review* (Allahabad), for May and June, while referring to the treatment of Indians in the Transvaal, says that "the hesitancy and humbleness with which the Secretary of State for the Colonies ventures to approach the almighty Dutch Government would be ludicrous were it not the cause of untold suffering to a body of honourable men." The writer expresses the hope that the Government of India may be induced to move in the matter. In conclusion he says that so long as a race is capable of producing men of the stamp of Mr. Gandhi, that race need not despair of its future.

ADVOCATE, 24th June 1909.

Indians in the Transvaal.

12. The *Advocate* (Lucknow), of the 24th June, remarks that it is now patent that, if not with the sanction, at least with the connivance of the British Government, every British Colony in South Africa intends to banish Indians from their territory. The article goes on to say that, in spite of Royal Proclamations, Parliamentary Statutes and Viceregal assertions, Indians are only subjects and not citizens in the British Empire.

INDIAN PEOPLE, 27th June 1909.

Anarchism in the Deccan.

13. The *Indian People* (Allahabad), of the 27th June, discussing the case in which a young Deccani Brahman was arrested on the Great Indian Peninsula Railway in possession of a trunk full of highly explosive materials, remarks that the man must have been suffering from homicidal mania, as such a youth can scarcely understand much of politics or about his country. The writer notes that the whole country has denounced terrorism and anarchism with unmistakable emphasis, and that such crimes are opposed to Indian tradition and religious teaching. "It can only be said that these people of immature minds, who are still inveigled to join the terrorist movement and to manufacture machines for committing dastardly crimes, are suffering from a form of insanity to which the young are peculiarly susceptible."

INDIAN PEOPLE, 27th June 1909.

Indian credit in England.

14. The *Indian People* (Allahabad), of the 27th June, remarks that the stir which has been made in England regarding troubles in India has made British people shy of India as a place for the safe investment of their money, and that investors in England have been more attracted by the recent Turkish loan than by Indian loans, with the result that British money has ceased to flow into this country as formerly. The editor notes that this is a matter which requires investigation, as it is likely to produce a bad effect in relation to Indian labour.

15. The *Indian People* (Allahabad), of the 27th June, suggests that instead of the King-Emperor's Birthday being made the occasion of ceremonial parades and the publication of an honours' list, it would offer a very favourable opportunity for the exercise of the King's clemency, particularly in the case of political prisoners. The editor remarks that at the present time, when Judges are apt to be unduly severe, the royal prerogative of mercy would be fittingly exercised, and that the release of the deported persons would have done more to bring home to the minds of the people the auspiciousness of the occasion than any number of *feux de joie*, which are forgotten immediately.

INDIAN PEOPLE, 27th June 1909.

The King's Birthday.

16. The *Rahbar* (Moradabad), of the 28th June, in an article headed "Our Representatives", condemns as incapable the class of men who are generally elected as members of Councils and Boards, and says that every representative of the people should be conversant with English, well educated and possessed of high morals, solid character, good health and physique, otherwise he cannot possibly serve his constituents faithfully.

RAHBAR, 28th June 1909.

Qualifications of members of Councils and Boards.

17. The *Rahbar* (Moradabad), of the 28th June, referring to the proposal to establish a separate Indian Navy made by Sir Edward Chapman in Parliament, remarks that this will entail an additional burden on the finances of India, but Indians will joyfully bear the burden, if confidence be reposed in them and if crews and officers of the ships consist to some extent of their own people.

RAHBAR, 28th June 1909.

Separate Navy for India.

18. Mr. C. Y. Chintamani, in discussing the proposals of the Decentralization Committee in the *Hindustan Review* (Allahabad), for May and June, expresses dissatisfaction with the suggestion to increase the powers of District Officers without giving local bodies the right to assist him in his work. He contends that unless Advisory Councils be established the powers of District Officers should not be increased. He agrees with the recommendation that the general principles of land revenue assessment should be embodied in provincial legislation instead of being left to executive order, but takes exception to the proposal for the transmission of executive powers from a higher to a lower authority as being likely to lead to the curtailment of the sphere of independent action by the Legislature, and of so being detrimental to the liberty of the people.

HINDUSTAN REVIEW, May and June 1909.

Report of the Decentralization Commission.

19. Writing in the *Hindustan Review* (Allahabad), for May and June, Mr. T. S. Narayanah welcomes the Imperial Journalistic Conference that is to meet in London, and remarks that the duty of such a conference should be to point out the needs and disabilities of the press of the various countries of the Empire. He expresses the hope that in this connection attention will be paid to the deplorable condition of the press in India, where a bitter war, which is tending to widen the gulf between the East and the West, has lately been going on between the two sections of the press. He remarks that, while the Indian editor is always trying to exaggerate matters and find flaws in the government, the Anglo-Indian journalist's prejudice against the Indian prevents him from seeing things in their true colours, and from realizing the claims that the Indian has upon the Empire.

HINDUSTAN REVIEW, May and June 1909.

The Imperial Press Conference.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

20. The *Advocate* (Lucknow), of the 24th June, remarks that, in Crown and Court of Wards suits, undue preference is given to English lawyers, when engaging counsel to conduct the cases, and suggests that the Legal Remembrancer should be directed by Government to prepare lists of legal practitioners, to whom the cases should be given in rotation.

ADVOCATE, 24th June 1909.

Litigation in the estates under the Court of Wards.

ZUL QARNAIN, 28th June 1909.

21. The *Zul Qarnain* (Budaun), of the 28th June, approves of the suggestion made by a special correspondent of the *Times* (London), that the Judicial Committee of the Privy Council should be strengthened by the addition of a Hindu and a Musalman Judge, as many intricate questions of Hindu and Musalman law go before it, and as it sometimes fails to come to a correct decision, as it did in the *wakf* question.

The Judicial Committee of the Privy Council.

JASUS, July 1909.

22. The *Jasus* (Gahmar, Ghazipur), for July, eulogizes Sir Lawrence Jenkins for his impartial decision in the Midnapore conspiracy case, and says that, whatever may be the feelings of a few individuals, both among the rulers and the ruled, the bulk of the inhabitants of this country have implicit confidence in the British sense of justice, and are steadfast in their loyalty and devotion to the British Government.

The Midnapore conspiracy case.

(b)—Police.

INDIAN PEOPLE, 24th June 1909.

23. The *Indian People* (Allahabad), of the 24th June, reproduces extracts from the *Advocate* (Lucknow), relating to the occasion on which a sub-inspecter of Cawnpore insisted on being present at a meeting of the Tax-payers' Association, and asks what Government is going to do in the matter. It holds that public opinion will demand nothing short of dismissal, so that it may serve as an example to others.

The indiscretions of the secret police.

ABHYUDAYA, 25th June 1909.

24. The *Abhyudaya* (Allahabad), of the 25th June, says that, while in theory detectives and the police are essential to peace and good administration in the country, and are thus to be considered the best friends of the people, yet in practice they have made themselves quite obnoxious to the public, owing to their unscrupulous conduct in political cases. The editor expresses the opinion that, although the unrest prevailing in the country has had its origin in the Partition of Bengal, it has been very much aggravated by the overzeal of the police and the undue severity of some judicial officials. He refers to the recent conduct of a detective who insisted on attending a meeting of the Cawnpore Tax-payers' Association, which was presided over by Canon Westcott, and remarks that, when the police behave in this way towards respectable persons in the presence of an Englishman, their procedure in dealing with ordinary persons can be imagined. He points out that detectives and the police have now become a formidable engine of oppression against the people, and recommends that in the interests of peace and good government something must be done to keep them under proper control.

Detectives and the district police.

JASUS, July 1909.

25. The *Jasus* (Gahmar, Ghazipur), for July, refers to the abuse of power by the police in India and recommends that the best way to reform it would be to award exemplary punishment to any of its members found guilty of oppressing the people.

Punishment of police officers.

(c)—Finance and Taxation.

HINDUSTAN REVIEW, May and June 1909.

26. The *Hindustan Review* (Allahabad), for May and June, in discussing the question of the Indian Budget, expresses regret that no definite statements have been made with regard to the proposed inquiry into the prevailing high prices, and suggests that Government may be unwilling to let it be known that the immediate cause has been its heavy coinage of rupees, as well as its vaccilating currency policy. Dissatisfaction is also expressed that the balance of 118 lakhs accumulated by the Madras Government has not been put to some useful purpose. With regard to other provinces, the writer remarks with regret that many educational, industrial and sanitary projects will have to be held over indefinitely on account of the lack of support given by the Supreme Government.

The Indian Budget.

(d)—Municipal and Cantonment Affairs.

ABHYUDAYA, 25th June 1909.

27. The *Abhyudaya* (Allahabad), of the 25th June, protests against the proposal to remove a slaughter-house from Kotha Parcha to the vicinity of the temple of Bharadwaj, on the ground that it will wound the religious susceptibilities of Hindus to the same extent as its present site is objectionable to Muhammadans, and suggests that the slaughter-house be removed to a site to which neither Hindus nor Muhammadans could take any objection.

The location of a slaughter-house in Allahabad.

28. The *Indian People* (Allahabad), of the 27th June, suggests that, in view of the corruption and inefficiency of nearly all municipal boards in these provinces, it would be almost better to do away with them altogether and appoint an Additional Joint Magistrate or two in each district to do their work, as the work would then be done better, quicker, and more methodically and zealously than at present. The writer remarks that it is all the more necessary for the authorities to put a stop to this farce of self-government, when the question of the distribution of seats to Hindus and Muhammadans is likely to cause so much disturbance.

INDIAN PEOPLE, 27th June 1909.

Municipal administration in the United Provinces.

29. In view of the close relations of municipal boards with the public, the *Bharat Jiwan* (Benares), of the 28th June, suggests that their proceedings should be conducted, or at least published, in the vernaculars of these provinces. The editor says that they are already published in Urdu, and urges that, as the bulk of the population of every town is only acquainted with Hindi, they should be published in that language too.

BHARAT JIWAN, 28th June 1909.

Municipal boards.

(e)—Education.

30. The *Rohilkhand Gazette* (Bareilly), of the 16th June (received on the 30th idem), referring to the new rules regarding entrance into Government service, to the restriction of the strength of classes in schools, and to the troubles in the Aligarh College, says that Government is now trying to put as many obstacles in the way of progress of education in India as it can, and suggests that Government does so because it is apprehensive of the unrest in the country.

ROHILKHAND GAZETTE, 16th June 1909.

Government and education.

31. The *Indian People* (Allahabad), of the 24th June, commenting on Mr. Iswar Saran's letter regarding the support given to Hindu colleges and institutions in this country, expresses the hope that this may serve to awaken the Hindus to their responsibilities in this respect. The writer deplores the fact that the Central Hindu College at Benares, which is really the only purely Hindu institution in India, and which would be the first college to be affiliated to the proposed National Indian University, is being starved for want of funds, and remarks that the example of the Muhammadans in the maintenance of their Muhammadan Anglo-Oriental College is worthy of emulation.

INDIAN PEOPLE, 24th June 1909.

National education.

32. The *Advocate* (Lucknow), of the 24th June, referring to the continued failures of students of the Canning College, particularly in the B.Sc. Examinations, asks if it is not possible to bring the standard of the Science classes up to that in Muir College. The writer remarks that if the state of affairs at Canning College be not given immediate consideration, it will be necessary for Oudh students to go to the expense of transferring their studies to Allahabad.

ADVOCATE, 24th June 1909.

The teaching of Science at the Canning College, Lucknow.

33. The *Abhyudaya* (Allahabad), of the 25th June, refers to the high percentage of failures in the last B.Sc. Examination of the Allahabad University and suggests the desirability of an inquiry being instituted into the matter.

ABHYUDAYA, 25th June 1909.

Results of the B.Sc. Examination of the Allahabad University.

34. A correspondent, writing in the *Abhyudaya* (Allahabad), of the 25th June, suggests the desirability of a tahsili school being established at Sarai Akil to supply the educational wants of the school-going population of the locality.

ABHYUDAYA, 25th June 1909.

The need for a tahsili school in Sarai Akil.

35. The *Advocate* (Lucknow), of the 27th June, in a letter from a correspondent, draws attention to the fact that the date for the next Previous Examination in Law of the Allahabad University has been fixed for July, whereas the last examination was held in 1908 in November. The writer expresses the hope that, in view of the fact that one academical University year is required to be spent by a student in a Law College in order to fit himself for this examination, the date may even now be changed.

ADVOCATE, 27th June 1909.

Previous Examination in law of the Allahabad University.

36. *Al Bashir* (Etawah), of the 29th June, referring to His Honour's statement, as given in the report of the proceedings drawn up by the Hon'ble Mr. de la Fosse, that the late Honorary Secretary interfered with the duties of the Principal during the strike, and

AL BASHIR, 29th June 1909.

His Honour and the Aligarh College.

that the present Secretary interferes between the Principal and the students, remarks that the Commission of Inquiry came to the conclusion that the strike was the result of the ill-treatment of the students by Messrs. Brown and Cornah and exonerated the then Secretary from all blame; that, if the Secretary told the students that they would be pardoned if they tendered an apology, it was because he talked the matter over with the Principal who had made no objection to it. He says that the Secretary cannot be held to blame, if the Principal did not stick to his word. Adverting to the relations between the present Honorary Secretary and the students, the editor says:—

"If His Honour's decision becomes law, the result will be that no student will be able to see the Honorary Secretary. When they are forbidden to see him it will be a capital crime for them to see a resident trustee, and thus it will be useless for educated Muslims to reside near Aligarh. The Honorary Secretary will not be allowed to correspond direct with the parents of the students. The result will be that he will be reduced to a mere clerk whose duty it will be to solicit subscriptions from the Musalmans and for his pains he will get nothing but vituperative abuse. The college will be under the sway of the European staff, and only those persons would aspire to trusteeship who want to gain influence with Government or to be decorated through the efforts of the Principal. The students will become dissatisfied and suspicious, and no one will be able to root out these mischievous ideas from their minds, and that when they go out into the world, they will be no better than the students of other colleges, whose attitude towards Government is anything but desirable, and of which Sir John Hewett himself complained in his last convocation speech. When our college is reduced to such a (low) status, we shall be very glad, express gratitude, to Government and ask it to bring the college under its permanent control. For we believe that the college belongs to the Musalmans, only so long as it is conducted on the lines indicated by its founder. If it is not conducted on those lines, it is a thousand times better that it should pass into the control of Government, so that the Musalmans may be spared the constant worry (arising from the affairs of the college) for we are no worshippers of the bricks and mortar used in the building of the Strachey Hall.

If we love the Aligarh College, it is on account of the high ideals inculcated by its founder, and if they be disregarded and the time come that our children are not allowed to enjoy the company of our distinguished men, and thus fail to obtain first-hand instruction in the morals and etiquette of their nation, and we have no one to complain to except the Principal, as in the Muir Central College, then such a college cannot be our national college. This aspect of the question is very important, and His Honour, being a member of quite another race, cannot be aware of the difficulties looming in the future. But the trustees should express their opinions at this juncture fearlessly, and without any considerations of personal gain, and that if they desist from doing so, God will be their Judge."

ZUL QARNAIN, 28th June 1909.

Discussing the same question the *Zul Qarnain* (Budaun), of the 28th June, says that Musalman parents send their children to the Aligarh College in the full belief that they will be taken care of by the Secretary, and that if they have any troubles he will try to remove them. He remarks that if their confidence in the Secretary is shaken they will look askance at the college authorities and will not lend it their support, and that moreover the Secretary, by his interviews with the students, can remove many of their misconceptions about the staff, and thus maintain harmonious relations between them and the staff.

AL BASHIR, 29th June 1909.

37. *Al Bashir* (Etawah), of the 29th June, notes with extreme regret the small number of Musalman candidates who have passed the Matriculation Examination of the Allahabad University and ascribes it to the poverty of Musalman parents. The editor asks Government to publish statistics showing the number of Musalman students going up for the examination and the number successful.

Musalmans and the Matriculation Examination.

(f)—Agriculture and questions affecting the land.

SADDHARM PRACHARAK, 23rd June 1909.

38. The *Saddharm Prachárak* (Kangri, Bijnor), of the 23rd June (received on the 28th idem), deplores the abnormal rise in the prices of food grains in India due to the frequent recurrence of famines, and remarks that, if nothing be done to

The high price of food grains in India.

arrest their upward tendency, the poorer classes will suffer severely. The editor suggests that by the restriction of the export of grain and by the construction of new canals for the irrigation of *usar* lands, a sufficient supply of food grains at moderate prices may be ensured in the country.

(g)—General.

39. In an article in the *Hindustan Review* (Allahabad), for May and June, discussing the merits and demerits of English as the Indian national language, Mr. J. N. Bannerjea points out the impracticability of making English the common tongue. He endeavours to show how the adoption of a Western language would involve also the adoption of Western social and religious ideas and the abandonment of ancient traditions, as a result of which India would lose her former happiness, and become more like England, a nation in which "hard materialism has become the key-note of life."

English as the national language of India.

HINDUSTAN REVIEW, May and June 1909.

Mr. Bannerjea suggests, however, that a common language should be formed from among the several vernaculars of India of the present day.

40. In his plea for the advancement of the vernacular literature of India Mr. Madho Ram, writing in the *Hindustan Review* (Allahabad), for May and June, endeavours to prove that English can never become the language of the country. Taking an example from the history of English literature, he shows that it was not until the medium of education was changed from Latin to English that the literature began to acquire its present strength and beauty, and he expresses the opinion that, although the English language has done much for this country, the literature cannot assume any great importance until it is produced in the vernacular.

Vernacular literature in Northern India.

HINDUSTAN REVIEW, May and June 1909.

41. In reviewing the English Press in India of 1907-8, the *Hindustan Review* (Allahabad), for May and June, remarks that the *Citizen* doubtless did a certain amount of harm by encouraging a spirit of defiance and lawlessness among the student community, but that its main object, however, appears to have been to hold up to ridicule the Indian leaders at Allahabad and Lucknow. The editor remarks that now that the management of the paper has changed hands, the *Citizen*, as an exponent of the public opinion of any section of the people, has practically ceased to exist.

The English Press of the United Provinces and the Punjab.

HINDUSTAN REVIEW, May and June 1909.

With regard to the *Indian Daily Telegraph*, he remarks that no sensible person can quarrel with it for being anti-Congress, anti-Hindu, pro-Musalman and for supporting the Moslem League, seeing that although managed by a European staff, the paper is owned by a Muhammadan.

The attitude of the *Pioneer* during the recent disturbances and with regard to the reforms is said to have caused resentment among Europeans as well as amongst the Bengalis. The writer of the review suggests that the remarks made at the time of the Alipore Jail murder, when the Bengalis were advised to canonize the murderers, were just as seditious as those for which the *Bande Mataram* was confiscated and he refers to the *Pioneer's* comments on the King's Proclamation as distinctly disloyal.

Discussing the English Press in the Punjab, the editor expressed approval of the action of the late Sir Denzil Ibbetson in condemning the immoderate language of the *Civil and Military Gazette*, and satisfaction at the altered policy of the paper. With regard to the *Punjabee*, he notes that those educated Indians who are inclined to Extremist views particularly favour it, but that it is too narrow-minded in its policy. He describes the attitude of the *Observer* as intolerant irresponsible, and remarks that its columns have been completely destitute of a single generous sentiment, a single sign of fair-mindedness towards those who differ from it.

42. The *Saddharm Prachárak* (Kangri, Bijnor), of the 23rd June (received on the 28th idem), says that the two principal grievances of Indians at present are the high-handedness and the incompetence of the police, and the unrestricted export of food grains. The editor remarks that no solution of the problem of high prices in India is possible unless the export of grain is prohibited either officially or prevented through the combination of Indian grain-dealers.

Grievances of Indians.

SADDHARM PRACHARAK, 23rd June 1909.

SADDHARM PRACHARAK, 23rd June 1909.

Religious instruction to criminals in jails.

43. The *Saddharm Prachárak* (Kangri, Bijnor), of the 23rd June (received on the 28th idem), notes with gratification the order of the Inspector General of Jails in Burma, providing for the religious instruction of prisoners there, and suggests that this example may also be followed with advantage in all other provinces of India. The editor says that *Arya Samaj* preachers, if requested, will be glad to come forward to minister to the religious cravings of criminals in jails.

INDIAN PEOPLE, 24th June 1909.

Treatment of political prisoners.

44. The *Indian People* (Allahabad), of the 24th June, expresses the opinion that, where a political prisoner is concerned, law and regulation seem to be of no consideration, for the treatment of such a prisoner in jail is more severe than that of an ordinary criminal. He quotes the case of Hoti Lal who, he says, is sometimes subjected to solitary confinement, though he has not been so sentenced by the court.

INDIAN PEOPLE, 27th June 1909.

Treatment of Babu Krishna Kumar Mitra.

45. The *Indian People* (Allahabad), of the 27th June, referring to the statement made by the *Statesman* that the treatment accorded to Babu Krishna Kumar Mitra is not, as reported by the *Indian People*, such as to affect his personal comfort or health, remarks that the *Statesman* at present vies with the *Pioneer* and the *Civil and Military Gazette* for Government favour. The editor says that, since the testimony on which he at least based his allegations is unimpeachable, a press *communique* will be welcome to the general public.

INDIAN PEOPLE, 24th June 1909.

Mrs. Cotes on her defence.

46. The *Indian People* (Allahabad), of the 24th June, remarks that, in spite of Mrs. Cotes' denial that Mr. Gopal Krishna of her story, "The Burnt Offering", is meant to represent Mr. Gopal Krishna Gokhale, it is evident that the story is based upon incidents in the Alipore case. The writer holds that the production of such a story while the case is still pending in the High Court is distinctly injudicious and is likely to intensify the bitterness in Bengal.

ABHYUDAYA, 25th June 1909.

The need for a Hindi daily in the United Provinces.

47. The *Abhyudaya* (Allahabad), of the 25th June, suggests the desirability of a Hindi daily being started in the United Provinces, with a view to educating public opinion in political matters, to laying the grievances of the people before Government and to teaching them how to effect social and other reforms.

ADVOCATE, 27th June 1909.

Compounders in civil hospitals.

48. The *Advocate* (Lucknow), of the 27th June, publishes a letter from a correspondent pointing out the low pay and slow promotion of hospital compounders. The writer expresses the hope that, in view of the hard duties to be performed and of the present scarcity, His Honour the Lieutenant Governor may take notice of the condition of these people and that their initial and retiring pay may be increased.

ADVOCATE, 27th June 1909.

The affray between Indian princes and a military officer.

49. The *Advocate* (Lucknow), of the 27th June, commenting on an account published in the *Morning Post* of Dehli of an Army officer's alleged insolent behaviour towards two native princes on the Rajputana Mail, expresses the hope that the officer will be severely dealt with for the unprovoked insult, as such conduct is irritating to the Indian public and discreditable to the British Government.

RAHBAR, 28th June 1909.

The *Times* (London) and the Bachhraon arms case.

50. The *Rahbar* (Moradabad), of the 28th June, referring to the highly coloured and exaggerated account of the Bachhraon arms case, which was wired to the *Times* by its Lucknow correspondent, remarks that the correspondent is not to be blamed for this, as he was misled by some unscrupulous journalists of Moradabad, who wanted to give the case a political colouring, and thus gain some advantage. The editor says that every one there believes the Maulvis to be innocent.

HINDUSTANI, 28th June 1909.

The proposed partitioning of the Gorakhpur district.

51. A correspondent of the *Hindustani* (Lucknow), of the 28th June, referring to the proposed partitioning of the Gorakhpur district, remarks that there was a time when the present districts of Gorakhpur, Azamgarh and Basti formed one district. Azamgarh was first formed into a separate district and then Basti, but the separation of the latter was strenuously opposed by Mr. Reid, the then Commissioner of Benares, who had been Collector of the Gorakhpur district for seven years at a stretch. The correspondent goes on to say that the total number of cases in the district does not

exceed that of the Meerut, Moradabad and Rae Bareli districts and if it does, the difference is very slight. The whole difficulty can be obviated by adding an additional revenue officer to the present district staff and by a redistribution of the tahsils and police stations.

52. The *Mashriq* (Gorakhpur), of the 29th June, complains that the Inspector General of Registration pays no attention to the application of Sub-Registrars for transfers, and that they have to remain at unhealthy places for long periods. The editor says that one should be made to live at on uncongenial place for more than two years.

MASHRIQ, 29th June 1909.

Transfers of Sub-Registrars.

53. The *Oudh Akhbar* (Lucknow), of the 2nd July, says that the shortage of labour in India is not due to the unwillingness of the people to work, but to the fact that hundreds and thousands of Indian working men have been carried off by successive attacks of famine, plague and cholera.

OUDH AKHBAR, 2nd July 1909.

Shortage of labour in India.

V.—Legislation.

Nil.

VI.—Railway.

54. The *Advocate* (Lucknow), of the 27th June, publishes a long article in support of the appeal made by the citizens of Fyzabad for the erection of a suitable city station on the Oudh and Rohilkhand Railway. The editor expresses the hope that, through the intervention of the Local Government, the railway authorities may be induced to reconsider their decision to do away with the existing station.

ADVOCATE, 27th June 1909.

The Fyzabad city railway station.

55. A correspondent writing in the *Advocate* (Lucknow), of the 27th June, draws attention to the overcharge of ten annas in the fare of intermediate passengers from Allahabad to Benares, according to the rate given in the Oudh and Rohilkhand Railway Time-Table. He suggests that the Traffic Superintendent should cancel this increased rate, and remit the amount already received in excess to some orphanage or similar institution.

ADVOCATE, 27th June 1909.

An anomaly in the matter of railway fares.

The *Hindustani* (Lucknow), of the 28th June, makes a similar complaint.

HINDUSTANI, 28th June 1909.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

56. In an article on the *gurukul* in the *Hindustan Review* (Allahabad), for May and June, Mr. Alfred Nundy remarks that the reason for the antagonism between the *Arya Samajists* and Hindus is that the latter do not appreciate being told, in language which is sometimes forcible, that, by clinging to the beliefs and superstitions of their ancestors, they are showing a want of intelligence unworthy of this enlightened age. He says that it is not that the orthodox Hindus object to the introduction of a new religion, but that they are annoyed at the very aggressive attitude sometimes adopted by the *Arya Samajists*, and the irritation is not lessened by the fact that there is considerable truth in the accusation.

HINDUSTAN REVIEW, May and June 1909.

The *gurukul*.

Mr. Nundy states that the system of education in the *gurukul* is based on the idea that modern education cuts off the people from the traditions of the past, and gradually induces a contempt for the achievements of their forefathers. He notes that it is with the object of remedying this evil that students are to remain in seclusion from the world and spend most of the time in acquiring a knowledge of Sanskrit and of the Vedic *mantras*, and asks what these young men are to do to earn a living when, at the age of 25, they are cast out into the world, of which they are entirely ignorant. Government service and the learned professions will be absolutely closed to them, as a University education is essential: they will have no knowledge of trade: and their innocence and ignorance will make them fall easy victims to the temptations of the world. He concludes by recommending that,

"instead of looking altogether for inspiration to the past, Lala Munshi Ram should take into consideration the present also, and weigh carefully how his students may have secured for them a fair prospect of success when they leave the *gurukul*."

INDIAN PEOPLE, 24th June 1909.

Social reform among Chamars.

57. The *Indian People* (Allahabad), of the 24th June, applauds the attempt on the part of the Chamars of Bijnor to effect social reforms, and remarks that it is an example that may well be followed by the higher classes of Hindu society. The writer deplores the Hindu conservatism which aims only at the aggrandisement of the upper classes.

ADVOCATE, 24th June 1909.

The last *Chehlum* affray.

58. The *Advocate* (Lucknow), of the 24th June, referring to the application to remove the *tazia*, which ceremony had been left incomplete owing to the arrest of all the processionists in Lucknow, expresses the hope that the Muhammadan leaders will take steps to prevent any further disturbance, and that the clemency shown to those people who were arrested will have the desired effect, and secure the peace of the city.

INDIAN PEOPLE, 24th June 1909.

The drink question.

59. The *Indian People* (Allahabad), of the 24th June, suggests that the better class of Indians should, in all cases, abstain from drinking intoxicating liquors, not so much for their own good, but in order to set an example to the lower classes, who cannot exercise the same self-control as men of education and culture.

INDIAN PEOPLE, 24th June 1909.

The Cawnpore *Rath Jatra* procession.

60. The *Indian People* (Allahabad), of the 24th June, while expressing thanks on behalf of the Hindu community to the Lieutenant Governor for setting aside the order of the District Magistrate of Cawnpore, prohibiting the *Rath Jatra* procession, says that the public has a right to demand why there was such wanton interference with a religious procession of a perfectly peaceful character.

ABHYUDAYA, 25th June 1909.

The Cawnpore *Rath Jatra* procession.

61. The *Abhyudaya* (Allahabad), of the 25th June, expresses gratitude to His Honour Sir John Hewett for countermanding the order of the District Magistrate of Cawnpore prohibiting the *Rath Jatra* procession there, and says that this much alone will not satisfy the Hindus, and that the District Magistrate should be called to explain why he interfered in a religious matter.

ADVOCATE, 27th June 1909.

Sunnis and Shiahs.

62. Writing in the issue of the 27th June with reference to the Sunni-Shiah controversy, a Muhammadan correspondent of the *Advocate* (Lucknow), of the 27th June, accuses the educated members of the community, who wish to dominate over all others, of being the real cause of the trouble. He appeals to the good sense of all the more enlightened of the Muhammadans to do their best to root out all cause of dissension, especially at a time when Government has so graciously endeavoured to improve their condition.

ADVOCATE, 27th June 1909.

Decline in numbers of the Bengali Hindus.

63. Discussing the article in the *Bengalee* (Calcutta), by Lieutenant-Colonel U. N. Mukerji on the decrease of the numbers of Bengali Hindus in comparison with Muhammadans, the *Advocate* (Lucknow), of the 27th June, attributes the state of affairs partly to the re-marriage of widows but mostly to the superior physique of the members of the Muhammadan community. The writer remarks that Muhammadans own most of the land in Bengal and engage in every trade and profession, and that it is in this way that they, while ousting the Hindus, are able to maintain their good physique. He suggests as a remedy the social reform of the Hindu community, so as to unite the thousand and one castes and sub-castes into one body, able to engage in any work and willing to help one another.

IX.—Miscellaneous.

Nil.

Naini Tal:
The 2nd July 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr.-General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 copies.
2	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	Very small.
6	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	5,000 copies.
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 „
9	Advocate	Lucknow ...	Twice a week	Munshi Ganga Prasád Varmá; Khatri; 50.	1,000 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 „
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 „
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-URDU.				
*16	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
†17	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	600 copies.
†18	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
19	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan Pathan; 27.	500 „
†20	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
21	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan Pathan.	550 „
†22	Árya Bandhu	Meerut ...	Do. ...	...	575 „
23	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
24	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
†25	Asra-i-Jadid	Meerut ...	Do. ...	Khwája Ghulam-us-Saqlain; Muhammadan; 36.	450 „
26	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 „
*27	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 „
*28	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
29	Jain Pracharak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
30	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
31	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	1,100 copies.
33	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
34	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
*35	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
36	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†37	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
*38	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*39	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*40	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*41	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 „
†42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich)	Do. ...	Muhammad Zakaryá; Muhammadan; 21.	150 „
*43	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
44	Násir-ul-Akhbár	Meerut ...	Do. ...	Shuaib Ahmad; Muhammadan; 21 ...	300 „
45	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
46	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
47	Al Fasih	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan.	...
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 copies.
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
50	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulább Chand; Kayasth; 29 ...	600 „
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	1,000 „
54	Jadd-o-Jehad	Shahabad (Hardoi)	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41 Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
59	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	250 „
60	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
†71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
*72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
73	Swarájya	Allahabad ...	Do. ...	Nand Gopal; Khatri	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44	380 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
79	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	Very small.
84	Bharatodaya	Jwalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shastri.	...
85	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
86	Bráhman Samáchár... ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*87	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49	800 „
*88	Dayánand Patriká	Meerut ...	Do. ...	Pandit Mutsaddi Rám; Arya; 36 ...	150 „
89	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
90	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil	...
91	Jásús	Gahmar (Ghazipur)	Do. ...	Gopál Rám, Bania; 43	320 copies.
92	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	300 „
93	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*94	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24...	500 „
95	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
96	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
97	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
98	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28	...
99	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†100	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
101	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
102	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
103	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
104	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*105	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
106	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
107	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
108	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
109	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,700 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
110	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 38 ...	200 copies.
111	Árya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman ...	1,800 „
112	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
113	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
114	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
115	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	3,000 „
116	Samrát	Kálákánkar (Partabgarh).	Do. ...	Raja Ramesh Singh; Kshatriya; 45 ...	400 „
	HINDI-URDU.				
*117	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasad; Barnwál Hindu; 36 ...	500 copies.

* Irregular.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Indian People* (Allahabad), of the 1st July, in connection with the Reform Scheme, asks why Hindus, Parsis, Sikhs and all non-Muhammadan communities do not follow the example of the Muhammadans and send deputations to the Viceroy to urge their respective claims. The writer remarks that this utter indifference on the part of non-Muhammadans is ominous.

INDIAN PEOPLE, 1st July 1909.

The alleged preferential treatment of Muhammadans under the Reform Scheme.

2. The *Indian People* (Allahabad), of the 1st July, ridicules the idea that the Agha Khan, who is described as merely the Pope of the Khojas and of no real importance, should have taken upon himself the task of dooming the reforms to failure, if there be the slightest deviation from meeting the Muhammadan demand in full. It also sarcastically suggests that the business of formulating schemes for the constitution of the Councils should be handed over to Mr. Saiyid Ali Imam and the Muhammadans who have gone with him to Simla, as whatever they demand will be granted them.

INDIAN PEOPLE, 1st July 1909.

The Agha Khan on Muhammadan representation.

3. The *Abhyudaya* (Allahabad), of the 2nd July, criticises the recent speech of the Agha Khan on Muhammadan representation in London, and asks whether, by his reference to the numbers of Indian Muhammadans, he wanted to hold out a threat to Government that if it did not accede to their demands they would make an attack on the British Government. The editor ridicules the Agha Khan for his making too much of the lip-loyalty of Muhammadans, and says that in the sense in which Muhammadans understand loyalty, Hindus too have an abundance of it: and that, if to demand their rights is disloyalty, then Muhammadans are even more disloyal than Hindus, for they are at present the most clamorous in their demands, and that their agitation subsequent to the publication of the Reform Scheme has been most vigorous. In view of the Muhammadans getting more than their due share under the Reform Scheme, and that at the expense of other communities, he expresses surprise that the Agha Khan should still accuse Government of not fulfilling its pledges and should allege that under the circumstances the Reforms are destined to fail. He remarks that if the Reforms fail in their object, its blame must rest on Muhammadans, who have in their selfishness encroached upon the rights of others and have thereby accentuated racial feelings and differences.

ABHYUDAYA, 2nd July 1909.

The Agha Khan on Muhammadan representation.

4. The *Tohfa-i-Hind* (Bijnor), of the 4th July, expresses the opinion that the demands made by Mr. Ali Imam and other members of the deputation which waited upon the Government of India lately at Simla, are very moderate, and asks the Hindus not to create further unpleasantness by objecting to their demands.

TOHFA-I-HIND, 4th July 1909.

The Musalmans and the Reforms.

5. The *Indian People* (Allahabad), of the 4th July, while agreeing with Sir Pherozeshah Mehta that any further concessions given by Government to the Muhammadans must involve gross injustice to other communities and will produce disastrous results to the country, remarks that the leaders of the non-Muhammadan communities are themselves to blame for the success of the demands, as they failed to appreciate the situation and sound a note of warning until almost too late. It is hoped that steps may now be taken to check the presumption of the Muhammadan community.

INDIAN PEOPLE, 4th July 1909.

Sir Pherozeshah Mehta on the Muhammadan demands.

6. The *Aligarh Institute Gazette*, of the 30th June, referring to a statement in the *Indian Daily Telegraph* (Lucknow), that the Musalmans have lost their faith in Government owing to its vaccilating and unsettled policy regarding the Reforms, which has been construed to mean by some Hindu papers that the Musalmans will now have recourse to anarchical methods, remarks that the Musalmans may feel discontented but they will never find refuge in anarchy, unless they forget their history and the traditions of their forefathers.

ALIGARH INSTITUTE GAZETTE, 30th June 1909.

The Musalmans and Government.

INDIA OFFICE LIBRARY & RECORDS

ADVOCATE, 4th July 1909.

Executive Council for the United Provinces.

7. The *Advocate* (Lucknow), of the 4th July, publishes the following :—

"SIR,—The attitude of the Lieutenant Governor with regard to Executive Council in these provinces has caused a good deal of disappointment. It is well-known that these provinces would have got an Executive Council like Bengal if the Lieutenant Governor had only asked for it. All this is very true, and perhaps the opportunity has been lost for a long time, if not for ever. But there is one thing which has not been taken into consideration by our people. Is the public life of Bengal, to which an Executive Council has been conceded, on the same level with that in United Provinces? Has our province got an equal number of public workers, patriots, jurists and administrators? I am sure there will be no difficulty in finding capable Indians from the rank of the public to fill up the seats on the Executive Council in Bengal. But what about our province? Suppose an Executive Council is given to us, whom would you recommend to be appointed as the first Indian member on that Council? Remember that that man should have practical experience in executive administration, should have punctual and business-like habits and, above all, a clear and sound head. I confess I do not know more than one or two qualified for this seat in the Council, hence I shall ask those who claim the formation of the Executive Council in these provinces to exert their best to increase the number of public workers, patriots and, above all, to persuade Indians in higher service of Government to qualify themselves in such a way that choice may fall on them. The Executive Council cannot be long withheld from us. In the meantime let us produce our men for the membership.—S.M.L."

SAMRAT, 27th June 1909.

The Birthday Honours List.

8. Referring to the Birthday Honours List, the *Samrát* (Kalakankar), of the 27th June (received on the 7th July), notes with regret that the claims of Mr. Justice Pramoda Charan Banerji and Mr. Aikman, late a Judge of the Allahabad High Court, were overlooked and urges that their services be recognized on the next occasion by the conferring of a knighthood on them.

INDIAN PEOPLE, 1st July 1909.

The Birthday Honours List.

9. The *Indian People* (Allahabad), of the 1st July, in discussing the question of the Birthday Honours, remarks that the three Bengali recipients of the Order of C.S.I., Messrs. K. G. Gupta, Ashutosh Mukerji and Rash Behari Ghosh, have been inadequately rewarded for their services, and that they should have all received knighthoods. He notes that knighthoods and baronetcies are conferred upon the possessors of mere wealth, while men of intellectual eminence and of distinguished public service are neglected.

INDIAN PEOPLE, 1st July 1909.

The treatment of Mr. Surendra Nath Banerji in England and in India.

10. The *Indian People* (Allahabad), of the 1st July, compares the treatment of Mr. Surendra Nath Banerji in England, where warm tributes of praise have been paid to him on all sides, and in India, where he is looked upon as a political suspect and where his movements are constantly shadowed by the police. This suspicion on the part of authorities in India is described as one of the greatest dangers with which the cause of the Empire has to contend.

ADVOCATE, 1st July 1909.

Suggestion for amending the Deportation Regulation.

11. The *Advocate* (Lucknow), of the 1st July, discussing the question of the law regarding deportations, remarks that no one contends that an "emergency power" should not be possessed by Government. But what is demanded is that, very soon after the exercise of this power, a justification of the action should be published. And this, the writer remarks, is the line that should be taken in amending the regulation.

INDIAN PEOPLE, 4th July 1909.

Suit brought by Lala Lajpat Rai for defamation against the *Englishman*.

12. The *Indian People* (Allahabad), of the 4th July, expresses the hope that the prosecution of the *Englishman* for libel by Lala Lajpat Rai will shortly be followed by that of the *Civil and Military Gazette* and the *Pioneer*, and possibly of the arch-libeller, the London *Express*. It remarks that, although the Government of India cannot be brought to the bar for imprisoning a man without trial, the calumniator in the press or the street cannot claim the same immunity.

INDIAN PEOPLE, 4th July 1909.

The assassination of Sir Curzon Wyllie and Dr. Lalcaca.

13. The *Indian People* (Allahabad), of the 4th July, while expressing the greatest horror at the murder of Colonel Wyllie and Dr. Lalcaca by an Indian student, hopes that the crime of this young man will not unbalance public judgment for long. It would be unjust

to attribute a criminal motive to Indians visiting England or to condemn Indian students as a body. It remarks that the crime only serves to illustrate the necessity for the exercise of some control and guidance over those young men, who, away from home influence, are liable to fall easy victims to the wiles of irresponsible agitators.

Indian aspirations.

14. The *Advocate* (Lucknow), of the 4th July, referring to the suggestion made by Sir Bampfylde Fuller to close to Indians the competition in England for the Civil Service and to reserve a certain proportion of posts for able members of the Provincial Service, remarks that this would lead to much favouritism. In order to carry out Sir Bampfylde Fuller's proposal to open even the highest office to all Indians alike, irrespective of whether they have passed their examinations in England or not. The editor suggests that it is essential the Civil Service examinations be held simultaneously in England and India. ADVOCATE, 4th July 1909.

An anti-Congress Hindu movement.

15. The *Advocate* (Lucknow), of the 1st July, commenting on the rumour which is current to the effect that a Hindu movement is to be organized on anti-Congress lines, states that such a step will be a fatal blunder, as serving no useful purpose and only causing mischief. The writer also expresses the hope that Lala Lajpat Rai will break the silence, and let people know what are his plans, if he has any, with regard to the Congress. ADVOCATE, 1st July 1909.

Musalmans and the Congress.

16. A correspondent of the *Hindustani* (Lucknow), of the 5th July, referring to a statement in *Al Bashir* (Etawah), of the 29th June (vide Selections No. 27, paragraph 36), in which trustees, who do not support Nawab Mushtak Husain and profess to side with the Government, are called traitors to the Moslem cause, remarks that this is mainly true, and, if the argument be followed to its logical conclusion, the majority of the Musalmans are traitors to the cause of the Indian nationality, for their interests and sympathies are confined to their own community, and they never pay heed to the other people of India. HINDUSTANI, 5th July 1909.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

The Midnapore inquiry.

17. The *Advocate* (Lucknow), of the 1st July, remarks that the result of the inquiries made into the Midnapore case up to date show that every man in the district who had any grudge against his neighbour had an ample opportunity of satisfying it to his profit, as he simply had to become a police spy or informer and so get his enemy into trouble. The editor expresses the hope that the day of reckoning is now at hand. ADVOCATE, 1st July 1909.

Late hours in Civil Courts at Allahabad.

18. The *Indian People* (Allahabad), of the 4th July, while expressing satisfaction that the Magistrates of Allahabad do not now sit in Court until late in the evening but generally leave at about half past four, points out that some of the civil courts do not conform to this wholesome rule laid down by the High Court. The writer asks that the attention of the District Judge or the High Court may be drawn to this fact. INDIAN PEOPLE, 4th July 1909.

The action of the Sessions Judge of Mainpuri criticised.

19. The *Indian People* (Allahabad), of the 4th July, criticises the action of the Sessions Judge of Mainpuri in writing a letter to the Registrar of the High Court, containing criticisms regarding certain grounds that had been taken against an order of his sent up for revision. The writer remarks that this letter contained uncomplimentary remarks which was regarding the counsel who filed the appeal, and who, in the writer's opinion, is probably the learned INDIAN PEOPLE, 4th July 1909.

Judge's superior in age and experience. It is remarked that the Judge is probably one of those who have been relegated to the judicial branch as one of the undesirables or incompetents in the Indian Civil Service, while the vakil, whose action he has attacked, is the member of a community that furnishes some of the most capable Judges in the Indian High Courts.

(b)—Police.

ABHYUDAYA, 2nd July 1909.

The responsibility of the police for unrest.

20. The *Abhyudaya* (Allahabad), of the 2nd July, says that the police have been responsible for almost all the incidents which have for the last two or three years created unrest and discontent in the country. The editor points out that if Government continues to accept the reports of the police as gospel truth, it is inconceivable to what extent repressive measures may be adopted and to what extent the unrest may spread in the country. He urges that even now it is not too late for Government to reform the police, so that they may not create discontent and alarm in the country, by getting up false cases against innocent persons and by making false reports to the higher authorities. He remarks that so long as the police can manufacture false cases against innocent persons and harass respectable people with impunity, it is futile to hope that even the most liberal reforms can do any good to the country. In this connection he also suggests that the separation of executive and judicial functions will go a great way towards checking the illegal and high-handed actions of the police force.

SWARAJYA, 3rd July 1909.

The police and the subscribers of the *Swarajya*.

21. The *Swarajya* (Allahabad), of the 3rd July, has the following :—

"We have received several letters from our constituents, who refuse to receive our paper any longer, although they have paid their subscriptions, the reason being that the police trouble them too much (for subscribing to the *Swarajya*). During the last two weeks some fifty or sixty persons have returned their copies of the paper on this very account. We publish two letters only out of the many we have received and they will amply prove the activity of the police :—

'(1) THE MANAGER,
The *Swarajya*, Allahabad.

Bande Mataram. Do not send me your paper any longer. I do not know how much you must be suffering, when the police is on the look out for the subscribers of the *Swarajya*. I have received visits from the police three or four times, and the branch postmaster has been asked to furnish a list of the names of persons subscribing to and rendering monetary support to the *Swarajya*. I entirely sympathise with the aims of your paper, but it is impossible to live safely in a village where the police is opposed to one. So please discontinue sending the paper to me.'

'(2) THE MANAGER,
The *Swarajya*, Allahabad.

Namasté. I am neither a subscriber to the *Swarajya* nor can I read Urdu. In October 1908 I sent you Rs. 2 by money order for the insertion of an advertisement in your paper, of which you still owe me a rupee *(sic)*. For sending these two rupees I have been twice sent for by the local police, although I do not subscribe to the *Swarajya*. I do not know what the police think of the *Swarajya*, that it is on the look out for its subscribers. Please do not send the paper to me.'

We would have never given publicity to the difficulties we have had to face in Allahabad, had not our subscribers been subjected to the same. For the satisfaction of our subscribers we think it proper to declare that we are still cheerful, although through the kindness of the police we cannot obtain the services of pressmen, litho-writers, printers and managers, and we have been obliged to import all these men from the Punjab. The police autocrats have made it impossible for us to obtain even the services of a cook, and from the day we have come here, we have to cook our own food, besides cleaning vessels, sweeping the floor of the house, and doing the work of a *chaprasi*.

Some four days ago, we sent a boy to the city to sell copies of our paper, a constable took away from him the bell and dashed it on the ground (papers are sold here with the help of the bell), besides threatening him. This is not the first time

we have had to complain of this, for which we are grateful to the police, and notwithstanding all this, holding God to be omnipotent and omniscient, we can say that we are cheerful and content, and have the satisfaction that we are serving our faith and our country, however light and insignificant these services may be.

O friends of the *Swarajya*, may God light in your hearts that true fire, in which may be consumed all those weaknesses of yours, which have come into existence owing to the fear of powerful oppressors. May you become as firm as a rock, always placing your trust in God and doing what is right, then you will not have cause to be afraid of any one. We are neither sinners nor criminals, nor are we opposed to Government, but we are its supporters, for it is our mission to inaugurate social, religious and political reforms among its subjects. If for serving it in this way we are punished, then, O, God, Thy will be done, we leave ourselves in Thy hands, and have nothing to complain of Government. It is impossible for man, owing to his limited knowledge, to understand the motives underlying the actions of God. Students of history know full well the commotion produced in France on the eve of the revolution by the police, spies, informers and traitors. Before the emancipation of Italy, natives of Italy themselves became instruments in the hands of the Austrians and used to cut the throats of their fellow-countrymen. These Italian traitors by flogging their countrymen impressed upon them that they were slaves and that they should break off their bonds of slavery. These Italian traitors oppressed their countrymen and served to awaken them from their lethargy. So it is not to be wondered that our own countrymen may be oppressing us to awaken us? Should we not be thankful to them for this service? Our countrymen should try to remember that misfortunes and oppressions are of the nature of a touchstone. If we endure these persecutions and sufferings with fortitude, God will confer *swaraj* upon us in compensation for all this. But if we prove ourselves to be cowards and fly from the field of battle then He will curse us, and our punishment will be eternal servitude. It should be noted that we have explained the meaning of resistance in our last issue. Now it is for you to choose if you want to welcome servitude or freedom.

The Government by accepting our declarations have given us permission to express our thoughts freely by speech and in writing. It has imported presses, paper and ink from Europe, and, to crown all, gets our paper sent to such distant places as Kashmir, Cape Comorin, Gujrat and Bengal for a single pice, and for all this kindness we are grateful to it. Besides this, our Sovereign Lord, King Edward, and his gracious Mother, have placed us both individually and also as a nation on terms of equality with England. We do not care if a few self-seeking officials are trying to put obstacles in the fulfillment of (Royal) promises. They shall be rounded off by the correcting wheel of time *(lit.)*. Our mission is to carry the King's Proclamation to the masses, and if for doing this we are held to be rebels and sent to jail, we do not care a bit. Our request to Government is simply this: If it thinks the *Swarajya* to be a seditious paper, it should have it suppressed, which will be preferable to harassing its numerous subscribers. If the higher officials of Government are ignorant of this, inquiries had better be made, and these traitors should be adequately punished, who are turning the hearts of the people from the British Government and are making them hate it slowly, but surely."

ADVOCATE, 4th July 1909.

The oppression of the Indian Police.

22. The *Advocate* (Lucknow), of the 4th July, in an article entitled "The personnel of the Indian Police", asserts that all accusations made against the police by the people, unless they are actually proved in a court of law, are treated with absolute indifference by the higher officials. The editor remarks that, until this indifference is removed and the complaints of the people receive a little more consideration, there can be no hope of reform in the *personnel* of the police. The writer continues that men of good caste in the police are content to be treated as menials on account of the unauthorized license that they get, by which they are enabled to rob the public, and that no attempt is made to put a stop to these evil practices, which is one of the chief reasons that British administration is unpopular.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

NASIM-I-AGRA, 3rd July 1909.

Prostitutes in public streets.

23. The *Nasim-i-Agra*, of the 3rd July, complains of the increase in the number of prostitutes in the frequented parts of cities and towns, and remarks that their influence has a degrading effect on public morality. The editor asks the municipal members to use their influence in this direction.

INDIAN PEOPLE, 4th July 1909.

Suspension of Pandit Baleshwar Prasad from the local board at Etawah by the District Magistrate, Mr. Gracey.

24. The *Indian People* (Allahabad), of the 4th July, remarks on the action of Mr. Gracey, District Magistrate of Etawah, in summoning Pandit Baleshwar Prasad to a meeting of the local board before bringing forward a resolution suspending him from his office. The writer remarks that, by thus calling Pandit Baleshwar Prasad before the meeting in order to issue the order of suspension, Mr. Gracey showed a surprising want of tact, and asks that Sir John Hewett's attention be drawn to the Etawah district, which has, during the last two years, been gaining an unenviable notoriety.

ADVOCATE, 4th July 1909.

Agra sanitation.

25. The *Advocate* (Lucknow), of the 4th July, publishes a complaint from a correspondent with reference to the sanitation of the Agra city, in which it is suggested that the drains should be flushed at 6 o'clock in the morning instead of 7, as the smell of the drains in the early morning is very objectionable.

TOHFA-I-HIND, 4th July 1909.

Municipal taxation.

26. The *Tohfa-i-Hind* (Bijnor), of the 4th July, complaining of the heaviness of municipal taxation, says that whenever the municipalities have to incur a fresh item of expenditure, they make no effort to curtail their existing expenditure, but impose a new tax, which is never remitted even after the work is over. The editor further complains that, although Government has relieved them of the charges for maintaining order within their limits, the *chaukidari* tax is still levied, and the *tehbazari* tax is not utilized in providing better accommodation to merchants.

In conclusion he says that the Municipal Taxation Committee must have submitted its report to Government, and that Government should now either abolish the municipalities, or relieve the people of the heavy burden of municipal taxation.

MASHRIQ, 6th July 1909.

Sanitation in Basti.

27. A correspondent writing to the *Mashriq* (Gorakhpur), of the 6th July, complains that the sanitary condition of Basti is very deplorable, and asks the local authorities to do some thing to remedy it.

(e)—Education.

HINDUSTANI, 2nd July 1909.

His Honour and the Aligarh College.

28. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 2nd July, says that the Musalman papers are unjustly blaming His Honour of interfering in the affairs of the Aligarh College on his own initiative. He goes on to say that it was Sir Faiyaz Ali Khan who asked him to do so, and he advises Musalmans not to leave the conduct of their national affairs in the hands of aristocratic sycophants like Sir Faiyaz Ali, but to encourage able middle class people to take an intelligent and leading part in their national concerns, as the Hindus have done.

AL BASHIR, 6th July 1909.

The Aligarh College.

29. In his nineteenth article on the affairs of the Aligarh College, the editor of *Al Bashir* (Etawah), writing in the issue of the 6th July, says that the trustees of the College will meet on the 31st July and give their final verdict on the proposals made by the Government and on the demands of the European staff, and that at such a crisis it is extremely necessary that the Musalman public should express its opinion regarding the question at issue in unmistakable terms, so that the trustees may be guided by it. To leave the whole thing in the hands of the trustees, he says, would be very unwise, for there are very few among them who have the courage of their convictions. The majority of them can be divided into three broad divisions.

(1) Unprincipled men, whose sole God is the almighty dollar, and who can never go against Government, even if they firmly believe that it is in the wrong.

(2) Honest and well-intentioned men, who think that, if His Honour is displeased with the College, its funds will suffer, as he will not any longer use his influence in strengthening its finances, that its students will find it difficult to get good posts under Government, and that Government may be moved to stop its monthly grant which is the mainstay of the College. To these objections the editor replies that an English gentleman like His Honour will never behave in such a vindictive manner, and that if the College pass into the entire control of the Principal, it will be immaterial to the Musalmans whether its funds be high or low, for it would be nothing more to them than the Agra or the Bareilly College.

(3) Entirely incompetent and ill-educated men, who are unable to form a correct opinion on such an intricate question, and who get their opinions written by other persons.

In conclusion he says that Government should note that the Secretary of the Aligarh College is also the acknowledged leader of the Moslem community, and that it is his character and those of his Moslem associates which leave an indelible stamp on the affairs of the College, so that his authority should be greater than that of the secretaries of other institutions.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

30. The *Samrát* (Kalakankar), of the 19th June (received on the 5th July), deplores the alleged poverty of the bulk of Indians, and suggests that, instead of delivering long and passionate speeches in conferences and meetings, practical steps be taken to meet the situation, and that they should revive the decaying indigenous industries, and introduce new ones, so as to prevent the drain of the wealth of their country to foreign countries.

SAMRAT, 19th June 1909.

The alleged poverty of Indians.

31. The *Abhyudaya* (Allahabad), of the 2nd July, refers to the growing scarcity of food grains in India and to its effect on the poorer people, who find it very difficult to keep body and soul together. The editor points out that, cultivators and labourers being the chief support of the country, all efforts at improvement in other departments of life will be futile, unless some thing is done to better their condition. He notes with regret that little attention is paid to this all-important subject, and remarks that it is the primary duty of Government to create facilities for the proper nourishment and clothing of the people whom it governs.

ABHYUDAYA, 2nd July 1909.

Scarcity of food grains in India.

32. Referring to the new rules for Government service in the United Provinces, the *Almora Akhbar*, of the 30th June (received on the 3rd July), expresses the hope that they will be held in abeyance, so far as hill districts are concerned, until the classes preparing for the School-leaving Certificate Examination are opened there.

ALMORA AKHBAR, 30th June 1909.

New rules for Government service in the United Provinces.

33. The *Advocate* (Lucknow), of the 1st July, reports that Babu Sukumar Mitra has denied the statement made by the *Statesman* that his father, Babu Krishna Kumar Mitra, has not suffered from his treatment in the Agra Jail.

ADVOCATE, 1st July 1909.

Treatment of Babu Krishna Kumar Mitra in the Agra Jail.

34. The *Awaza-i-Khalq* (Benares), of the 1st July, draws the attention of the Government to the deplorable condition of compounders in Civil Hospitals, who have recently submitted a memorial to the Inspector General of Civil Hospitals, and notes that their grievances have not been redressed as yet. Their initial salary is Rs. 8 for the trained and Rs. 6 for the untrained men, increments are given after a service of five years and then after every three years until a maximum of Rs. 20 is reached. They are required to always appear in scrupulously clean clothes. The editor notes that even the ward coolie gets Rs. 6 a month.

AWAZA-I-KHALQ, 1st July 1909.

Compounders in Civil Hospitals.

35. The *Nasim-i-Agra*, of the 3rd July, complains that the public suffer not only from the sale of adulterated articles but also from the use of false weights by most dealers, and suggests that in the towns, Municipal Committees should employ private men to

NASIM-I-AGRA, 3rd July 1909.

Use of false weights by dealers.

expose such fraudulent dealers, and that in the country the district boards should do the same through village lambardars and chaukidars.

SWARAJYA, 3rd July 1909.

Concessions offered to students who subscribe to the *Swarajya*.

36. The *Swarajya* (Allahabad), of the 3rd July, publishes the following :—

"Sardar Shamsher Singhji, our well-wisher, is prepared to pay half the amount of subscription of the *Swarajya* for eight persons who are not in a position to pay the full amount, provided the other half is paid by them. Preference will be given to students. Applications should be made to Sardar Shamsher Singh, care of Post Master, Lahore. On hearing from Sardar Saheb, the paper will be issued to students. Besides this, students who subscribe to the *Swarajya* will be presented by the editor with national books covering 400 pages, free of charge."

INDIAN PEOPLE, 4th July 1909.

The *swadeshi* movement.

37. The *Indian People* (Allahabad), of the 4th July, remarking on Mr. Rees' reference to what he calls true *swadeshism*, sarcastically states that it would appear that his idea of it is that one should be able to view with pleasure the market being flooded with foreign goods. The writer remarks that *swadeshi* will be false if its expounders think that the feeling ought to be cultivated by every lawful means, and that the records of the criminal cases in Eastern Bengal since the Partition show that this is the view also taken by the courts.

ZUL QARNAIN, 5th July 1909.

The non-issue of sovereigns from Government treasuries.

38. The *Zul Qarnain* (Budaun), of the 5th July, says that there is a general complaint that Indian treasuries do not any longer issue sovereigns, and that this is owing to a secret circular of the Government. The editor asks Government to make a definite statement regarding this complaint and remove what is probably a false impression among the public.

MASHRIQ, 6th July 1909.

Publication of notices of civil suits in English newspapers.

39. A correspondent writing to the *Mashriq* (Gorakhpur), of the 6th July, says that the publication of notices of civil suits in English newspapers is unsuitable as the country people are unable to read English, and suggests that they be informed through the medium of the vernacular newspapers.

V.—Legislation.

ANAND, 1st July 1909.

The Factory Act.

40. Referring to the proposed Factory Act, the *Anand* (Lucknow), of the 1st July, expresses apprehension that its provisions may possibly throw obstacles in the way of the growth of *swadeshi* concerns.

VI.—Railway.

ABHYUDAYA, 2nd July 1909.

The proposed Bengal and North-Western Railway bridge over the Ganges at Allahabad.

41. One Madan Lal Prayagwal writing in the *Abhyudaya* (Allahabad), of the 2nd July, views with alarm a rumoured proposal to change the site of the proposed Bengal and North-Western Railway bridge over the Ganges at Allahabad from Daraganj side to the Fort, near the Mahabir temple and requests His Honour the Lieutenant Governor not to allow its construction there, on the ground that it will cause not only serious inconvenience but also loss and injury to the pilgrims who assemble at the confluence for the purposes of bathing.

VII.—Post Office.

SADDHARM PRACHARAK, 30th June 1909.

Mismanagement in the Shampur Post Office.

42. The *Saddharm Prachárak* (Kangri, Bijnor), of the 30th June (received on the 5th July), complains of delay in the despatch of its issues from the Shampur Post Office, and says that in spite of its repeated complaints to the Postmaster General regarding mismanagement in this post office nothing has been done in the matter.

VIII.—Native Societies and Religious and Social matters.

MASHRIQ, 6th July 1909.

The Raja of Tikari's marriage with an Australian lady.

43. The *Mashriq* (Gorakhpur), of the 6th July, condemns the recently effected marriage of the Raja of Tikari with an Australian lady named Miss Thompson, and remarks that such marriages are never successful, and that his first wife is still living.

44. The *Indian People* (Allahabad), of the 1st July, issues an appeal for the raising of the depressed classes, who have, for hundreds of years been the servants of the more enlightened classes, and who are now employed by the latter as mere pawns in their political game. It is suggested that a commencement might be made in Allahabad, where schools should be established for them, in the hope that the movement may spread throughout the whole country.

The depressed classes in the United Provinces.

INDIAN PEOPLE, 1st July 1909.

45. A correspondent writing to the *Mashriq* (Gorakhpur), of the 6th July, expresses his gratification at the release of the Sunni prisoners at Lucknow, and suggests that the fines realized from them should be handed over by the Government to the *Nadwat-ul-Ulama* so that the Sunni public of Lucknow may be disabused of the false impression that Government is favouring the Shiahs.

Sunnis and Shiahs at Lucknow.

MASHRIQ, 6th July 1909.

IX.—MISCELLANEOUS.

Nil.

NAINI TAL:
The 9th July 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr.-General of Police,
Criminal Investigation Department,
United Provinces.

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SELECTIONS

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	11,000 copies.
2	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	Very small.
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	Very small.
6	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	5,000 copies.
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,000 „
9	Advocate	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,000 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	700 „
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	200 „
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	Very small.
	ANGLO-URDU.				
*16	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
†17	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	600 copies.
†18	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
19	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan, Pathan; 27.	500 „
†20	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
21	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathan.	550 „
22	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
23	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
24	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	25 „
*25	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	500 „
*26	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
27	Jain Pracharak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
28	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
29	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	875 „
30	Kul Bhaskar	Allahabad ...	Do. ...	Shridhar Prasad; Kayasth ...	...

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
31	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	1,100 copies.
32	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
33	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
*34	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
35	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†36	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
*37	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*38	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*39	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	320 „
*40	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 „
†41	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakaryá; Muhammadan; 21.	150 „
*42	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	300 „
43	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
44	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
45	Al Fasih	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan.	...
46	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	350 copies.
47	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	700 „
48	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulább Chand; Kayasth; 29 ...	600 „
49	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
50	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
51	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	1,000 „
52	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41 Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*53	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	Very small.
54	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	500 copies.
55	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	400 „
56	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	1,000 „
57	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	250 „
58	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
59	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,000 „
60	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
61	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52	367 „
62	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
63	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29	450 „
64	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
65	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
66	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45	500 „
67	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
68	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
†69	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30	200 copies.
*70	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
71	Swarájya	Allahabad ...	Do. ...	Nand Gopal; Khatri	1,000 „
72	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	1,000 „
73	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44	380 „
74	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
75	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
76	Hindustani	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,600 „
77	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
78	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
79	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	600 „
	ARABIC-URDU.				
80	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*81	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	Very small.
82	Bharatodaya	Jwalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shastri.	...
83	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman: 50.	300 copies.
84	Bráhman Samáchár... ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*85	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhimsen Sharma; Brahman; 49	800 „
86	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	800 „
87	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil	...
88	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám, Bania; 43	320 copies.
89	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	300 „
90	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*91	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24...	500 „
92	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
93	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	3,750 „
94	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	550 „
95	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28	...
96	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†97	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
98	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	2,000 „
99	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
100	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39	1,000 „
101	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*102	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41	1,000 „
103	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
104	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
105	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	500 „
106	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,700 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
107	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 38 ...	200 copies.
108	Árya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman ...	1,800 „
109	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34	1,550 „
110	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
111	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
112	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	3,000 „
113	Samrát	Kálákánkar (Partabgarh).	Do. ...	Raja Ramesh Singh; Kshatriya; 45 ...	400 „
	HINDI-URDU.				
*114	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasad; Barnwál Hindu; 36 ...	500 copies.

* Irregular.

NOTE.—The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

I.—Politics.

(a)—Foreign.

1. The *Aligarh Institute Gazette*, of the 7th July (received on the 10th idem), referring to the prolonged controversy in the Muhammadan press in India regarding the deposition of Sultan Abdul Hamid, remarks that it is useless to criticise an event which is now an accomplished fact, and also that the Turkish leaders who deposed him were in a better position to judge him, and that they have done so with the sanction of the Sheikh-ul-Islam, the religious head of the country. If the deposition was an error it was a constitutional one, and the change thus wrought is not a revolution, as Abdul Hamid's successor is a prince of the same house, and can thus claim equal allegiance.

The deposition of Sultan Abdul Hamid.

ALIGARH INSTITUTE GAZETTE, 7th July 1909.

In conclusion the editor says that the controversy is meaningless and asks his contemporaries to turn their attention to questions which are at present of vital importance to them, and on the due consideration of which depends their future existence.

2. With regard to the march of a Russian detachment on Teheran, the *Advocate* (Lucknow), of the 11th July, remarks that, although the action is approved by England, it may possibly lead to serious complications, and suggests that "we may be on the eve of a series of events that will ultimately result in the division of Persia among the Powers."

The Russian march on Teheran.

ADVOCATE, 11th July 1909.

3. The *Oudh Akhbar* (Lucknow), of the 14th July, says that the proposed Anglo-Russian *entente* will prove a farce, as Russia is always ready to snatch upon the slightest advantage, and will come to blows with England whenever an opportunity offers. The editor goes on to say that Russia has occupied Tabriz and will never evacuate it, and, as England will never tolerate this occupation, the much-talked of *entente* will come to an end.

Russia and England.

OUDH AKHBAR, 14th July 1909.

(b)—Home.

4. The *Advocate* (Lucknow), of the 8th July, remarks that in view of the fact that the Government of India had refused to publish the rules and regulations framed for the formation and working of the expanded Councils, on the ground that it would delay the introduction of the Reforms, it was quite inconsistent with these sentiments that members of the Moslem League should have been invited to Simla to discuss the scheme with Government.

Muhammadans and the Reform Scheme.

ADVOCATE, 8th July 1909.

5. The *Anand* (Lucknow), of the 8th July, protests against the separate representation of Muhammadans under the Reform Scheme, as being opposed to the time-honoured policy of the British Government of impartial justice in its administration of India, and remarks that the Moslem League, in trying to divert Government from its course of strict impartiality, is doing a distinct disservice to British rule in India.

Muhammadans and the Reform Scheme.

ANAND, 8th July 1909.

6. The *Abhyudaya* (Allahabad), of the 9th July, discussing the question of Muhammadan representation, says that the special treatment of Muhammadans in connection with the Reform Scheme has given rise to great dissatisfaction among non-Muhammadans, but that they did not give expression to it, for they were anxious not to embarrass the Government, but make its way easy in the carrying out of the Reforms. The editor remarks that despite this their abstention from vigorous agitation has been misunderstood, and that Muhammadans have been encouraged to make further demands on baseless grounds. He refers to the recent deputation of Muhammadans to Simla in connection with their representation, and remarks that like Sir Pherozeshah Mehta all leaders of non-Muslim communities should point out to Government the injustice involved upon them in case more favour is shown to Muhammadans. He points out that the Reforms in their present shape have neither been able to satisfy the Muhammadans nor the Hindus, and that if Government persists in its present policy with regard to the Reforms, they will be doomed to failure and all the labours of Lords Morley and Minto will come to nothing.

Muhammadans and the Reform Scheme.

ABHYUDAYA, 9th July 1909.

SWARAJYA, 26th June 1909.

7. The *Swarajya* (Allahabad), of the 26th June (received on the 14th July), takes Lord Roseberry severely to task for not mentioning India when in the course of his speech at the Imperial Press Conference he appealed to all the members of the British Empire to rally round Britain in the defence of the Empire, and remarks that many Englishmen regard the people of India merely as beasts of burden, and that it was probably for this reason that Lord Roseberry made no reference to them in his speech. The editor states that the Indians can, if called upon to do so, defend the whole of the British Empire against all its enemies, Germany included.

Lord Roseberry's speech at the Press Conference.

SWARAJYA, 26th June 1909.

8. The *Swarajya* (Allahabad), of the 26th June (received on the 14th July), referring to the principle of Imperial Preference recently enunciated by Sir Roper Lethbridge and others, remarks that it is intended only for Britain and her colonies, and that it will not benefit India to any extent, because, when other European countries have been driven out of the field of competition, British merchants will sell their wares at any price they like, and India, which is still dependent on foreign manufactures, will have to buy them at that price.

The Imperial Preference proposals and India.

RAHBAR, 7th July 1909.

9. The *Rahbar* (Moradabad), of the 7th July, referring to the contradiction of the rumoured retirement of Lord Minto, remarks as follows:—

The rumoured retirement of Lord Minto.

"The people of India during the tenure of office of the present Viceroy have not been free from chains (?), so this news will not be pleasing to them. But as no other member of the English race could be expected to help in the uplifting of the people of this country, so they have no reason to feel sorry even if the term of his office be extended."

INDIAN PEOPLE, 8th July 1909.

10. The *Indian People* (Allahabad), of the 8th July, referring to the news from London that action is to be taken against Shyamji Krishna Varma, expresses the hope that he may be brought to trial, as, although without direct evidence, it cannot be said that he personally incited the assassination of Colonel Curzon Wyllie, there is not the slightest doubt that he has been actively preaching political murder and has exercised a most dangerous influence on Indian students.

Shyamji Krishna Varma.

ADVOCATE, 8th July 1909.

11. The *Advocate* (Lucknow), of the 8th July, with regard to the refusal of Government to grant indemnity to the Raja of Narajole with respect to any matter injurious to him of which he might give evidence in the course of the Midnapore inquiry, remarks that this may easily be interpreted into an indirect form of warning against the risk of incriminating the police and officials.

Refusal of Government to grant indemnity to the Raja of Narajole.

INDIAN PEOPLE, 8th July 1909.

12. The *Indian People* (Allahabad), of the 8th July, once more contests the correctness of Lord Morley's statement that the deportations were not made solely on information derived from the police, and remarks that, unless such men as Krishna Kumar Mittra and Aswini Kumar Datt lived double lives, which was almost impossible, as they were always before the public, one must conclude that they have been deported because of their influence and not because they were engaged in any evil work.

The deportations.

ABHYUDAYA, 9th July 1909.

13. The *Abhyudaya* (Allahabad), of the 9th July, says that the deportation of nine Bengali gentlemen without trial is an injustice in itself, and that it has caused widespread discontent in the country, and points out that that discontent is all the more increased by the fact that they are not treated well in jails. The editor remarks that it is alleged that they were deported in order to preserve peace in the country, and asks whether it is also necessary for the preservation of peace that they should not be accorded fair treatment while under detention.

The deportations.

SAMRAT, 5th July 1909.

14. Referring to the assassination of Sir Curzon Wyllie by an Indian student in London, the *Samrát* (Kalakankar), of the 5th July (received on the 10th idem), remarks that the whole of India looks upon this diabolical crime with feelings of the utmost detestation and abhorrence, particularly because the victim was so well-known for his whole-hearted sympathy for Indians. The editor says that Government should no longer follow a temporizing policy, but that it should adopt the strongest measures for the extermination of Indian anarchists, both in this country and in England.

The assassination of Sir Curzon Wyllie.

15. The *Anand* (Lucknow), of the 8th July, condemns the assassination of Sir Curzon Wyllie by an Indian student in London, and expresses the hope that this dastardly crime will prove to be the isolated act of an individual and not the result of any deep-laid conspiracy.

ANAND, 8th July 1909.

The assassination of Sir Curzon Wyllie.

16. The *Advocate* (Lucknow), of the 8th July, remarks that the murder of Colonel Sir Curzon Wyllie by a Punjabi student in London indicates how necessary it is for Indian students in England to have somewhere to go to for assistance and advice. With a few notable exceptions, none of the influential Indians who have lived for many years in England, have undertaken the responsibility of guiding these youths. Societies have been formed by English people with this object in view, but they were almost powerless to cope with the great work before them. The writer remarks that, as all other associations have failed in their object, the official advisory committee that is now to be formed has not been called into existence any too soon, and he expresses the hope that this movement will gain the confidence of parents and guardians as well as of the students themselves. It should guard against undertaking the duties of Mrs. Grundy, and avoid any attempt at manufacturing loyalty of the type known in India as "Lee-Warnerism".

ADVOCATE, 8th July 1909.

The assassination of Sir Curzon Wyllie.

17. The *Indian People* (Allahabad), of the 8th July, referring to the murder of Colonel Curzon Wyllie, remarks that, while one could at least understand the object of a conspiracy to bring about a revolution in India, where there are visible signs of a foreign rule, it is impossible even for an anarchist to justify the murder of an Englishman by an Indian in England, where all Indians are treated with marked kindness and are everywhere welcomed. Although it is probable that this crime has no connection with any deep-laid conspiracy, it is believed that Mr. Krishna Varma and his asylum for sedition and anarchism, India House, are actually responsible for the assassination: and the writer expresses the hope that this dangerous institution may be suppressed. He refers to Mr. Krishna Varma as one of the "most dangerous and cowardly men that has ever been known, and as the fountain-head from which impressionable young Indians derive their inspiration. He recommends that the greatest precautions should be exercised to prevent a repetition of such a crime, as it is impossible to imagine that there are not other young Indians with similar homicidal intentions; and even half a dozen men of Madan Lal's type could bring about most disastrous results.

INDIAN PEOPLE, 8th July 1909.

The writer strongly condemns the suggestion that Indian policemen should be employed in tracing the anarchist propaganda in England, on the ground that they would at once try to discover a widespread conspiracy, and also because the London police are infinitely superior and may be trusted to do their duty properly.

18. The *Abhyudaya* (Allahabad), of the 9th July, says that no condemnation of the assassination of Sir Curzon Wyllie can be too strong and that the circumstances under which he was murdered enhance the heinousness of the crime. Murders, the editor says, have never secured the salvation of a country. They only impede the progress of the country and for the crime of one person all his innocent countrymen are put to trouble, and the work of their leaders is made exceedingly difficult. The editor expresses the hope that other Indian students in England who are not associated with the crime will in no way come to trouble for it, and he takes the *Statesman* to task for describing this crime as the outcome of the boycott movement and of the agitation in Indian newspapers. He expresses gratification that with the exception of one journal all respectable British newspapers have displayed exemplary prudence and calmness with regard to the crime, and have advised the British Government to keep firm in its policy of reforms in India. He also notes with satisfaction that if an Indian murdered an Englishman, it was also an Indian who lost his life in trying to save the life of the latter.

ABHYUDAYA, 9th July 1909.

The assassination of Sir Curzon Wyllie.

19. The *Indian People* (Allahabad), of the 11th July, remarks that the inquiry into the circumstances of the recent London murders has clearly shown the difference in the methods of the English and Indian police: for, whereas the latter would have made many arrests, discovered several clues and searched numberless houses, the former have been able to declare, with very little delay, that no one was associated with

INDIAN PEOPLE, 11th July 1909.

The assassination of Sir Curzon Wyllie.

the actual murderer in the commission of the crime, and that the murder was a personal and not a political matter. Nevertheless, the writer still asserts that the influence of India House and Krishna Varma must have warped the mind of Madan Lal, who, it is alleged, was always somewhat eccentric.

MUSAFIR, 8th July 1909.

20. The *Musâfir* (Agra), of the 8th July, expresses abhorrence at the cold-blooded murder of Colonel Curzon Wyllie and of Dr. Lalcaca, and says that such crimes are due to the absence of religious education in the educational curriculum of India, and suggests that the only remedy is a religious revival among the young men.

The assassination of Sir Curzon Wyllie.

SWARAJYA, 10th July 1909.

21. The *Swarajya* (Allahabad), of the 10th July, condemning the murder of Sir Curzon Wyllie, says that the shedding of innocent blood is against the creed of Nationalism, and that this criminal folly of the assassin will greatly embarrass India's friends in Parliament who have been defending her cause in the face of the most violent opposition. In conclusion the editor remarks that such crime can never lead to national freedom.

The assassination of Sir Curzon Wyllie.

AL BASHIR, 13th July 1909.

22. *Al Bashir* (Etawah), of the 13th July, condemning the assassination of Sir Curzon Wyllie, says that it has its root in the poisonous tree planted by the Congress a quarter of a century ago, and that its immediate result will be that Indian students will find it difficult to obtain entrance into English educational institutions.

The assassination of Sir Curzon Wyllie.

ABHYUDAYA, 9th July 1909.

23. The *Abhyudaya* (Allahabad), of the 9th July, expresses gratification at the case of libel instituted by Lala Lajpat Rai against the *Englishman* having been decided in his favour, and remarks that the impartial justice which has been done in this case and in other political cases in Bengal will strengthen British rule in India far more than the army and the police force.

Lala Lajpat Rai's case against the *Englishman*.

INDIAN PEOPLE, 11th July 1909.

24. The *Indian People* (Allahabad), of the 11th July, expresses great satisfaction at the judgment delivered by Mr. Justice Fletcher in Lala Lajpat Rai's libel case against the *Englishman*, which, it remarks, again proves that true justice is still to be had at the hands of an English Judge. The writer hopes that this decision will "shut the mouths of all the vile tribe of accusers who have wantonly and recklessly accused a public man of a grave crime."

Lala Lajpat Rai's case against the *Englishman*.

ADVOCATE, 11th July 1909.

25. The *Advocate* (Lucknow), of the 11th July, expresses the hope that the result of Lala Lajpat Rai's libel case against the *Englishman* will have a salutary effect on those Anglo-Indian and English papers that delight in reviling educated Indians, particularly those Indians who are connected with some public work. The writer remarks that Mr. Justice Fletcher's judgment has only added to the recent instances that have gone to consolidate the people's faith in the British sense of justice.

Lala Lajpat Rai's case against the *Englishman*.

OUDH AKHBAR, 13th July 1909.

26. The *Oudh Akhbar* (Lucknow), of the 13th July, expresses its gratification at the award of Rs. 15,000 to Lala Lajpat Rai in connection with his defamation suit against the *Englishman*, and says that Mr. Justice Fletcher's impartial decision will go a great way to reassure the public mind that Europeans and Indians are treated alike in a British court of law.

NAIYAR-I-AZAM, 12th July 1909.

27. The *Naiyar-i-Azam* (Moradabad), of the 12th July, says that the Partition has for long been a settled fact, and that the Bengalis by constantly agitating against it have shown that their loyalty to the Crown is of a very flimsy character, and that they would try their best to harass it even for an entirely imaginary grievance. The editor remarks that Government knows what the attitude of the people is towards it, and yet it has been singularly ill-advised in the measures it has adopted to cope with this hydra-headed monster of Bengali sedition. He remarks that the first grievous mistake in this connection was the accepting of Sir B. Fuller's resignation, who by his manly and energetic policy, would have pacified Bengal in a short time if left alone. The second was the idea that the agitators could be won over by concessions, while the inauguration of the Reforms has been still more unfortunate, for the Bengali now thinks that he can intimidate Government and change its policy by means of anarchical crimes.

The present situation.

What Government ought to have done, the editor says, was to have punished the Bengalis adequately for their criminal follies, and to have established the balance of power between the two important communities in India, by recognizing the legitimate rights of the Indian Musalmans, and by rewarding them for their steadfast loyalty to the Crown. He notes that so far from doing this, Government has shown them the cold shoulder at every turn, and that of the Reforms they have got only the leavings of the feast. The editor however advises them to be patient and loyal to Government.

In a subsequent article, referring to the expressions of regret at the assassination of Sir Curzon Wyllie, made by the Bengali press, he remarks that they always express abhorrence of these crimes, but at the same time they call these murderers national martyrs and honour them after their execution. The editor continues that Government is labouring under a grievous misapprehension, for it does not realize that its conciliatory policy in inaugurating reforms and in making concessions is not regarded in the light of generosity and magnanimity on its part but as signs of weakness and of the decay of its political power. He remarks that there is still time for Government to change its policy towards the Bengalis, and to treat them as they deserve, and that it should strengthen the hands of its loyal subjects, or else the Bengalis will turn peaceful India into a second revolutionary Russia, and Government shall then be obliged to have recourse to the methods of repression employed by the Czar.

INDIAN PEOPLE, 11th July 1909.

Mr. Gokhale on the present situation.

28. The *Indian People* (Allahabad), of the 11th July, expresses agreement with Mr. Gokhale that the agitators for self-government in India should accept the British rule as the basis of their action, since, although the theory of complete independence may be good and captivating, it does not follow that it can be put into practice. The writer concludes by saying: "We think Mr. Gokhale has done great service in sounding this note of warning at a time when it was most needed; and it may be hoped that it will cause some people, who require a check upon their imagination, to reflect."

SWARAJYA, 10th July 1909.

The *Swarajya* and its constituents.

29. The *Swarajya* (Allahabad), of the 10th July, issues the following appeal on its own behalf:—

"To help the *Swarajya*, to make it popular and to try to increase its circulation are the duties of its supporters, and we on our part shall present them with homilies on patriotism, articles which will make them realize their degraded condition, will produce in them the noble spirit of self-respect and self-sacrifice, and we shall try to make every reader an ardent *swadeshist* so that he may help in removing the poverty of the country.

Our ideal is to attain God and *swaraj*. It is by God's grace only that we can get *swaraj*, and so we shall always try to acquaint our readers with the means by which His grace can be secured, and which may enable our countrymen to attain *swaraj*. It is hoped that our supporters will respond to our request and persuade others to subscribe to the *Swarajya*."

SWARAJYA, 10th July 1909.

India's degeneration and the need for self-sacrifice.

30. Taking for his text the saying of Buddha that "life comes after death", the editor of the *Swarajya* (Allahabad), writing in the issue of the 10th July, goes on to say that a man cannot attain perfect freedom until he has not got rid of his human limitations, which can only be effected by the annihilation of self. He remarks that from this saying a wordly man can infer that liberty can be acquired and retained only when a man is prepared to sacrifice everything he has for this valuable possession, and that the least tinge of selfishness is liable to destroy it. He notes that England is making gigantic efforts to protect itself against her enemies, but that, as these efforts are actuated only by a sense of self-preservation and not by a desire to preserve her ancient liberties, she is in great danger of being enslaved by her enemies. On the contrary, Japan was able to frustrate the sinister designs of the Russian bear against her, because every individual Japanese was ready to sacrifice all he held dear in the cause of the nation. The resistance offered to England by the Boers is another conspicuous example, and generous England acknowledged their bravery by granting them *swaraj*.

The editor remarks that this principle holds good in private life too, and that a man with a sense of self-respect and who puts little value on his own life can hold his own against the mightiest odds, while the "wretch concentrated all in

self" who lacks the noble spirit of self-sacrifice will ever be trampled down and insulted by every one.

"What is the aim of education? To draw out all that is the best in the nature of the student, and to drive out all that is base and sordid. The basis of all that is good in human nature is the spirit of self-sacrifice, and the root of all that is evil in it is selfishness and an inordinate love of self. A man who has these evil qualities in his nature always lives a degraded life, and a nation which possesses these characteristics is always groaning under the chains of slavery and starvation.

Why has this unfortunate country been always a prey to the foreigner and why do its people starve? The reason is that they have given up their spirit of self-sacrifice, and their country has been exploited in succession by the invading hordes of Greeks, Scythians, Mongols, Moghals and lastly by the *Feringhi*, and so long as they fight amongst themselves like dogs, others will reap the advantage.

The sole cause of Russia's defeat were her unworthy sons, and that of Japan's victory her valiant sons. It was India's blood and India's money and mostly her unworthy and shameless sons who made the English her rulers. This statement is borne out by honest English historians, and will be discussed at length in a later issue."

SWARAJYA, 10th July 1909.

Patriotism and national ideals.

31. The editor of the *Swarajya* (Allahabad), writing in the issue of the 10th July, says that it is possible by various kinds of education to turn out products entirely different from one another. One student may be willing to lay down his life and all that he holds dear in the cause of the country, although spurned by his parents and relations and persecuted by the government of his day, while another one earns his livelihood by acting as a spy or an informer. The latter eat the flesh of their own nation and drink its blood. Real pleasure never falls to their share, and death one day puts an end to their infamous career.

The writer goes on to ask his countrymen what sort of education they want to impart to their children, whether they should be of the former class or the latter. The spirit of self-sacrifice can, he says, be produced by proper training, and he cites the case of the two young sons of a Sikh *guru* who preferred to be buried alive in a vault to professing Islam.

He further says that Indians are becoming lax with regard to their *swadeshi* vows, and exhorts them to follow in the wake of the Turks, who brought proud Austria to her knees *(sic)* by a rigid boycott of her manufactures. Lala Lajpat Rai, he says, was once told in America that a nation of 300 million people which cannot combine for self-defence deserves little support from others. A brave man is honoured both by his friends and foes, but a traitor is always looked down upon, witness the treatment meted out by the British to those who betrayed the Punjab into their hands.

In conclusion he says that it is as possible for a man to be a fervent patriot or a rank traitor, and they can train their children to be either.

SAMRAT, 11th July 1909.

The *Times'* special correspondent on the *Arya Samaj*.

32. The *Samrát* (Kalakankar), of the 11th July, controverts the allegations made by the special correspondent of the *Times* that the *Arya Samaj* is a political body, and says that, although the *Arya Samaj* is opposed to Christian Missionaries, yet it is not true that it is also opposed to Government.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

SAMRAT, 11th July 1909.

The loyalty of the Maharaja of Jaipur.

33. The *Samrát* (Kalakankar), of the 11th July, notes with gratification the measures adopted by the Maharaja of Jaipur to keep his state free from sedition and disaffection against Government, and suggests that other Indian Chiefs should adopt similar methods.

IV.—Administration.

(a)—Judicial and Revenue.

OUDH AKHBAR, 15th July 1909.

The Midnapore conspiracy case.

34. The *Oudh Akhbar* (Lucknow), of the 15th July, referring to the acquittal of the accused in the Midnapore conspiracy case, and to the appointment of a Commission of inquiry,

remarks that, although the Commission may to some extent unravel the machinations of the police, yet their victims are entitled to some sort of compensation for the trouble which they have had to undergo.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

35. The *Indian People* (Allahabad), of the 8th July, in view of the present congestion in the civil station of Allahabad, the abnormally high rents and the paucity of residential houses even at prohibitive rents, expresses the opinion that the proposed extension of the station is a matter of urgent necessity, and that the public has a right to know what is being done.

INDIAN PEOPLE, 8th July 1909.

Extension of the Allahabad civil station.

36. The *Indian People* (Allahabad), of the 11th July, draws attention to the bad state of the road on the north side of the Muir College, which is much used by the students of the College.

INDIAN PEOPLE, 11th July 1909.

Bad state of road in Allahabad.

37. The *Advocate* (Lucknow), of the 11th July, suggests that a *bund* may be built somewhere near the Oudh and Rohilkhand Railway bridge on the Goomti at Lucknow, in order that the river may be prevented from becoming, at certain seasons of the year, a mere unsightly *nala*. It is estimated that this might be done at a cost of only about Rs. 25,000, which might well be spared by the Local Government for such a laudable object as the improvement of the river frontage.

ADVOCATE, 11th July 1909.

Construction of a *bund* on the Goomti at Lucknow.

38. The *Advocate* (Lucknow), of the 11th July, remarks that great credit is due to His Honour and to the Commissioner of Agra for the prompt action they have taken in reinstating Pandit Baleshwar Prasad on the Etawah District Board, from which position he had been suspended by order of Mr. Gracey, the Chairman.

ADVOCATE, 11th July 1909.

The reinstatement of Pandit Baleshwar Prasad on the Etawah District Board.

39. The *Indian People* (Allahabad), of the 11th July, referring to the case in which the suspension of Pandit Baleshwar Prasad from the Etawah District Board was found by the Commissioner of Agra to have been illegal, remarks that the reason of Mr. Gracey's action was that he wished to humiliate and disgrace Pandit Baleshwar Prasad publicly. The writer characterizes the Collector's action as an instance of absolute persecution, instigated by personal spite.

INDIAN PEOPLE, 11th July 1909.

The reinstatement of Pandit Baleshwar Prasad on the Etawah District Board.

40. The *Indian People* (Allahabad), of the 11th July, publishes a letter from a correspondent complaining of the insufficient water supply in Agra, and pointing out that the promises of improvement made by the Collector in 1906 have not up to the present been fulfilled.

INDIAN PEOPLE, 11th July 1909.

The Agra water supply.

(e)—Education.

41. The *Garhwali* (Dehra Dun), for June (received on the 9th July), suggests the desirability of a School-leaving Certificate class being opened in the Anglo-Vernacular High School at Srinagar, in view of the new rules for Government appointments in the United Provinces, which give preference to candidates who have passed the School-leaving Certificate Examination over those who are matriculate.

GARHWALI, June 1909.

The need for opening a School-leaving Certificate class in Garhwal.

42. The *Abhyudaya* (Allahabad), of the 9th July, complains that owing to the delay in repairing the new boarding house of the Muir Central College, and in giving notice to students to arrange for their accommodation elsewhere, they will be put to much trouble, especially because there is no more room either in the Hindu boarding house or in the Oxford and Cambridge hostel, and suggests that Government will do well to hire two bungalows for providing accommodation to them. The

ABHYUDAYA, 9th July 1909.

The new boarding house of the Muir Central College, Allahabad.

editor says that this is all the more necessary since it is expected that students for B.Sc. classes will come to the Muir Central College in large numbers from other places this year.

HINDUSTANI, 12th July 1909.

43. A correspondent writing to the *Hindustani* (Lucknow), of the 12th July, complains that Nawab Mushtaq Husain and *Al Bashir* are abusing, in the grossest way, those who advise the trustees to act upon the advice of Sir John Hewett, and that they are straining every nerve to compel the trustees to reject His Honour's advice. Nawab Mushtaq Husain, he alleges, has actually sent his own opinion to the trustees for confirmation. The frequent meetings of the Moslem League must be utilized to discuss the College problems, and the trustees are being influenced in every way. Those who are opposed to *Al Bashir's* views are not necessarily flatterers or people who want to gain some advantage by supporting the staff, but they fear that, if the hatred of Englishmen becomes ingrained in the minds of the students of the College, its future generation of students may perhaps shock even the Bengali anarchists.

The Aligarh College.

In conclusion he says that the editor of *Al Bashir* has been proposed for trusteeship of the College, but that as his school now gets a grant of Rs. 500 from the Conference Fund, he should be content with this and cease abusing Government.

AL BASHIR, 13th July 1909.

44. *Al Bashir* (Etawah), of the 13th July, severely takes to task those trustees of the Aligarh College who are bent upon supporting His Honour's decision either from personal motives or through want of foresight. The editor says that either they wilfully shut their eyes to the facts or are ignorant of the real condition of the College. Sir John Hewett, he says, does not desire that his advice should certainly be followed, and persons who think so are misjudging him. In conclusion he says that he is not opposed to the Principal's right of expelling students or of arranging the time-table, but he insists that the Secretary has the right to know why a student has been expelled or how many have been expelled in the year, and that every Professor does his fair share of the work.

The Aligarh College.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

GARHWALI, June 1909.

45. The *Garhwali* (Dehra Dun), for June (received on the 9th July), says that on account of the denudation of forests, the increase of population, the influx of pilgrims and the forced supply of labour, famine has become a permanent feature of Garhwal, and suggests that the following measures be adopted to save its inhabitants from starvation :—

Famine in Garhwal.

(1) That wherever possible canals should be constructed and tanks prepared for storing water.
(2) That the cultivators should be encouraged to preserve and increase the area of the forest.
(3) That industrial and technical schools should be started there and the people should be encouraged to engage in trade and industry.
(4) That a cart-road should be constructed between Kotdwar and Srinagar and thence to Badrinath.
(5) That the system of forced supply of labour should be abolished, and that a coolie dépôt should be opened at the expense of the people for the transport work.

ABHYUDAYA, 9th July 1909.

46. The *Abhyudaya* (Allahabad), of the 9th July, continues its article on the scarcity of food grain in India. The writer compares the prices of food stuffs forty years ago with those prevailing in the country at present with a view to showing what an enormous rise has taken place since then. He holds that, had the rise in prices been accompanied by a rise in wages, the situation would not have become so acute, but he regrets to note that the average wage of an Indian has, according to the calculations of Mr. William Digby, decreased from two annas to about one anna during the last fifty years. He says that, in view of such a state of affairs in the country, it is not

Scarcity of food grain in India.

to be wondered at that some thirty millions of Indians have died of starvation during the last forty years. He expresses the opinion that, had Government taken the same care to prevent the people from starvation as it showed in protecting the country from foreign invasions, or in developing its resources by the extension of railway lines, there would have never been such an appalling loss of human life. He urges that, in view of such a rapid rate of death and physical deterioration among the people, it is necessary that the expenditure on the army and railways should be considerably curtailed, and that the money thus saved should be devoted to preventing people from dying of starvation. He trusts that, if Government could be brought to realize the importance of this subject, it is not beyond its power to remedy the evil in a short time, and expresses the hope that Government, after making an inquiry into the causes of the scarcity of food grain, will take measures to remove them. The restriction of the area of land for the cultivation of food grain crops in proportion to the extension of that for the cultivation of cotton and jute, which have a wide market in foreign countries, and the unrestricted export of food grain to foreign countries are alleged to be the chief causes of the rise in the prices of foodstuffs in this country.

Indians and the *swadeshi*.

47. The editor of the *Swarajya* (Allahabad), writing in the issue of the 10th July, says that he advises people to use *swadeshi* articles and to refrain from using foreign ones, not because he hates the foreigners, but because he wants to encourage the artisans of his own country, and by way of a parallel he says that a mother nurses her own child only and not all the other children of the city, not because she hates them, but because she is afraid that her own infant will be starved to death. If the *swadeshi* movement be successful India's people will become more prosperous, and the income of Government too will increase by leaps and bounds.

SWARAJYA, 10th July 1909.

The need for the appointment of female registrars.

48. The *Samrát* (Kalakankar), of the 11th July, suggests the desirability of a female registrar being appointed in every district to register documents produced for registration by *pardahnashin* ladies, so that there may be left no chance of frauds being practised in the name of *pardahnashin* ladies, and so that there may be no difficulty about their identification.

SAMRAT, 11th July 1909.

The Co-operative movement.

49. The *Advocate* (Lucknow), of the 11th July, remarks that the co-operative credit movement offers an excellent opportunity to patriotic people, particularly landholders, to use their energy, experience and money in order to further the credit of the cultivators and thus advance the cause of agriculture. He further states that, with an Indian registrar and Indian inspectors and managers, the movement may be expected to be of the greatest benefit to the Indian *ryots*.

ADVOCATE, 11th July 1909.

The coinage of rupees by Government.

50. The *Advocate* (Lucknow), of the 11th July, remarks that, owing to the activity of the mints in the coining of rupees at a time when there was a plethora of money in the currency office and in all banks, both Government and private, much anxiety was felt in some quarters, and that it was with the object of removing this anxiety that a press *communique* was issued stating that Government had no intention of adding to the currency already in circulation, but that the present coinage was merely for the purpose of replacing light weight rupees and rupees belonging to called-in issues in the treasury balance.

ADVOCATE, 11th July 1909

The employment of artesian wells.

51. The *Indian People* (Allahabad), of the 11th July, remarks that money would be well spent in conducting experiments on an extensive scale to investigate the feasibility of an extensive use of artesian wells on the lines adopted by the Engineer to the Patiala State.

INDIAN PEOPLE, 11th July 1909.

V.—Legislation.

Nil.

VI.—Railway.

Platform passes at Allahabad Station.

52. The *Indian People* (Allahabad), of the 11th July, draws attention to the inconvenience caused to the non-travelling public at Allahabad Station by reason of platform passes not

INDIAN PEOPLE, 11th July 1909.

being sold at the booking office, as in some other places. The writer remarks that application for these passes has to be made to the Station Master, who has the option of refusal, and that apart from the uselessness of this precaution, which is said to have come into force since the political troubles appeared in Bengal, the greatest inconvenience is often experienced in obtaining the passes, as the Station Master is not always at hand, nor can he spare the time to issue them.

INDIAN PEOPLE, 11th July 1909.

The Fyzabad City Station.

53. The *Indian People* (Allahabad), of the 11th July, once more supports the demand of the citizens of Fyzabad made to the railway authorities that the present Fyzabad City Station may not be abolished.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

GARHWALI, June 1909.

Sale of minor girls in Garhwal.

54. The *Garhwali* (Dehra Dun), for June (received on the 9th July), again refers to the evils of the sale of minor girls, and sometimes even of married girls in Garhwal into the hands of strangers, which, besides being a cruelty to the girls so sold, has seriously affected the social happiness of poorer people who find it very difficult to secure a wife under these conditions.

The editor asks that as this evil cannot be checked without the aid of legislation necessary steps should at once be taken in the matter.

ADVOCATE, 11th July 1909.

The need for reforming and raising depressed classes.

55. The *Advocate* (Lucknow), of the 11th July, suggests that the *panchayat* system may be employed as a means of raising the lower classes, and that if educated men of good class will approach these institutions with tact and skill, and point out to them what is required to bring about social reform, the cause will stand every chance of success, as the members of the lower castes are always ready to obey whatever their *panchayats* see fit to decree.

IX.—Miscellaneous.

Nil.

Naini Tal:

The 16*th July* 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr.-General of Police,
Criminal Investigation Department,
United Provinces.

9 AUG 1909
OFFICE.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 copies.
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist).	4,500 copies.
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Marian Judson ... ... Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
9	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	482 „
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	...
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*16	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
†17	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	257 copies.
†18	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
19	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan, Pathan; 27.	500 „
†20	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
21	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathan.	550 „
22	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
23	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
24	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 „
*25	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	1,000 „
*26	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
27	Jain Pracharak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
28	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
29	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	500 „
30	Kul Bhaskar	Allahabad ...	Do. ...	Shridhar Prasad; Kayasth ...	...

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
31	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	600 copies.
32	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
33	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
*34	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
35	Vaishya Hitkari	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†36	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
*37	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*38	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*39	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*40	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 „
†41	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakaryá; Muhammadan; 21.	150 „
*42	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
43	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
44	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
45	Al Fasih	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan.	...
46	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
47	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
48	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	308 „
49	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
50	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
51	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
52	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*53	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	250 „
54	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
55	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	500 „
56	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
57	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
58	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
59	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
60	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
61	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
62	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
63	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29,	450 „
64	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
65	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
66	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „
67	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
68	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
†69	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30,	200 copies.
*70	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
71	Swarájya	Allahabad ...	Do. ...	Nand Gopal; Khatri	1,000 „
72	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	550 „
73	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44	400 „
74	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
75	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
76	Hindustani	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
77	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
78	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
79	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
80	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*81	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	100 copies.
82	Bharatodaya	Jwalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shastri.	...
83	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
84	Bráhman Samáchár... ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*85	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49,	656 „
86	Dharm Divakar	Agra ...	Do. ...	Puttoo Lal	...
87	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
88	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil	...
89	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám, Bania; 43	320 copies.
90	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	375 „
91	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*92	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24...	500 „
93	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
94	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	4,410 „
95	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
96	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28	...
97	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†98	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
99	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	1,700 „
100	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
101	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39,	700 „
102	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*103	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
104	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
105	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
106	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	782 „
107	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,600 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
108	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 38 ...	249 copies.
109	Árya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman ...	1,469 „
110	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
111	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
112	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
113	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	2,050 „
114	Samrát	Kálákánkar (Partabgarh).	Do. ...	Raja Ramesh Singh; Kshatriya; 45 ...	554 „
	HINDI-URDU.				
*115	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasad; Barnwál Hindu; 36 ...	200 copies.

* Irregular.

I.—Politics.

(a)—Foreign.

1. The *Indian People* (Allahabad), of the 18th July, remarks that the present disturbed condition in Persia is only an event in the series of struggles against despotism that was started by the Japanese, and that Persia will go the same way as Turkey. The writer expresses the opinion that the despotic measures adopted by the Shah to suppress the Nationalists have recoiled on him, and that he must now either submit to their demands or be deposed.

Affairs in Persia.

INDIAN PEOPLE, 18th July 1909.

(b)—Home.

2. The *Dharma Diwákar* (Agra), for July, condemns the assassination of Sir Curzon Wyllie by an Indian student in London, and remarks that such detestable crimes cast a slur on the whole Indian nation, and, instead of doing any good to the country, cause incalculable injury.

The assassination of Sir Curzon Wyllie.

DHARMA DIWAKAR, July 1909.

3. The *Veda Prakash* (Meerut), for July, condemns the assassination of Sir Curzon Wyllie by an Indian student in London, and recommends that, as this is the first outrage of its kind in England, such exemplary punishment should be accorded to the murderer as would act as an effective deterrent.

The assassination of Sir Curzon Wyllie.

VEDA PRAKASH, July 1909.

4. The *Indian People* (Allahabad), of the 18th July, takes exception to that portion of the speech made by Sir Edward Baker in reference to the London murders, in which he said that, if the people did not endeavour to put a stop to the spread of anarchism among the youths of the country, strong measures would have to be taken which might possibly fall upon the innocent as well as the guilty. The writer asks how the question concerns the Lieutenant Governor of Bengal, when the murderer was neither a Bengali, nor associated with any Bengali in the crime, and he characterizes the sentiment expressed in the speech as un-English as well as unauthorized. He proceeds to point out how futile repressive measures proved in Russia as regards putting a stop to anarchism, and remarks in conclusion :— "Can Sir Edward Baker assert that, even as it is, nice discriminations are made between the innocent and the guilty, when the memory of innocent men being locked up in solitary cells like condemned prisoners must be still fresh in his memory?"

The assassination of Sir Curzon Wyllie and Sir Edward Baker's recent speech.

INDIAN PEOPLE, 18th July 1909.

5. The *Oudh Akhbar* (Lucknow), of the 23rd July, severely condemns Shyamji Krishna Varma's expression of approval of the murder of Sir Curzon Wyllie, and says that his foolish utterances will only accentuate the anti-Indian feeling prevailing in England on account of the murder.

Shyamji Krishna Varma and the murder of Sir Curzon Wyllie.

OUDH AKHBAR, 23rd July 1909.

6. The *Oudh Akhbar* (Lucknow), of the 20th July, referring to the London murder, says that these crimes are entirely futile, as England is not a petty Indian state to be frightened into submission. The editor remarks that the only power by which Indians can recover their country is union, and that England has not usurped India, but rules over her by her superior wisdom. He says that Indians have lost their country by the follies of their forefathers, and that, if they were to study the history of their country critically, they would be grateful to the English for occupying India.

Futility of political crimes.

OUDH AKHBAR, 20th July 1909.

7. The *Indian People* (Allahabad), of the 15th July, discussing the viceroyalty of the late Lord Ripon in India, says that it created the greatest enthusiasm among Indians and produced the bitterest hatred in the hearts of all Anglo-Indians, and that the reason of this opposition of feeling was merely that Lord Ripon was a friend of the Indians, and endeavoured to confer on them rights that had previously been withheld. The article contained the following sentiments : "If Lord Ripon's policy had been continued unbroken, the country would certainly have gone a longer way along the path of self-government, but there would not have been the anti-English feeling that is now growing in the country, especially among the younger generation." . . . . "If England could give us more

The late Marquis of Ripon.

INDIAN PEOPLE, 15th July 1909.

Viceroys like Lord Ripon, terrorism and sedition would immediately disappear, and the permanence of the Empire would be secured beyond question."

ADVOCATE, 15th July 1909.

The late Marquis of Ripon.

8. The *Advocate* (Lucknow), of the 15th July, referring to the late Marquis of Ripon, speaks of him as the very best Viceroy that India has ever had. It remarks that he carried on his work of reform in face of many difficulties, and was, in fact, very largely hampered by the opposition of the Civil Service and the non-official Anglo-Indian.

ABHYUDAYA, 16th July 1909.

The late Marquis of Ripon.

9. The *Abhyudaya* (Allahabad), of the 16th July, referring to the death of the Marquis of Ripon, expresses appreciation of his work in India, and remarks that he was a sincere well-wisher of India, one of those few English Liberals who sincerely wished to make Indians fit for self-government and to grant it to them when they were qualified for it, and that he earnestly desired that no distinctions of colour or race should be observed in the administration of India.

ANAND, 15th July 1909.

The late Marquis of Ripon.

10. The *Anand* (Lucknow), of the 15th July, expresses regret at the death of the Marquis of Ripon, and remarks that by his death India has lost one of her greatest friends in England. The editor recounts the various blessings conferred by him on Indians, and says that they will cherish his memory with reverence as the noblest Viceroy of India.

OUDH AKHBAR, 17th July 1909.

The late Marquis of Ripon.

11. In an obituary notice of the late Lord Ripon, the *Oudh Akhbar* (Lucknow), of the 17th July, severely takes to task an Anglo-Indian newspaper, probably the *Pioneer*, for holding him responsible for the spread of anarchy in India, and says that he will be ever remembered by the grateful people of India as their greatest benefactor.

ADVOCATE, 18th July 1909.

The birthday celebrations at Cawnpore.

12. The *Advocate* (Lucknow), of the 18th July, quoting from its Cawnpore correspondent, remarks that it is regrettable that *nautches* should have been included in the programme of the King's birthday celebrations, and that they should have been countenanced by high Government officials. The editor says that the intelligent portion of the European and Indian community realizes that much more good could be done by the distribution of alms to the poor than by the association of immoral women with such an occasion.

SHAHNA-I-HIND, 16th July 1909.

The Birthday Honours List.

13. The *Shahna-i-Hind* (Meerut), of the 16th July, remarks that while the decorations which Government confers upon its subjects are in recognition of services rendered to the people or to the State, it sometimes happens that unworthy men are thus honoured, with the result that they begin to think that the honour conferred upon them is a sort of license, and that they can cause injury to any one or infringe the laws with impunity. Such men, the editor says, deserve to be punished for this presumption, and should be deprived of their titles.

Referring to the decoration of several Bengali leaders, he observes that this has conclusively proved that Government is imbued with a sense of justice as it can discriminate between the anarchists and loyalists, and as it does not regard all Bengalis as of the former class.

INDIAN PEOPLE, 15th July 1909.

The result of the Reforms.

14. The *Indian People* (Allahabad), of the 15th July, remarks that the result of the introduction of the Reform Scheme seems to have been that the Muhammadans and non-Muhammadans are now ranged in opposition as if there was nothing in common between them, and as if they did not live under the same rule and suffer from the same disadvantages. The writer foresees little likelihood of the two communities acting in concert on the new Legislative Councils.

ADVOCATE, 15th July 1909.

The Moslem League meeting at Lucknow.

15. The *Advocate* (Lucknow), of the 15th July, remarks that the fresh claims made by Maulvi Abdul Majid, whereby eleven out of twenty-eight seats in the Imperial Council should be given to Muhammadan representatives, would, if admitted by Government, make the Reform Scheme entirely unacceptable even to Hindus of the moderate school of politics. It is therefore not surprising that the proposal should have caused a rupture amongst the Muhammadans at the recent Lucknow meeting, as it would be more than likely to defeat the object of the Reform—that of meeting the just

aspirations of educated Indians. The writer continues that it is generally realized that the time has come when the Government of India should declare its policy in a manner that would help it to maintain its prestige for impartiality and fair dealing.

ANAND, 15th July 1909.

16. The *Ánand* (Lucknow), of the 15th July, refers to the recent abortive meeting of Muhammadans at Lucknow in connection with their representation on the Imperial Legislative Council, and says that, as the public mind of India is much exercised over the question of Muhammadan representation, it is advisable that the Government of India should publish its views on the subject, so that the people may be assured that injustice and partiality find no place under British rule in India.

The Moslem League meeting at Lucknow.

ADVOCATE, 15th July 1909.

17. The *Advocate* (Lucknow), of the 15th July, in referring to the question of the Reforms, remarks that, although it is not likely the prayer to give an opportunity to the public to discuss the details will be granted, there is no reason why the feeling created should be suppressed. The writer concludes by saying that it is even better for all concerned that the Government should know of this feeling, before it unexpectedly bursts forth in a shape likely to injure the interests of the country.

Reforms and deportation.

INDIAN PEOPLE, 18th July 1909.

18. The *Indian People* (Allahabad), of the 18th July, while discussing a long letter on the Congress by Lala Lajpat Rai to the *Panjabee*, in which he concludes by recommending that the annual meeting of the Congress should be discontinued for sometime, in view of the disunion between the various communities, remarks that it is quite clear that he has lost his enthusiasm for the Congress and that, instead of leading his party, he has allowed himself to be overcome by his environments.

Lala Lajpat Rai and the Congress.

INDIAN PEOPLE, 18th July 1909.

19. The *Indian People* (Allahabad), of the 18th July, publishes the following:—

Mr. Arabindo Ghosh.

"There is a new university in India of which the degree is deportation. There is no fixed period or length of time required for attaining it. The police are the examiners and the Government of India is the chancellor for conferring the degree. Mr. Arabindo Ghosh is a graduate of Cambridge and a scholar of high repute, but he is qualifying to graduate in this university in double quick time. Three or four years ago he was unknown, pursuing the unexciting duties of a professor at Baroda! To-day he is the special care of the police and the Criminal Investigation Department. Speaking the other day he said he had been warned by the police that he was opening his mouth too wide and that he was putting in a claim for deportation. After the Alipore case the police should have felt ashamed of going near Mr. Arabindo Ghosh, for some time at least. Every policeman, from the Commissioner downwards, has been discredited in the attempt to connect him with the conspiracy, and now he is being threatened because he has been describing his jail experiences and speaking pretty freely on other subjects. Will he now be deported or tried for sedition? The police have only to say it and the thing will be done."

NASIM-I-AGRA, 15th and 19th July 1909.

20. In an article headed "*Swadeshi* and *Swaraj*", the *Nasim-i-Agra*, in its issues of the 15th and 19th July, expresses the opinion that while *swaraj* means self-government, taking into consideration the present political condition of India, any government of India by its own people is not likely to be very successful, and so he advises the people to be content with the British Government which is the best for them at present. He however urges them to be staunch *swadeshists* in their ideas, religion and customs, and to use *swadeshi* articles as far as possible.

"*Swadeshi* and *Swaraj*."

BHARATODAYA, June 1909.

21. The *Bháratodaya* (Jwalapur), for June (received on the 22nd July), contains an article on patriotism, in which the writer says that the man who has no feeling for his motherland is looked upon with contempt in the world, and that no one can repress this natural feeling. He points out that this feeling should not be abused, but that it should be employed in such a way as to benefit the whole of mankind. He remarks that it is wrong to find a man guilty for expressing his natural feelings and aspirations, and that it is no crime if a man tries to advance the progress of the country in which he has been born, provided he does nothing which may be injurious to others. He goes on to say that the country which wants to injure

Patriotism.

another and does not try to make it happy, can never expect to be happy itself, and concludes with the remark that, if nations were content with their own business and did not interfere with other nations the world would have been spared many of the disturbances that have disgraced its history.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

ADVOCATE, 15th July 1909.

The Baroda Administration.

22. The *Advocate* (Lucknow), of the 15th July, commenting on the excellent work done by the government of the Baroda state, and particularly by the Gaekwar himself in attaining efficiency in administration and in improving the condition of the people, remarks that there, as everywhere else, there were people working on the Councils and Boards who were more anxious for their own honour and distinction than for the due discharge of their duties. The writer notes however that, whereas in British India officials are content with administering a rebuke or even suspending a municipality, in Baroda they are asked to explain their position to the people and to use their influence to bring about improvement.

IV.—Administration.

(a)—Judicial and Revenue.

ADVOCATE, 15th July 1909.

Judicial training of a junior civilian.

23. The *Advocate* (Lucknow), of the 15th July, referring to the subject of the judicial training of a junior civilian, suggests that he should first serve, for not more than six months, under an experienced District Officer. Having passed the departmental examination in judicial by the higher standard, he should be placed under a chosen District Judge, under whose guidance he would go through the principal legal works and study reports of cases. Then, having sat in the courts with the Munsif, with the Subordinate Judge and with the Judge, he should be required to conduct cases himself before the Judge. In this way, the writer remarks, he will learn more of his work in six months than he could possibly do in six years as a Small Cause Court Judge. He suggests that, if the suggestion commend itself to Sir John Hewett, a committee be appointed to consider the question in all its phases.

INDIAN PEOPLE, 15th July 1909.

The Local Government and the Midnapore inquiry.

24. The *Indian People* (Allahabad), of the 15th July, remarks that such inquiries as that into the Midnapore case, in which serious allegations have been made against a member of the Indian Civil Service, should not be conducted by the Local Government, which consists of members of that service, but that it should be under the immediate supervision of the Viceroy. While admitting that there have been honest and impartial Lieutenant Governors and other civil servants, the writer asserts that it is not usual for a civilian's sense of justice to overrule his pride of service.

INDIAN PEOPLE, 18th July 1909.

Accommodation for people attending the civil courts.

25. The *Indian People* (Allahabad), of the 18th July, draws the attention of the authorities to the fact that no shelter is provided for the accommodation of people attending the civil courts, and suggests that funds for such a purpose could be supplied from the surplus of revenue from the sale of stamp and court fees.

MASHRIQ, 20th July 1909.

The abolition of the Judicial Commissionership of Oudh.

26. A correspondent writing to the *Mashriq* (Gorakhpur), of the 20th July, suggests the abolition of the Judicial Commissionership of Oudh, on the ground that it will be a great saving to Government, and that it will enable the people of Oudh to appeal to the High Court at Allahabad.

(b)—Police.

ABHYUDAYA, 16th July 1909.

The police in England and in India.

27. The *Abhyudaya* (Allahabad), of the 16th July, says that the London police has declared that no one was associated with the murderer in the assassination of Sir Curzon Wyllie and that it made no searches except in the India House, and remarks that had this incident taken place in India, the Indian police would have searched hundreds of houses, arrested numberless students and implicated several leaders in the crime, and that all this would have been followed by deportations and repression. This difference between the English and the Indian police, he observes, is due

to the fact that the police in England think and are taught to think themselves to be the servants of the people, whereas in India they think themselves to be the masters of the people, that in England the police force is in the hands of the people, while in this country the people in many respects are entirely under the control of the police.

Complaint against the police by Vishnu Dutt.

28. The *Abhyudaya* (Allahabad), of the 16th July, mentions having received a letter from Vishnu Dutt Dwivedi complaining of his treatment at the hands of the police. The editor says that the acts of the police, of which Vishnu Dutt complains, are highly improper and reprehensible, and cannot but produce ill-feeling in the country. He remarks that, if it could be proved that Vishnu Dutt delivers seditious speeches and spreads seditious ideas in the country, he should be sent to jail, and he notes that, seeing that persons like Mr. Devadhar are harassed by the police, it is evident that several police officers want to prevent all sorts of workers in the cause of the country from doing their work by harassing them, being perhaps under the impression that they will thereby gain the favour of Government.

ABHYUDAYA, 16th July 1909.

Under the circumstances he asks Government to give them clearly to understand that it wants to repress sedition-mongers only, and not those who are engaged in works conducive to the welfare of the country, and that it disapproves of the action of those who wantonly harass the latter.

Suggestion to post a Hindu Kotwal at Cawnpore.

29. A Cawnpore correspondent of the *Advocate* (Lucknow), writing in the issue of the 18th July, suggests that in a city which is so pre-eminently Hindu as Cawnpore it is advisable to post a Hindu Kotwal, as, in that way, such mistakes as the recent prohibition of the *Rath Jatra* procession are not likely to recur.

ADVOCATE, 18th July 1909.

The reformation of the police.

30. The *Mashriq* (Gorakhpur), of the 20th July, complains that, notwithstanding the substantial increase in the salaries of police officers, they show no signs of reforming themselves, as has been shown by recent examples, and expresses the opinion that it is perhaps due to the severity of their European superiors, who compel them to investigate cases, and to trace offenders, with the result that, when they cannot find the real culprits, they victimize innocent men.

MASHRIQ, 20th July 1909.

Suggested reform in police procedure.

31. The *Oudh Akhbar* (Lucknow), of the 20th July, referring to the sufferings of the people at the hands of the police, suggests that, when a charge of a cognizable offence is preferred against a man, he should be released on bail, and that, after the case has been investigated, a summons should be issued for his attendance in court to be tried. The writer remarks that in this way the police would have no opportunity of molesting the people.

OUDH AKHBAR, 20th July 1909.

Reversion of Pandit Shyam Bihari Misra, Deputy Superintendent of Police, to the Revenue Department.

32. The *Rahbar* (Moradabad), of the 21st July, states that the public are anxious to know the cause of the reversion of Pandit Shyam Bihari Misra, Deputy Superintendent of Police, to the Provincial Civil Service, and that Government would be well advised in publishing it at an early date.

RAHBAR, 21st July 1909.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

The reinstatement of Pandit Baleshwar Prasad on the Etawah District Board.

33. The *Abhyudaya* (Allahabad), of the 16th July, expresses gratification at the action of His Honour and the Commissioner of Agra in reinstating Pandit Baleshwar Prasad on the Etawah District Board, from which position he had been suspended by Mr. Gracey, the Chairman.

ABHYUDAYA, 16th July 1909.

The case of Pandit Baleshwar Prasad.

34. The *Rahbar* (Moradabad), of the 21st July, referring to the alleged expulsion of Pandit Baleshwar Prasad from a meeting of the District Board, Etawah, by the orders of Mr. Gracey, the District Magistrate, suggests that Government should intervene on behalf of the Pandit, who is being persecuted by the Magistrate, as has been shown by the inquiry made by the Commissioner of Agra, and thus conciliate the people as Lord MacDonnell used to do.

RAHBAR, 21st July 1909.

ADVOCATE, 18th July 1909.

The Chairman of the Calcutta Corporation.

35. The *Advocate* (Lucknow), of the 18th July, expresses disappointment at the failure of Sir Edward Baker to nominate a non-official to officiate for two months as Chairman of the Calcutta Corporation.

ADVOCATE, 18th July 1909.

Defective water supply in Lucknow.

36. The *Advocate* (Lucknow), of the 18th July, discussing the occasional stoppage in the Lucknow water supply, remarks that there seems to be a want of proper management on the part of the new superintendent, and suggests that the Municipal Board should at least take steps to notify to the public at what hours the supply may be expected to fail.

ADVOCATE, 18th July 1909.

Defective lighting in Cawnpore.

37. The *Advocate* (Lucknow), of the 18th July, publishes a complaint from Cawnpore regarding the lighting of the city, in which it is stated that although it has been arranged to light the streets regularly throughout the month, whether it is the first or second half of the moon, the lamps are so bad that they serve only "to make the darkness more hideous."

INDIAN PEOPLE, 18th July 1909.

The extension of the Allahabad civil station.

38. The *Indian People* (Allahabad), of the 18th July, referring to the extension of the Allahabad civil station, remarks that, unless the terms on which the proposed plots are to be granted be easy, private residents will still be unable to undertake to build houses, with the result that the property will again fall into the hands of speculators.

RAHBAR, 21st July 1909.

The proposed abolition of octroi duty.

39. The *Rahbar* (Moradabad), of the 21st July, referring to the sufferings of the people at the hands of the *muharrirs* at octroi outposts, suggests that this tax be abolished as soon as possible.

(e)—Education.

ADVOCATE, 15th July 1909.

The appointment of Mr. Shakir Ali in the Educational Department.

40. The *Advocate* (Lucknow), of the 15th July, once more complains that inexperienced men are being appointed to posts in the Educational Department over the heads of fully trained and capable teachers, and quotes a specific instance in the appointment of Mr. Shakir Ali, Barrister-at-law, to the senior assistant mastership of the Cawnpore High School. The writer concludes with the remark: "We also wish to tell the authorities that we will not be satisfied if, in order to meet our criticism, Government shelves Mr. Shakir Ali to the inspecting line, as more experience and training is required in an inspector than in a teacher."

ADVOCATE, 22nd July 1909.

In reply to the above criticism of his appointment Mr. Shakir Ali wrote a long letter to the *Advocate* which was inserted in the issue of the 22nd July. The letter is discussed in a very critical and somewhat offensive manner by the editor, who is not slow to expose and make the most of some indiscreet remarks by Mr. Shakir Ali.

ADVOCATE, 18th July 1909.

The educational policy of Sir John Hewett.

41. The *Advocate* (Lucknow), of the 18th July, publishes a letter from a correspondent declaiming against the introduction of the new School-leaving Certificate Examination, in which it is remarked that, as this latter certificate is to be a passport to both the University and to Government service, the scheme will eventually bring about the abolition of the Matriculation Examination which is no longer considered as a qualification for a Government appointment. The writer notes that the result will be that secondary education will be brought entirely under official control. He objects to the decision to limit the number of students in each class, on the ground that in many places there will not be a sufficient number of schools, and he expresses the hope that Sir John Hewett may be induced to postpone for some years at least the enforcement of this rule.

ADVOCATE, 18th July 1909.

Insinuations as to reasons for failures in the several University Examinations.

42. The *Advocate* (Lucknow), of the 18th July, publishes the following:—

"The enormous number of failures in the several University Examinations have set many minds athinking. Khwaja Ghulam-ul-Saqlain, a Vakil of Meerut, has sent round to the Urdu press a letter in which he attributes the failures to racial feeling. He has asked the Standing Committee of the Educational Conference to move the University to take steps to see that the examiners do not know the names of intending candidates. Unless this is done the Khwaja says the cause of Muhammadan education will suffer."

43. The *Abhyudaya* (Allahabad), of the 16th July, complains that about two hundred and fifty boys have been debarred from admission to schools at Allahabad, owing to the enforcement of the new rules with regard to the strength of boys in each class, and remarks that it reflects discredit on the management of the Educational Department that so many students should be deprived of education. The editor suggests the desirability of more money being spent on education and of new schools being established. He proposes that the present classes in which the number of boys exceed the prescribed limit should be divided into two or more sections, and that the Matriculation class, which has been abolished in the Allahabad Zila School, should be reopened, and that the authorities of the Kayasth Pathshala and the City Anglo-Vernacular School should also divide the Matriculation class into two sections.

The effect of restricting the number of students in schools at Allahabad.

ABHYUDAYA, 16th July 1909.

44. The *Advocate* (Lucknow), of the 18th July, states that in Bengal large number of students, having passed the Entrance Examination, have been denied admission to any of the colleges, on the ground that the classes are already full according to the limit fixed by the regulations under the Universities Act. The writer notes that the students in Bengal have this advantage over those in these provinces that they are always able to study up to the Matriculation standard owing to the large number of private and aided schools.

The effect of restricting the number of students in colleges in Bengal.

ADVOCATE, 18th July 1909.

45. The *Shahna-i-Hind* (Meerut), of the 16th July, advocates the establishment of Muhammadan colleges in all the provinces of India, as the Aligarh College is unable to meet with their educational demands, and as education at Aligarh is very expensive and it is not in a central position for all India. Aligarh, he suggests, should be observed as the model for others.

Need for Muhammadan colleges in all the provinces of India.

SHAHNA-I-HIND, 16th July 1909.

46. The *Naiyar-i-Azam* (Moradabad), of the 19th July, referring to the troubles at Aligarh, remarks that the existing body of trustees is responsible for the situation. The editor suggests that in future trustees should be selected for a fixed period only and not for life, and that they should be men of education and character and not merely rich men who have been decorated by Government. He further suggests an increase in the number of European Professors, and the appointment of a large number of Musalman Professors trained in England.

The Aligarh College.

NAIYAR-I-AZAM, 19th July 1909.

47. The *Sahifa* (Bijnor), of the 19th July, severely condemns the proposal set on foot by some trustees of the Aligarh College that Nawab Mushtaq Husain be made to resign the Secretaryship of the College and that a paid Secretary is to be appointed in his place, and remarks that the execution of the proposal would mean the downfall of the Aligarh College and a national calamity to the Musalmans.

The Aligarh College.

SAHIFA, 19th July 1909.

48. The editor of *Al Bashir* (Etawah), writing in the issue of the 20th July, very indignantly repudiates an insinuation made by a correspondent of the *Hindustani* (Lucknow), in its issue of the 12th July (vide Selections No. 29, paragraph 43), that he was publishing article after article on the affairs of the Aligarh College in order to become a trustee, and says that his name was proposed early in January for trusteeship of the College entirely without his knowledge by Maulvi Hali, and seconded by the Nawab of Loharu, Khwaja Sajjad Husain, Assistant Director of Public Instruction, North-West Frontier Province, Mr. Hamid Ali Khan, Barrister-at-law, and other prominent gentlemen. When he came to know of this, he at once refused to offer himself as a candidate, long before the letter appeared in the *Hindustani*, because he knew that there were among the trustees some unscrupulous men who furnished Government with false information regarding the proceedings of the meetings of the trustees, and because being a man of independent views his being a trustee might jeopardise the best interests of the College.

He remarks that this is not the first time that he has been urged to become a trustee, as the late Sir Saiyid Ahmad and the Nawab Mohsin-ul-Mulk also desired to see him among the trustees. In addition he states that as a trustee he would not have been able to discuss the affairs of the College so fearlessly as he can as a journalist, in which capacity he can advise the whole Moslem community of India. In conclusion he severely takes to task the correspondent of the *Hindustani* for his unmerited reflections on the character of Nawab Mushtaq Husain.

The Aligarh College.

AL BASHIR, 20th July 1909.

A correspondent, writing to the same paper, says that the Musalmans have the fullest confidence in Nawab Mushtaq Husian and are ready to support him in anything he does regarding the College, and that they view with misapprehension the policy of Mr. Archbold and his colleagues. His Honour, he says, was misled by Mr. Archbold, and is still ignorant of many of the details which should be brought to his notice as soon as possible, and that it is quite wrong to suppose that he is in any way opposed to the best interests of the College. He advises the Musalmans to represent the matter to His Honour fearlessly when the latter will certainly do justice to their grievances.

Another correspondent, writing to the same paper, says that the majority of the trustees have no sincere affection for the College, and that they are ready to sacrifice its best interests for their personal advantage. He says that there is a rumour that at the next meeting of the trustees a motion will be brought forward for the appointment of a paid secretary for the College, and that if it be carried into effect, he will regard the future of the College with foreboding.

ZUL QARNAIN, 21st July 1909.

The School-leaving Certificate Examination.

49. The *Zul Qarnain* (Budaun), of the 21st July, referring to the large number of students who are preparing themselves for the School-leaving Certificate Examination, as being the only key to Government service, suggests that the Allahabad University should be authorized to hold this examination, as there is a danger that head masters may not use their authority honestly. The writer also asks that some means be found to provide education for those students who are debarred owing to the limitation of the number of boys in classes.

RAHBAR, 21st July 1909.

Female education.

50. The *Rahbar* (Moradabad), of the 21st July, says that it would have been more advantageous to the cause of Indian progress if the Indian leaders had spent their energies in making female education popular in India, instead of in informing the British public of the needs and wants of India.

(f)—Agriculture and questions affecting the land.

HINDUSTANI, 16th July 1909.

Famine due to the decrease in the number of agricultural cattle.

51. A correspondent writing to the *Hindustani* (Lucknow), of the 16th July, says that the abnormal rise in the price of food grains is neither due to the depreciation of the rupee, as Mr. Gokhale has alleged, nor to the unrestricted export of grain, as is generally believed, but to the deplorable decrease in the number of agricultural cattle, owing to their being killed for food or perishing from want of grazing lands, which have been encroached upon by greedy zamindars. He appeals to Musalmans and others who eat beef to give up eating it, on the ground that it is injurious to health. Another correspondent, writing in its issue of the 19th July, condemns the indiscriminate slaughter of cows for the sake of their skins and solicits aid on behalf of a home for cows at Lillooah, near Calcutta.

(g)—General.

INDIAN PEOPLE, 15th July 1909.

Causes that lead to the widespread prevalence of malarial fever.

52. The *Indian People* (Allahabad), of the 15th July, referring to the widespread prevalence of malarial fever at the close of the rains, remarks that it is largely caused by the starting of water-works in towns without introducing any proper scheme for drainage, and also by the neglect of such precautions as doing away with all breeding places for the malarial germ. The attention of His Honour is particularly directed to the conditions prevailing in Allahabad, where, in spite of repeated protests, the burrow pits of the Oudh and Rohilkhand Railway, some of which are very near to Government House, have not yet been filled in.

ADVOCATE, 18th July 1909.

The allegation that the death of a *punkha* coolie at Cawnpore was caused by some soldiers.

53. The *Advocate* (Lucknow), of the 18th July, refers to a report that a *punkha* coolie was recently killed by some soldiers of the Cameronians at Cawnpore, in connection with which the writer remarks that, as usual, the civil authorities were unable to obtain possession of the body for the purpose of holding a *post mortem* examination, with the result that the military doctors declared that the deceased was suffering from enlargement of the spleen.

ADVOCATE, 18th July 1909.

The Cattle and Dairy Produce Conference.

54. The *Advocate* (Lucknow), of the 18th July, welcomes the resolution of the Local Government for convening a conference to consider the question of the improvement of cattle and

dairy produce, and remarks that Sir John Hewett has lost no time in setting to work to prevent the present deterioration. The chief matter to be discussed should be the grazing of cattle, because improvement in the condition of animals will not only affect the dairy produce, but will also enable the agriculturist, by means of more efficient ploughing, to cause his land to yield better crops.

The Cattle and Dairy Produce Conference.

55. The *Rahbar* (Moradabad), of the 21st July, says that the real cause of the decrease in the number of cattle is the frequent enhancement of its land revenue by Government, on account of which pasture lands are being brought under cultivation. It will be useless, he says, to compel zamindars to set apart lands for grazing purposes as that would make their deplorable condition still worse. In conclusion the editor points out that the Committee, as at present constituted, will not oppose the proposals of Government, and notes with regret the death of Rai Nihal Chand, who had studied the question and could have spoken with authority.

RAHBAR, 21st July 1909.

V.—Legislation.

Nil.

VI.—Railway.

The proposed Bengal and North-Western Railway bridge over the Ganges at Allahabad.

56. One Madan Lal, Pragwal, writing in the *Abhyudaya* (Allahabad), of the 16th July, once more refers to the question of the construction of the proposed Bengal and North-Western Railway bridge over the Ganges at Allahabad near the Fort, and says that such an action will wound the religious susceptibilities of all Hindus, and will seriously interfere with their religious gatherings and ceremonies at the confluence. He therefore prays that His Honour, in consideration of the feelings and convenience of Hindu pilgrims, will not allow the bridge to be built near the Fort. The editor also supports the request of the correspondent on the subject.

ABHYUDAYA, 16th July 1909.

Railway collisions.

57. The *Bhárat Jiwan* (Benares), of the 19th July, refers to the frequency of railway collisions for sometime past and urges, in view of the loss of human life, that steps should be taken to minimize the chances of collisions as far as possible. The editor also complains of the insufficiency of accommodation on railways for third class passengers, and suggests that a larger number of carriages should be attached to trains for their convenience.

BHARAT JIWAN, 19th July 1909.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

The formation of an association named the "Aryan Brotherhood" in Bombay.

58. The *Advocate* (Lucknow), of the 15th July, welcomes the formation, in Bombay, of an association under the name of the "Aryan Brotherhood", whose object it is to bring about union between all castes and classes of people.

ADVOCATE, 15th July 1909.

Extortion practised by Pragwals at Allahabad.

59. The *Indian People* (Allahabad), of the 15th July, seeks to draw the attention of the Hindu community to the extortion practised by the so-called religious guides and professors of Allahabad, who are often absolutely ignorant of any religious knowledge. The writer states that the spectacle of a poor ignorant pilgrim being sent away without a pice in his possession is of daily occurrence, and that it is well known that the Pragwals employ jail birds and bullies to overawe the pilgrims into patronizing the particular Pragwal whom they serve. The editor remarks that, although he is glad to see that the District Magistrate is moving in the matter, it will be impossible for him to do any real good without the co-operation of thepublic, and he suggests that the education, both secular and religious, of the children of the Pragwals should be undertaken, so that a class of well-informed priests may come into existence.

INDIAN PEOPLE, 15th July 1909.

ADVOCATE, 18th July 1909.

The need for reforming and raising the depressed classes.

60. The *Advocate* (Lucknow), of the 18th July, continues its appeal for the raising of the depressed classes of the Hindus and holds up the Christian and Muhammadan communities as examples as having, in theory at least, no class of people corresponding to the Hindu low castes.

SAMRAT, 19th July 1909.

Management of religious endowment trusts.

61. The *Samrát* (Kalakankar), of the 19th July, refers to the abuses of religious endowment trusts in the hands of *mahants* and priests, and expresses the hope that Dr. Rash Behari's Bill for their better management may be passed into law, in spite of the opposition of the ignorant masses and of those who profit by the existing arrangements. The editor remarks that if Government is unwilling to legislate on this subject on account of its policy of religious neutrality, it should at least take some steps to prevent the wanton waste of such funds by *mahants* and priests.

IX.—Miscellaneous.

Nil.

NAINI TAL:
The 23rd July 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr.-General of Police,
Criminal Investigation Department,
United Provinces.

16 AUG 1909
INDIA OFFICE

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 „
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	4,500 „
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
9	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	482 „
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	...
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†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*16	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU				
17	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	257 copies.
†18	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
19	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan, Pathan; 27.	500 „
†20	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
21	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathan.	550 „
22	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
23	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
24	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 „
*25	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	1,000 „
*26	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
27	Jain Pracharak	Deobaud (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
28	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
29	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	500 „
30	Kul Bhaskar	Allahabad ...	Do. ...	Shridhar Prasad; Kayasth ...	...

*Irregular.

†Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
31	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	600 copies.
32	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
33	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
*34	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
35	Vaishya Hitkari	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†36	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
*37	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*38	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*39	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*40	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 „
†41	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakaryá; Muhammadan; 21.	150 „
*42	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
43	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
44	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
45	Al Fasih	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan.	...
46	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
47	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
48	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	308 „
49	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
50	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
51	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
52	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*53	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	250 „
54	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
55	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	500 „
56	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
57	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
58	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
59	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
60	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
61	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
62	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
63	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29,	450 „
64	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
65	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
66	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „
67	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
68	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
†69	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30,	200 copies.
*70	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
71	Swarájya	Allahabad ...	Do. ...	Nand Gopal; Khatri	1,000 „
72	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	550 „
73	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jiráj Singh; 44	400 „
74	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
75	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
76	Hindustani	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
77	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
78	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
79	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
80	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*81	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	100 copies.
82	Bharatodaya	Jwalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shastri.	...
83	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
84	Bráhman Samáchár... ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*85	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49,	656 „
86	Dharm Divakar	Agra ...	Do. ...	Puttoo Lal	...
87	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
88	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil	...
89	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám, Bania; 43	320 copies.
90	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	375 „
91	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
*92	Khatri Hitkári	Benares ...	Do. ...	Bábu Balmukund Varmá; Khatri; 24...	500 „
93	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
94	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	4,410 „
95	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
96	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28	...
97	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†98	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
99	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	1,700 „
100	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
101	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39,	700 „
102	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*103	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
104	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
105	Rájpút	Agra	Do. ...	Lalji Singh; Kshatriya; 28 ...	1,700 „
106	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	782 „
107	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,600 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
108	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 38 ...	249 copies.
109	Árya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman ...	1,469 „
110	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
111	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
112	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
113	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	2,050 „
114	Samrát	Kálákánkar (Partabgarh).	Do. ...	Raja Ramesh Singh; Kshatriya; 45 ...	554 „
	HINDI-URDU.				
*115	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasad; Barnwál Hindu; 36 ...	200 copies.

* Irregular.

I.—Politics.

(a)—Foreign.

1. The *Indian People* (Allahabad), of the 22nd July, remarks that the Shah of Persia appears not to have taken a lesson from Abdul Hamid's fate, and has accordingly hastened on his own deposition. The writer continues with the following words:—"So it is with all individual despots who, inured to the traditions of centuries of despotism, have no conception of a national rising and are not warned by the fall of other tyrants. But when the nation rises, it rises like the sea, higher and higher, till the tyrant and myrmidons are overwhelmed in the flood." **Affairs in Persia.** **INDIAN PEOPLE, 22nd July 1909.**

2. The *Advocate* (Lucknow), of the 22nd July, expresses the hope that the new Shah of Persia, although a mere figure-head, will declare himself to be a friend of the constitution and that the new order of things sought to be introduced by his grandfather will actually take the place of the old bureaucracy. **Affairs in Persia.** **ADVOCATE, 22nd July 1909.**

3. The *Samrát* (Kalakankar), of the 26th July, discussing the present situation in Persia, refers to the deposition of the Shah, and remarks that the Nationalists in Persia should now take every care to prevent dissensions among themselves, as otherwise they will fall an easy prey to the Russian Bear. **Affairs in Persia.** **SAMRAT, 26th July 1909.**

(b)—Home.

4. A correspondent writing in the *Jain Gazette* (Deoband, Saharanpur), of the 24th July, says that the Jains have not the least chance of being represented on the Supreme Legislative Council under the Reform Scheme, unless Government keeps its promise of safeguarding the interests of minorities and elects a representative of the Jains as one of its two nominees on the Council. He remarks that without special favour on the part of Government no Jain stands any chance of being returned to any of the Councils, and so he expresses the hope that Government will not overlook the claims of the Jain community with regard to their representation on the enlarged councils. **Jains and the Reform Scheme.** **JAIN GAZETTE, 24th July 1909.**

5. Referring to the claim of Jains for separate representation on Councils under the Reform Scheme, the *Bharat Jiwan* (Benares), of the 26th July, says that one of the reasons on which Jains base their claim is that they have never taken part in the political agitation of the country. The editor remarks that there can be no objection to any community putting forward a claim which is consistent with justice and equity, but it is doubtful whether the representative of a community which has never taken a part in politics can ever be expected to give sound and independent opinion on political matters. He reminds the Jain community that there is nothing objectionable in carrying on political agitation on constitutional lines, and that it is unconstitutional agitation only which is to be deprecated, as honest criticism is acceptable to Government also. **Jains and the Reform Scheme.** **BHARAT JIWAN, 26th July 1909.**

6. The *Mashriq* (Gorakhpur), of the 27th July, referring to a proposal that the Musalmans should present a *Dreadnouyht* to Government as a proof of their loyalty and of their regard for the safety of the Empire, remarks that the proposal should commend itself to every loyal Hindu and Musalman and that they should combine to give it practical effect. **A Moslem *Dreadnought*.** **MASHRIQ, 27th July 1909.**

7. The *Zul Qarnain* (Budaun), of the 28th July, referring to the proposal to present a *Dreadnought* to the Imperial Government on behalf of the Moslems of India, remarks that it should commend itself to every Musalman. The editor points out that hitherto Moslems have laid down their lives for Government on many a battlefield, and that they will not be found lacking in loyalty now. He further observes that the treatment that is being accorded to them in depriving them of their privileges, and in dealing with the language problem in the United Provinces and the Panjab, will gradually make them extinct as a nation, and that, when that is effected, **A Moslem *Dreadnought*.** **ZUL QARNAIN, 28th July 1909.**

there could be no better monument of their unflinching loyalty to Government than the proposed *Dreadnought*.

INDIAN PEOPLE, 22nd July 1909.

Mr. Shyamji Krishna Varma on Babu Surendra Nath Banerji.

8. The *Indian People* (Allahabad), of the 22nd July, referring to Shyamji Krishna Varma's criticism of Babu Surendra Nath Banerji, remarks that "this contemptible man, who has never gone to prison or suffered any personal loss for his country, has the assurance to speak disrespectfully of a man who has suffered for his convictions, and whose reputation was never higher than at the present moment." Sarcastic reference is also made to the remarkable courage of a man like Shyamji Krishna Varma, for having allowed the printer of the *Indian Sociologist* to be prosecuted for seditions libel for which he himself is actually responsible, without even setting foot on English soil to work on behalf of the defence.

INDIAN PEOPLE, 25th July 1909.

Political crimes in India and in Ireland.

9. The *Indian People* (Allahabad), of the 25th July, draws a parallel between the condition of India to-day and that of Ireland several years ago, and remarks that in the time of the "Fenians", the "Irish Invincibles" and the "Moonlighters", political crime was far more rife in Ireland than it has ever been in India, and that it was extinguished, not by the repressive measures adopted, but by the introduction by Mr. Gladstone of the Home Rule Bills. The writer states that it will be well for other people besides Lords Morley and Minto to realize that it is conciliation and not repression that will put a stop to agitation in India.

ABHYUDAYA, 23rd July 1909.

The assassination of Sir W. Curzon Wyllie and Sir Edward Baker's recent speech.

10. The *Abhyudaya* (Allahabad), of the 23rd July, says that Sir Edward Baker wants the people to co-operate with Government in eradicating anarchy and sedition from the country, but that the threat which he held out in reference to the London murders, is not calculated to induce the people to co-operate with Government but rather to keep them aloof from it, for threats can never gain true supporters. The editor remarks that if the people take steps to put a stop to anarchical ideas and assassinations in the country, it will not be on account of this threat but because they know that the spreading of such ideas and the perpetration of such assassinations are injurious to the interests of their country. He goes on to say that if Government makes no discrimination between the innocent and the guilty in its policy of repressing anarchy and sedition, it cannot be expected that its efforts will be crowned with success, and that the blame for this must rest on those officials who adopt such a policy. He observes that persons who think that the punishment of the innocent will put a stop to crime must be considered to have lost their equanimity and to be influenced by a spirit of vindictiveness. He says that Englishmen are proud of their government being based on justice and of their rulers being lovers of justice, and that the permanence of any government depends upon its sense of justice, and expresses the opinion that the sentiments to which Sir Edward Baker has given expression are quite un-English and the reverse of what one would have expected from such an administrator. He concludes with the remark that in view of the fact that Madan Lal's father took every care to prevent his son from falling into evil ways, Sir Edward Baker's threat is unjust and quite uncalled for.

OUDH AKHBAR, 29th July 1909.

The assassination of Sir W. Curzon Wyllie.

11. The *Oudh Akhbar* (Lucknow), of the 29th July, says that most probably Madan Lal Dhingra was made a cat's paw of by some unscrupulous persons who cleverly keep themselves in the background, and that it would have been much better if the case could have been deferred for some time and Madan Lal persuaded to become King's witness against those who incited him to commit the dastardly outrage, as the whole brood of Indian anarchists in London could have thus been exterminated.

ADVOCATE, 29th July 1909.

The assassination of Sir W. Curzon Wyllie.

12. The *Advocate* (Lucknow), of the 29th July, applauds the action of various members of the Legislative Council of these provinces for their public condemnation of the London murders, but takes exception to the language employed by Raja Sir Ali Muhammad Khan. The writer professes to believe that, in the reference to Mr. Mackarness and his followers as "would-be paid" Members of Parliament, the suggestion is implied that these men are receiving bribes from the friends of

the deportees or from some of the Indian agitators. He further assumes that, when the Raja charged Government with not discriminating between friends and foes, he really wished that the whole of one section of the community should be reckoned and treated as enemies of Government, whilst all others should be left strictly alone. The writer remarks that on the contrary it is well-known there is no single community in the country which is not, as a whole, perfectly loyal to Government.

13. The *Advocate* (Lucknow), of the 25th July, once more complains of the harsh treatment of political prisoners, and cites as instances the cases of Ethiraj Surendranath, Achat Rao Kolhatkar and Fazal Hasan. The editor remarks that, although these men were imprisoned merely on account of their misguided zeal, they were treated as harshly as the worst criminal.

ADVOCATE, 25th July 1909.

Treatment of political prisoners.

14. The *Indian People* (Allahabad), of the 25th July, remarks that, although the British Empire is as firmly established in India as elsewhere, in no other country under British dominion are political prisoners treated with so much harshness as here. It would appear that, political crime being new to this country, a sense of danger has been created among the administrators of the law, and Judge and jailor are equally bent upon crushing this venomous growth, the one by passing inhuman sentences and the other by carrying out such sentences in their utmost severity. The editor says that such treatment is not likely to have a deterrent effect, but that it will make the people vindictive in their despair.

INDIAN PEOPLE, 25th July 1909.

Treatment of political prisoners.

15. The *Swarajya* (Allahabad), of the 17th July (received on the 29th idem), commenting on a book on Russian atrocities, makes the following remarks on the conditions obtaining in East Bengal:—

SWARAJYA, 17th July 1909.

Russia and East Bengal—a comparison.

"Now we proceed to compare the condition of East Bengal with that of Russia. Thank God that Lord Minto, on his appointment to the Viceroyalty, took the earliest opportunity to dismiss that great lover of Russian methods, Sir B. Fuller. During his tenure of office the condition of East Bengal was not a whit better than that of Russia. To crush the constitutional agitation of the Hindus, the Musalmans looted the houses of Hindus in daylight and outraged the modesty of their women. The Musalmans were openly incited to proclaim *Jehad*. Young men were ill-treated in various ways. We cannot say that Government was responsible for all this, but we can say that, if Government had the will, it could have put an end to these Russian methods of administration. One lesson at least can be derived from this by every one. "If a selfish ruler employs such insidious means to crush the constitutional agitation of the people, the latter will not surrender themselves (to his will)."

In a subsequent article the editor says that the people of East Bengal feel a sullen resentment against Government, because they are oppressed by the police, and that, as the latter are the representatives of Government, it is natural that the people begin to hate Government also.

16. The *Indian People* (Allahabad), of the 25th July, states that, in view of the absence of disorder which characterized last year's boycott celebrations, the authorities will do well to refrain from interfering in the coming anniversary. The writer remarks that the boycott is not now what it used to be before the first rage of disappointment at the Partition was over, and that, although the celebration is still held as a protest against the Partition, its main object now is to promote the use of *swadeshi* articles and so to encourage Indian industries.

INDIAN PEOPLE, 25th July 1909.

The coming boycott movement anniversary in Bengal.

17. The *Indian People* (Allahabad), of the 25th July, referring to the remarks made by Lord Morley on the Partition of Bengal, says that, because Government claims that the matter is absolutely settled, there is no reason why agitation should cease. The writer further states that the way in which Government has dealt with the question of Muhammadan representation shows that there is no such thing as a settled fact when some matters are concerned.

INDIAN PEOPLE, 25th July 1909.

The Partition of Bengal—a settled fact.

RAHBAR, 28th July 1909.

18. The *Rahbar* (Moradabad), of the 28th July, deplores the want of union between the different political parties in India, and says that as long as they do not work in harmony with each other they will never succeed in their efforts.

Disunion in India.

ADVOCATE, 29th July 1909.

19. The *Advocate* (Lucknow), of the 29th July, reports that rumours regarding the likelihood of Arabinda Ghosh's deportation are gaining credence and refers to the suggestion in a recent issue of *Capital* that Government ought to give him a change at Mandalay.

Rumours regarding the deportation of Mr. Arabinda Ghosh.

ADVOCATE, 22nd July 1909.

20. The *Advocate* (Lucknow), of the 22nd July, recommends that Sir Pherozeshah Mehta be appointed President of the Congress this year, as being undoubtedly an accredited leader of educated Indians and entitled to speak with authority. Failing him, the Hon'ble Pandit Madan Mohan Malaviya is suggested for the post. Referring to a letter by Lala Lajpat Rai on the subject of the Congress, the writer strongly criticises the arguments which Lala Lajpat Rai puts forward against holding the next session at Lahore. The editor notes that he does not consider it a sufficient reason for the postponement of the meeting that the Congress movement is not popular in the Panjab among the Extremists, Muhammadans and Hindu officials, because these are classes of people that must be expected to hold aloof from the movement.

The Lahore Congress.

ABHYUDAYA, 23rd July 1909.

21. The *Abhyudaya* (Allahabad), of the 23rd July, expresses disappointment at Lala Lajpat Rai's views on the holding of the next session of the Congress at Lahore, as expressed in his letter published in a recent issue of the *Panjabee*, and remarks that there is nothing in the Congress constitution, as framed by the Allahabad Convention, to preclude Extremists from taking part in the Congress. The editor goes on to say that the opposition of Muhammadan and Hindu officials in the Panjab to the holding of the Congress at Lahore, of which Lala Lajpat Rai makes much in his letter, has no bearing whatever on the question, for the Congress has no concern with officials, and that it has never been stopped, nor should it be, on account of the opposition or indifference of Muhammadans. As to the difference of opinion among non-official Hindus, he says that this is no bar to the holding of the Congress, seeing that they are assured by Lala Lajpat Rai and other Hindu leaders that the Hindu Conference, which they propose to hold, will in no way suffer but will rather gain greater influence and standing by being held side by side with the session of the Congress at Lahore.

Lala Lajpat Rai and the Congress.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

INDIAN PEOPLE, 22nd July 1909.

22. The *Indian People* (Allahabad), of the 22nd July, asks what action is to be taken by the Local Government in the case in which the Sessions Judge of Mainpuri is alleged to have made disparaging remarks against a vakil of the High Court who had appealed against his order. The writer remarks that a far more serious charge may also be brought against him, which is this that he took the finger impression of a prisoner who appeared before him, and, after studying it, offered to give evidence as an expert before another Magistrate. He expresses the opinion that such an officer is not fit to exercise the powers of a Magistrate of the third class, for, not only is he ignorant of law, but he has no notion of personal dignity; and that, if Sir John Hewett does not deal firmly with the matter, it will be taken as a condonation of the offence.

The action of the Sessions Judge of Mainpuri criticised.

INDIAN PEOPLE, 22nd July 1909.

23. The *Indian People* (Allahabad), of the 22nd July, draws attention to the arbitrary behaviour of the Munsif of Allahabad, who, on some occasions, contrary to the rules of the High Court, sits long after 4 p.m. and at other times dismisses a case because it is not brought up exactly at the time that it is called. The Local Government is

Irregular procedure in civil courts at Allahabad.

asked particularly to note a case which was dismissed for default, although the pleader for the plaintiff appeared exactly at 10-30 a.m., the time fixed for the commencement of the Court.

(b)—Police.

24. A correspondent of the *Hindustani* (Lucknow), of the 26th July, referring to the statement made by the *Pioneer* that the rank and file of the Indian police consists entirely of Indians, and that they are to blame for all the evils in the service, remarks that European officers also oppress the people, but that the latter cannot prefer complaints against them as they have the moral support of all the other European officers in the district. He notes that the Indian officers are at their beck and nod and carry out whatever orders they are given, and that when an Indian officer does wrong or oppresses the people, his European superiors are always ready to shield him. In conclusion he says that the majority of the Indian police officers are Musalmans, as the Hindus are too conscientious to enlist in the police.

HINDUSTANI, 26th July 1909.

The *Pioneer* and the Indian police.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

25. The *Anand* (Lucknow), of the 22nd July, complains of the defective water supply in Lucknow, on account of which the people are subjected to extreme inconvenience and discomfort, and requests the authorities to take steps to redress the complaint as soon as possible.

ANAND, 22nd July 1909.

Defective water supply in Lucknow.

26. The *Advocate* (Lucknow), of the 22nd July, publishes a letter from a correspondent complaining of the bad state of the Moradabad-Sambhal road. In spite of the fact that a large annual grant is made for the repair of the road, it is always in a deplorable condition. The writer then remarks that the working of the District Surveyor should be made a matter for inquiry, and, in support of his accusation of irregular dealings, refers to a slip addressed by that officer to his head clerk, in which the clerk is directed to prepare a rough bill for work done by a certain contractor who wanted immediate payment. It said that in order to save time, measurements were to be made provisionally, not from the actual work done, but from the plans, and the head clerk was instructed not to make the bill more than Rs. 1,200 as the Surveyor, in anticipation, had drawn a cheque for that amount.

ADVOCATE, 22nd July 1909.

The Moradabad-Sambhal road.

27. The *Advocate* (Lucknow), of the 25th July, publishes a letter from a correspondent complaining of the bad state of a portion of the Hardoi-Pehani road, where the water is not able to drain away, and suggests that the Deputy Commissioner, as chairman of the District Board, should see that this part of the road is metalled as soon as possible.

ADVOCATE, 25th July 1909.

The Hardoi-Pehani road.

(e)—Education.

28. A correspondent writing in the combined issue of the *Zamana* (Cawnpore), for May and June (received on the 28th July), refers to what he describes as the deplorable state of primary education in the United Provinces, and says that it is due to the following reasons :—

ZAMANA, May and June 1909.

Primary education in the United Provinces.

(1) The inadequate salary of the teachers, who are paid Rs. 8 a month in Government schools and only Rs. 4 in aided schools, while a syce or a coolie gets nearly as much.

(2) A teacher has to attend to three or four classes at a time, with the result that the quality of the teaching is very poor.

(3) Government does not allot sufficient funds for education, although it can spend rupees like *cowries* (shells) for the comfort and convinience of its officials.

(4) The system of training teachers is not at all satisfactory.

(5) Too much money is spent upon the salaries of inspecting officers, which could have been profitably diverted to the improvement of the teachers' salaries.
(6) The teachers are so underpaid that they have to supplement their meagre pay by working as village postmasters.
(7) The courses of instruction require a good deal of improvement.
(8) The writer remarks in conclusion that it is very disgraceful that village schools should be located in cattle sheds or be held under trees, and he advocates that proper housing is essential for the proper working of schools.

INDIAN PEOPLE, 22nd July 1909.

The educational policy of the United Provinces Government.

29. The *Indian People* (Allahabad), of the 22nd July, prophesies that the policy of limiting the number of students to be admitted to each class, which necessitates many boys being turned away from the schools for want of accommodation, will be fruitful of most regrettable results for Government. He says that these youths, being sent out into the world to get along as best they can, and, not understanding the reason for the rules, but merely knowing that Government is responsible, will assuredly conceive a bitter hatred for those who have treated them in this way.

ADVOCATE, 22nd July 1909.

Indian students in England.

30. The *Advocate* (Lucknow), of the 22nd July, remarks that, while the authorities out here are impressing upon parents and guardians of students in England the necessity for maintaining some control over their movements, they are not really taking the most important step to put a stop to the poisoning of the minds of the young. The writer suggests that the step is the provision of good educational institutions, and that, if there were facilities in this country for giving boys a suitable, practical education, such as is necessary for modern requirements, students would not have to go abroad to complete their education, and so they would not have to leave the shelter of home influences.

ABHYUDAYA, 23rd July 1909.

Causes of the high percentage of failures at the last Matriculation Examination of the Allahabad University.

31. A correspondent writing in the *Abhyudaya* (Allahabad), of the 23rd July, says that the high percentage of failures in the last Matriculation Examination of the Allahabad University was chiefly due to the students being examined in two papers each day and also to there being a misprint in the Arithmetic question paper. He expresses the opinion that one paper during the day is as much as the students can do in the summer without over-fatigue. He notes that, apparently, no grace marks were given in view of the misprint in the Arithmetic paper, although much of their time was wasted in attempting that wrong question.

INDIAN PEOPLE, 25th July 1909.

Mr. Shakir Ali's letter to the *Advocate* criticised.

32. The *Indian People* (Allahabad), of the 25th July, asks whether, in view of the blustering and insolent tone adopted in a letter from Mr. Shakir Ali, Assistant Master of the Cawnpore High School, to the *Advocate* (Lucknow), this young Barrister, who has been appointed merely because he is a Muhammadan, is qualified to be in charge of school boys and to teach them humility and good manners.

NAIYAR-I-AZAM, 26th July 1909.

The Aligarh College.

33. The *Naiyar-i-Azam* (Moradabad), of the 26th July, in an article on the affairs of the Aligarh College, exhorts the trustees to be sincere and dauntless in the expression of their opinions in the meeting to be held on the 31st July, and not to subscribe to the decision of His Honour simply to please him. The editor impresses upon them that His Honour is too generous to be displeased with any honest difference of opinion.

AL BASHIR, 27th July 1909.

The Aligarh College.

34. *Al Bashir* (Etawah), of the 27th July, referring to a proposal made by Khan Bahadur Muzammil-ullah Khan, Joint Secretary of the College, that, before making public the deliberation of the special meeting of the trustees to be held on the 31st July, it would be advisable to send a deputation of seven trustees to wait upon His Honour and inform him of the decision of the meeting and ask him for his advice, remarks that it is necessary that the deputation should consist of intelligent men who would be able to represent their case strongly to Government. The editor expresses the opinion that, if His Honour does not accede to their wishes, the situation will become still more unpleasant, but that there is little chance of such a mishap, as His Honour has always shown himself amenable to reasonable representations, and has tried to

remove any misapprehensions that may have occurred. The Musalmans are anxious to maintain harmonious relations with His Honour, not because they are afraid that he will have the Government grant-in-aid to the college stopped, or that he will not use his influence in the collection of subscriptions, but because they are afraid that their loyalty and affection for Government may be doubted, which would be very deplorable. He says that Government has been particularly kind and considerate to the Musalmans, and by its liberal support of the college, has endeared itself to the entire community, so that it would show gross ingratitude on their part if they were lacking in loyalty.

The question of Mr. Archbold's resignation, he says in conclusion, should be settled at all costs beforehand, as it would be a bad precedent if it is referred to His Honour.

Two correspondents writing to the same paper say that all the evils from which the college is suffering have their root in the incompetence of most of the trustees for their responsible duties, and propose that in future trustees should be elected only for a fixed period, say, of five years.

(f)—Agriculture and questions affecting the land.

35. The *Advocate* (Lucknow), of the 22nd July, whilst wishing success to the new agricultural college and research institute in Coimbatore, expresses disappointment at the work done up to date by such institutions and by the Agricultural Department in these provinces. The writer remarks that, although much has been done in the way of publishing pamphlets and reports, there has been little attempt to impart agricultural knowledge to the actual tiller of the soil.

Agricultural institutions and their work in these provinces.

ADVOCATE, 22nd July 1909.

(g)—General.

36. The *Swarajya* (Allahabad), of the 17th July, reproduces a short note from the *Peshwa* (Lahore), in which the writer insinuates that Sardar Shamsher Singh, who advertised in the *Swarajya* (dated the 3rd July 1909) his readiness to pay half of the subscriptions of eight persons wishing to read the *Swarajya* (vide Selections No. 28, paragraph 36), is probably the Assistant Superintendent of the Simla Police (of that name), and that he had this advertisement put in to draw into his net heedless nationalists. He advises his readers to beware of the wiles of the police.

Concessions offered to students who subscribe to the *Swaraja*.

SWARAJYA, 17th July 1909.

37. The *Tafrih* (Lucknow), of the 21st July, deplores the ever-increasing accentuation of the differences between Hindus and Musalmans, and says that if such a state of things continue for some time to come, both the communities will suffer, and neither of them will be the gainer in any respect. The editor notes with regret that the study of Western sciences and institutions has encouraged race feeling instead of promoting co-operation and unity. He further adds that it is a matter of shame and sorrow that they should vilify and slander each other for the sake of obtaining a few High Court Judgeships, and that Government should be put to great difficulty in settling their disputes.

Hindus and Musalmans.

TAFRIH, 21st July 1909.

38. The *Indian People* (Allahabad), of the 22nd July, expresses regret that the only classes of people represented at the *Magh Mela* Exhibition Committee were the aristocracy and the landed gentry, and remarks that an effort should be made to secure the co-operation of the members of the learned professions and of the trading and industrial classes as well as of officials of the district. The writer suggests that this Exhibition be made an annual institution to be held at the time of the *Magh Mela*.

The *Magh Mela* Exhibition.

INDIAN PEOPLE, 22nd July 1909.

39. The *Abhyudaya* (Allahabad), of the 23rd July, continuing its remarks on the scarcity of food grain in India (vide Selections No. 29, paragraph 46), suggests the desirability of legislation being enacted on the lines of the corn laws of England, with a view to preventing the export of corn from India when its supply is deficient and when the prices are ruling high in the country, and urges that, until Government moves in the matter the people themselves should take steps to prevent the export of corn from the country. Educated persons should establish societies for the storage of grain and should explain to cultivators, grain-dealers and zamindars the evils of selling their corn to foreign grain merchants.

Scarcity of food grain in India.

ABHYUDAYA, 23rd July 1909.

RASIK MITRA, July 1909.

Poems on the poverty of India.

40. The *Rasik Mitra* (Cawnpore), for July, contains a number of verses by different writers in which reference is made to the drain of India's wealth to foreign countries, and to the consequent poverty of Indians in general, and in which the people are called upon to awake before it is too late, and to secure the salvation of their country by refraining from the use of foreign-made articles, so as to encourage the development of indigenous industries.

ADVOCATE, 22nd July 1909.

Government Resolution on the purchase of Government stores.

41. The *Advocate* (Lucknow), of the 22nd July, remarks that, from the fact that the report of the committee appointed to discuss the purchase of Government stores is not to be published, it is obvious that it discloses too clearly the manner in which Government has in the past disregarded a former Resolution that European and Indian firms should be allowed to compete on equal terms. Continuing, the writer says that, although Indians have reason to be grateful for the decision of the Government to foster Indian industries, this would be much more effectively accomplished if the Stores Department of the India Office were to be abolished and tenders for articles be received only in India, where British and Indian firms could compete on terms of equality. It is asked why purchases should be made in England and the risk of carriage be undertaken by Government, when business considerations would lead even the merest tyro to throw the risk on the supplier himself.

INDIAN PEOPLE, 25th July 1909.

Government Resolution on the purchase of Government stores.

42. The *Indian People* (Allahabad), of the 25th July, welcomes the Resolution of Government that Government stores should, as far as possible, be obtained locally, and remarks that, provided the departmental officers interpret the rules in the spirit in which they are framed, it now depends entirely on the energy of the Indian manufacturers whether or not they are to be ousted by foreigners.

ABHYUDAYA, 23rd July 1909.

The Cattle and Dairy Produce Conference.

43. The *Abhyudaya* (Allahabad), of the 23rd July, welcomes the Resolution of the United Provinces Government on the necessity of convening a conference to consider the subject of the decrease of cattle and dairy produce.

The editor says that this question is a part of the wider problem of the general poverty of Indians, and that the complete solution of the one is bound up with the other.

He points out that the purchase of foreign-made articles and the payment of interest on capital invested in railways, the unnecessary expenditure on the army, the excessive burden of land revenue, and the practical exclusion of Indians from high offices in the public service involve a very heavy drain upon the country, which has to be met by resort to export of corn, with the result that every piece of land is taken up with cultivation, and very little grazing land is left for cattle, so that the latter have in consequence decreased in numbers and in quality.

He suggests that the best way to prevent the decrease of cattle and of dairy produce is to encourage indigenous industries in the country, so that the money which goes to foreign countries in the purchase of goods may remain in the country, that military expenditure be curtailed, that land revenue be reduced, and that Indians be given high posts in accordance with the Proclamation of 1858.

Among the other causes of the scarcity of cattle and dairy produce he mentions the slaughtering of cows, the insufficiency of pasture-lands, the rigour of the forest regulations, the export of oil cakes and cotton seeds to foreign countries, and the discontinuance of the practice of bulls being let loose.

He maintains that, apart from the sanctity of cows from the Hindu point of view, Muhammadans and Christians would also be greatly benefited by the prohibition of the slaughtering of cows. He points out that this suggestion will be politically advantageous to Government in that the oxthodox section of Hindus will thereby be attached to Government. He suggests that Government should encourage the extension of pasture-lands by the remission of land revenue on them, and that Government should relax the forest laws in regard to the grazing of cattle in forests.

ADVOCATE, 25th July 1909.

The Cattle and Dairy Produce Conference.

44. The *Advocate* (Lucknow), of the 25th July, in discussing the proposed Cattle and Dairy Produce Conference, remarks that the only way in which the condition of the cattle can be improved is by increasing the pasture-land. The editor suggests that Government should refrain from increasing the land revenue, so that the zamindar may

not be compelled to cultivate pasture-land in order to meet this demand, that it should relax the forest laws so as to enable villagers to graze their cattle within the reserved areas, that in time of famine, cattle-yards should be opened in every group of villages and managed on the same principle as are the poorhouses, and also that restrictions should be placed on the indiscriminate slaughter of cattle for food. He expresses the hope that if this is done those necessary articles of food, milk and *ghi*, will once more become plentiful, and that the condition of the people will be so far improved as to enable them to resist the ravages of plague and fever.

SWARAJYA, 24th July 1909.

45. The *Swarajya* (Allahabad), of the 24th July, referring to the favourable comments made by Lord Minto and Sir George Clarke on the *swadeshi* movement, remarks that the people of India cannot believe in the sincerity of their professions so long as they are not prepared to remove the countervailing duties on the cotton manufactures of Indian mills, and to help the movement substantially in other ways.

Government and the *swadeshi* movement.

BHARAT JIWAN, 26th July 1909.

46. The *Bharat Jiwan* (Benares), of the 26th July, cites the Resolution on the purchase of stores for the use of Government as sufficient proof of its sympathy with the movement for the encouragement of country-made goods, and says that if the people take to the *swadeshi* movement on right lines they can expect every help from Government, and that it can never be beneficial to the interests of the country to encourage crime under the cover of *swadeshism*.

Government and the *swadeshi* movement.

ADVOCATE, 25th July 1909.

47. The *Advocate* (Lucknow), of the 25th July, referring to the case in Gorakhpur in which some cartmen were sentenced for having resisted impressment by tahsil peons and were afterwards acquitted by the High Court, once more draws attention to the unsatisfactory method of obtaining and paying for carts and labour for officers on tour, and suggests that the contract system be introduced.

The abuse of the *begar* system.

INDIAN PEOPLE, 25th July 1909.

48. The *Indian People* (Allahabad), of the 25th July suggests that, as the space available in the Lucknow Museum is insufficient for its present requirements, another museum could be started in Allahabad at very little extra expense.

The Lucknow Museum.

INDIAN PEOPLE, 25th July 1909.

49. The *Indian People* (Allahabad), of the 25th July, discourages the practice of recruiting industrial labourers from among the agricultural classes, as being likely to be detrimental to the interests of agriculture, and suggests that labourers in mills and manufactories should only be drawn from the members of the lower classes who are not tillers of the soil.

Recruitment for industrial labour from the agricultural classes.

V.—Legislation.

ADVOCATE, 25th July 1909.

50. A correspondent in the *Advocate* (Lucknow), of the 25th July, in discussing the question of the amendment of the Oudh Estates' Act of 1869, suggests that sections 13 and 13 *(a)* should be more clearly worded in order to remove any ambiguity, and also remarks that the total exclusion of a daughter's son from inheritance is not likely to receive general approval.

Amendment of the Oudh Estates' Act of 1869.

ADVOCATE, 22nd July 1909.

51. The *Advocate* (Lucknow), of the 22nd July, has the following:—

The Calcutta Police Bill.

"The *Bengalee* draws attention to the fact that, by the Bill introduced into the Bengal Legislative Council to amend the Calcutta Police Act, it is intended to arm the metropolitan police with large powers 'to meet various emergencies which arise at the present day'. This is indeed very vague. Giving the police more powers in the face of the inefficiency proved is to put the honour and liberties of the people in jeopardy."

ADVOCATE, 29th July 1909.

52. The *Advocate* (Lucknow), of the 29th July, remarks that there is now a possibility that the new Police Bill introduced by the Bengal Government will not be rushed through the Council, as it is realized that there are many objectionable features in it that might lead to friction. Referring to the prohibition against the carrying or collecting of stones and other similar missiles, the editor asks how it is possible, in a city like Calcutta, where the roads are paved with stones, to prevent the use of these as offensive weapons.

The Calcutta Police Bill.

VI.—Railway.

HINDUSTANI, 26th July 1909.

Despatch of goods by goods trains.

53. A correspondent writing to the *Hindustani* (Lucknow), of the 26th July, suggests that, as the length of time occupied in the transit of bulky articles by goods trains is uncertain, station masters should be instructed to send an intimation to addressees when the goods arrive, so that they may be saved the trouble of constantly calling at the station to inquire for the goods they expect.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

ZAMANA, May and June 1909.

Caste distinctions among the Hindus.

54. Lala Lajpat Rai contributes to the combined issue of the *Zamana* (Cawnpore), for May and June (received on the 28th July), a long article on the caste distinctions among the Hindus, in which he defends the social organization of the Hindus and says that the doctrine of the equality and brotherhood of mankind preached by the European Christians is a hollow sham, as they are not willing to treat the people of the coloured races as equals. In support of this he cites the treatment of Indians in the Transvaal and in Mauritius and of negroes in America.

While defending the system of Hindu caste, he says that every man has the natural right to use his brains and to rise higher in the social scale, and that he should be accorded that right.

The old system, the writer further observes, was very good for the time being, but that now it should give way to a more tolerant attitude. He remarks that the caste system, instead of making the commonwealth stronger by a rigid division of duties, has divided the Hindus into interminable divisions, each envious of another and ready to usurp its rights. Politicians, who are crying for representative government and who are at the same time loth to part with their ill-gotten privileges as Brahmins, he remarks, deserve scant respect and cannot be deemed sincere. The contempt with which the high caste Hindus treat those of the lower castes, "the untouchables", has emboldened the Musalmans to say that the depressed classes are not Hindus in reality, and he advises the Hindus to devise means so that not a single Hindu may be returned as an "untouchable" in the coming census, as otherwise their political importance will certainly be reduced.

ADVOCATE, 22nd July 1909.

Protection of minor girls.

55. The *Advocate* (Lucknow), of the 22nd July, expresses the wish that the Government of these provinces may follow the example set by the Bombay Government in preventing minor girls from being dedicated to *sadhus* and *akharas* of *sadhus*.

SAMRAT, 26th July 1909.

Abolition of the institution of *Devadasis* in Bombay.

56. The *Samrát* (Kalakankar), of the 26th July, expresses its gratification at the action of the Bombay Government in making the dedication of girls to gods punishable under the Indian Penal Code, and remarks that this measure will have a very salutary effect in improving the tone of public morality in the Bombay Presidency.

RAHBAR, 28th July 1909.

Indian Ecclesiastical Department.

57. The *Rahbar* (Moradabad), of the 28th July, notes with satisfaction the objection made by the *Daily News* (London), to the annual expenditure of forty-five lakhs of rupees on the Indian Ecclesiastical Department, which is an unfair burden on the Indian tax-payer besides being opposed to the policy of religious neutrality professed by Government.

IX.—Miscellaneous.

Nil.

Naini Tal:
The 30th July 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 „
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	4,500 „
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
9	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	482 „
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	...
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*16	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
17	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	257 copies.
†18	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
19	Al Aziz...	Agra	Do. ...	Muhammad Abdul Rauf Khán Hatif; Muhammadan, Pathan; 27.	500 „
†20	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
21	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathan.	550 „
22	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
23	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
24	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 „
*25	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	1,000 „
*26	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
27	Jain Pracharak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
28	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
29	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	500 „
30	Kul Bhaskar	Allahabad ...	Do. ...	Shridhar Prasad; Kayasth ...	...

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
31	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	600 copies.
32	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
33	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
*34	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
35	Vaishya Hitkari	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†36	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
*37	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*38	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*39	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*40	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 „
†41	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakaryá; Muhammadan; 21.	150 „
*42	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
43	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
44	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
45	Al Fasih	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan.	...
46	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
47	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
48	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulább Chand; Kayasth; 29 ...	308 „
49	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
50	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
51	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
52	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*53	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	250 „
54	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
55	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	500 „
56	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
57	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
58	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
59	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
60	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
61	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
62	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
63	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29,	450 „
64	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
65	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
66	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „
67	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
68	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
†69	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30,	200 copies.
*70	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
71	Swarájya	Allahabad ...	Do. ...	Nand Gopal; Khatri	1,000 „
72	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	550 „
73	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 „
74	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
75	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
76	Hindustani	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
77	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
78	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
79	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
80	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*81	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	100 copies.
82	Bharatodaya	Jwalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shastri.	...
83	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
84	Bráhman Samáchár... ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*85	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49,	656 „
86	Dharm Divakar	Agra ...	Do. ...	Puttoo Lal	...
87	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
88	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil	...
89	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám, Bania; 43	320 copies.
90	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	375 „
91	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
92	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
93	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	4,410 „
94	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
95	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28	...
96	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†97	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
98	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	1,700 „
99	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
100	Stri Darpan	Allahabad ...	Do. ...	Srimati Rameswari Nahru; Kashmiri...	...
101	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39,	700 copies.
†102	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*103	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
104	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
105	Rájpút	Agra	Do. ...	Kunwar Sher Singh Varmá ...	1,700 „
106	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	782 „
107	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,600 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
108	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 38 ...	249 copies.
109	Árya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman ...	1,469 „
110	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
111	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
112	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
113	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	2,050 „
114	Samrát	Kálákánkar (Partabgarh).	Do. ...	Raja Ramesh Singh; Kshatriya; 45 ...	554 „
	HINDI-URDU.				
*115	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasad; Barnwál Hindu; 36 ...	200 copies.

* Irregular.

I.—Politics.

(a)—Foreign.

1. Referring to the deposition of the Shah of Persia, the *Mohini* (Kanauj), of the 27th July (received on the 2nd August), remarks as follows:—"Indeed it is not only difficult but altogether impossible to repress popular aspirations, and to carry on an autocratic form of government in utter disregard of public opinion. Swayed by the spirit of the times the civilized and educated people of every country are asserting their natural rights, and it is impossible to maintain an autocratic form of government if it is contrary to the wish of the people. The Shah of Persia could not understand this and could not forego his selfish greed of power, and so he has had to vacate the throne."

Affairs in Persia.

MOHINI, 27th July 1909.

2. The *Indian People* (Allahabad), of the 29th July, points out how, by the encouragement and support given by England, constitutional governments have been established in Russia and Turkey, both of which countries were, but a short time ago, regarded as having an utterly irresponsible and autocratic system of government. The writer remarks that the work of political evolution now going on in Persia, under the guidance of England and Russia, will be watched by Indians with particular interest.

England and the encouragement of constitutional government in other countries.

INDIAN PEOPLE, 29th July 1909.

(b)—Home.

3. A correspondent writing in the *Jain Gazette* (Deoband, Saharanpur), of the 1st August, suggests the desirability of Jains pressing their claims for separate representation under the Reform Scheme, on the ground of their staunch loyalty to Government and of their commercial importance.

Jains and the Reform Scheme.

JAIN GAZETTE, 1st August 1909.

4. The *Shahna-i-Hind* (Meerut), of the 1st August, says that the mutual hatred and animosity which have sprung up between the Hindus and Musalmans since the inauguration of the Reform Scheme, portend no good to the country at large, seeing that the Government inaugurated the Scheme with the best of intentions, and it expresses the apprehension that when it sees that its generosity is not appreciated, and that the people of the country are unable, owing to want of political foresight or experience, to take advantage of the concessions, Government may withdraw them altogether. The editor advises both communities to cease from their perpetual wrangling and entrust the solution of their difficulties to Government which is the best judge of the situation.

The people of India and the Reform Scheme.

SHAHNA-I-HIND, 1st August 1909.

5. The *Anand* (Lucknow), of the 29th July, refers to the general trend of feeling in the House of Commons and in the English press regarding the assassination of Sir W. Curzon Wyllie, and expresses apprehension that strong measures will now be adopted to restrict liberty of speech and writing in India.

The assassination of Sir W. Curzon Wyllie.

ANAND, 29th July 1909.

6. The *Indian People* (Allahabad), of the 29th July, with reference to His Honour's speech in Council on the subject of the London murders, remarks that it is a mistake to suppose that the responsible leaders of the country, or the community at large, have at any time made common cause with the anarchists, and that therefore His Honour's advice to the people to "close their ranks against those who preach the doctrines of anarchy" is scarcely applicable. The writer continues that the suspicion and distrust with which Government regards all Indian workers prevents them from co-operating in putting down violence, and that until a better understanding is arrived at between the rulers and the ruled, there is little hope of improvement in the condition of the country.

The assassination of Sir W. Curzon Wyllie.

INDIAN PEOPLE, 29th July 1909.

7. The *Rohilkhand Gazette*, of the 31st July (received on the 4th August), referring to the reckless attitude adopted by Madan Lal Dhingra at his trial, remarks that the proceedings of such trials are apt to have a very detrimental effect on impressionable minds, and advises that publication of the proceedings of such trials be prohibited.

The assassination of Sir W. Curzon Wyllie.

ROHILKHAND GAZETTE, 31st July 1909.

INDIAN PEOPLE, 29th July 1909.

8. The *Indian People* (Allahabad), of the 29th July, in discussing the speeches in Council with reference to the London murders, remarks that Raja Sir Muhammad Ali Khan seems to have taken the opportunity to abuse his position. Objection is taken to his statement that "further advances to conciliate the anarchist must tend to weaken the Government," on the ground that it would seem to imply that Government has been seeking to compromise with lawless characters. The writer remarks that if the Raja considers the Reform Scheme—the strongest evidence of conciliation—is meant for the anarchists, he and his party should dissociate themselves from such a scheme.

The assassination of Sir W. Curzon Wyllie.

SAMRAT, 3rd August 1909.

9. A correspondent writing in the *Samrát* (Kalakankar), of the 3rd August, strongly condemns the assassination of Sir W. Curzon Wyllie, and expresses regret that, in view of the unqualified condemnation of this crime by every Indian, Sir Edward Baker should have thought fit to suggest that sedition and anarchy in India should be stamped out by punishing the guilty and the innocent alike. He expresses the hope that Government will not deviate from the path of justice and wisdom, and that the guilty alone will be accorded condign punishment.

The assassination of Sir W. Curzon Wyllie and Sir Edward Baker's recent speech.

INDIAN PEOPLE, 29th July 1909.

10. The *Indian People* (Allahabad), of the 29th July, remarks that there is much to be said in favour of Mr. Stead's suggestion that a sentence of penal servitude for life would be a much greater deterrent in the case of a crime like that committed by Dhingra than would a sentence of death. The writer states that a political assassination should not be dealt with as an ordinary murder, since the culprit is perfectly prepared for death, and also that a commutation of the death sentence would do away with any possibility of the murderer being looked upon as a martyr.

The conviction of Madan Lal Dhingra.

INDIAN PEOPLE, 29th July 1909.

11. The *Indian People* (Allahabad), of the 29th July, has the following:—

The conviction of Madan Lal Dhingra.

"Madan Lal Dhingra was tried on two charges of murder on the 23rd instant and found guilty and sentenced to death. He appeared unconcerned throughout and when sentence was passed saluted in military fashion, and said: "Thank you, my Lord. I am glad to have the honour of dying for my country." These words have been cabled by Reuter and printed in every newspaper. They appear sensational but they will produce a most dangerous effect on impressionable young minds. The words and the military salute may be repeated by young boys and they may be repeated in England also. Madan Lal will be looked upon as a hero and martyr, and new recruits will fill the ranks of the anarchists. It is unwise and imprudent to make a fuss about these trials. The crime was deliberate, and sentence was certain, and the glamour of sensation should not be added to them. It has been suggested that Madan Lal was under the influence of *bhang* when he committed the murders. His subsequent conduct belies this. A man who has drunk *bhang* has an excited pulse. His pulse was normal after the murders, he was unmoved before the Magistrate and he was unconcerned before the Judge. He was all along under the influence not of any drug but of exaltation of *ghaza*. Call it madness if you will, but it is altogether different from the passion of the common criminal. To describe details is to help in spreading the contagion."

OUDH AKHBAR, 31st July 1909.

12. The *Oudh Akhbar* (Lucknow), of the 31st July, adduces a number of arguments in favour of the commutation of Madan Lal Dhingra's death sentence to one of penal servitude.

The conviction of Madan Lal Dhingra.

INDIAN PEOPLE, 29th July 1909.

13. The following is from the *Indian People* (Allahabad), of the 29th July:—

Shyamji Krishna Varma's position.

"Shyamji Krishna Varma, the editor and proprietor of the *Indian Sociologist*, has not been brought to trial because the English law cannot reach him in Paris. Englishmen who have seen him and conversed with him do not regard him as a coward. He is to the anarchist movement what a General is to an army in the field. Napoleon and Wellington did not expose themselves to fire, but no one thought they were wanting in physical courage. Similarly, Shyamji Krishna Varma has secured his personal security in order to guide his movement. According to one account he is able, sincere and determined. He is said to be surrounded by brilliant and wealthy plotters. He has agents who work quietly and unostentatiously and who are as resolute as himself. This is the organization that threatens every

young Indian in England. Every student is approached, every inducement is held out to him to join Shyamji Krishna Varma's movement. Against this Lord Morley's committee was to work and to prevent the seduction of the young boys to political crime. The most useful and earnest member of the committee has been removed by the assassin's hand. It is difficult to meet a secret organization by open and overboard work. The immediate effect will be that Indian fathers will hesitate to send their sons to England. At considerable expense and sacrifice they are sent to acquire knowledge and qualify for an honourable profession : the chances will be now equal whether the Indian student in England will become a civilian or end his career on the scaffold. Of course we do not say that the majority or even a considerable number of the students are likely to become anarchists, but the danger is common. Dhingra was about the last student who should have committed a crime. All his brothers have been to England and they have all English friends. If he could become a terrorist who is safe ? The authorities as well as older Indians in England must find a way out of the difficulty."

Lord Curzon on Indian anarchists.

14. The *Indian People* (Allahabad), of the 29th July, referring to Lord Curzon's remarks concerning the anarchist conspiracy, states that India would certainly have still been free from anarchic crime if Lord Curzon had not been granted an extension of office as Viceroy of India. The writer remarks that he trampled on the feelings of a whole people, and drove a number of young men, who might otherwise have made useful citizens, to terrorism and crime.

INDIAN PEOPLE, 29th July 1909.

The Master of Elibank on Indian anarchists.

15. The *Indian People* (Allahabad), of the 29th July, referring to the statements made by the Master of Elibank at Woodford that Lord Morley would deal drastically with those who were exciting disloyalty while keeping themselves in the background, professes to think that this is a threat against India, and sarcastically remarks that, if men are deported without trial and the innocent punished with the guilty, loyalty will be fully established.

INDIAN PEOPLE, 29th July 1909.

Indian youths and anarchism.

16. The *Indian People* (Allahabad), of the 1st August, endeavours to point out the impossibility for a parent or guardian to save a boy from anarchism and political crime. The writer remarks that it is absurd to imagine that a father would not do everything in his power to restrain his son from committing murder and that the father's complicity or connivance is absolutely out of the question. He suggests, however, that teachers might do more to save their pupils, if the relations between the two were unproved, and expresses the opinion that indiscriminate expulsions from schools and colleges for minor offences are likely to influence the students' minds towards anarchism.

INDIAN PEOPLE, 1st August 1909.

The people of India and anarchism.

17. The *Indian People* (Allahabad), of the 1st August, remarks that the suggestion that the people of India should themselves endeavour to uproot the seeds of anarchy that have been sown in the country is absurd, as it is absolutely certain that the people as a whole know nothing of the terrorist movement, and are absolutely law-abiding and peace-loving. To threaten, therefore, that the innocent will be punished with the guilty will only serve to excite disaffection, as was the case in Russia. The writer remarks that, if anarchist crimes are less frequent in Russia than before, it is due to the creation of a Parliamentary constitution and not to the adoption of repressive measures.

INDIAN PEOPLE, 1st August 1909.

Repressive measures for the suppression of anarchism and sedition in India.

18. Discussing the Under-Secretary of State's recent statement regarding Lord Morley's determination to deal drastically with those who excite disloyalty in India, the *Abhyudaya* (Allahabad), of the 30th July, remarks that on all sides the threat of repressive measures is being held out, as if no such measures have as yet been adopted in the country. The editor urges that repression hitherto has had sufficient trial and that measures of conciliation should now be tried, which, he believes, will meet with success. He remarks that repressive measures are not only harmful to the people but also injurious to the reputation of Government.

ABHYUDAYA, 30th July 1909.

The conviction of Mr. Horsley, the printer of the *Indian Sociologist*.

19. The *Indian People* (Allahabad), of the 29th July, remarks on the light sentence passed on Mr. Horsley, the printer of the *Indian Sociologist*, compared with those passed in this

INDIAN PEOPLE, 29th July 1909.

country. The writer states that, although, with the exception of the *Yugantar*, no paper in India ever published such dangerous matter as systematically appeared in the *Indian Sociologist*, yet the printer of this latter paper is only deprived of his liberty for the space of four months, while Indians are sentenced to imprisonment or transportation for years and treated worse than criminals. He suggests that a simple form of confinement is all that is required for political offenders in India.

INDIAN PEOPLE, 29th July 1909.

Indian anarchists in England.

20. The *Indian People* (Allahabad), of the 29th July, expresses doubt as to the existence of a large body of Indian terrorists in England or elsewhere, but admits that the number of revolutionaries must be much larger. The editor remarks that there is a growing hatred of all Europeans throughout the whole of Asia, even in countries that are not subject to European rule, and that the signs of the times seem to indicate that the age of successful repression is rapidly becoming a thing of the past.

SAMRAT, 3rd August 1909.

The Partition of Bengal.

21. Referring to the recent pronouncement of Mr. Asquith on the Partition of Bengal, the *Samrát* (Kalakankar), of the 3rd August, says that, in view of the Government's firm determination not to reopen that question, it is advisable that the opponents of the Partition should take the hint and discontinue agitating on that question, and that they should use their eloquence and ability in counteracting the effects of sedition and anarchism in the country. The editor points out that Government should never look upon persons of the type of Shyamji Krishna Varma as leaders of educated Indians, and urges that the recognized Indian leaders should always make their demands in loyal and respectful language, bearing in mind that they should represent the real wishes of their constituents.

MOHINI, 27th July 1909.

The forthcoming session of the Congress.

22. The *Mohini* (Kanauj), of the 27th July (received on the 2nd August), expresses its agreement with Lala Lajpat Rai that no session of the Congress should be held in future until the Moderates and the Nationalists make up their differences, and takes the *Abhyudaya* to task for criticising Lala Lajpat Rai's views on the subject.

INDIAN PEOPLE, 29th July 1909.

The president of the next Congress.

23. The *Indian People* (Allahabad), of the 29th July, suggests that "Mr. Mohanchand Karamchand Gandhi, the leader, the hero and the martyr of the Transvaal", should be appointed as president of this year's Congress at Lahore. The writer expresses the opinion that, although Mr. Gandhi has been present at very few Congresses and does not even live in India, his nomination for this high position would be a means of showing the sympathy with which all Indians regard their fellow-countrymen in the Transvaal.

SHAHNA-I-HIND, 2nd August 1909.

Hindus and Musalmans.

24. The *Shahna-i-Hind* (Meerut), of the 2nd August, tries to dissuade Musalman papers from calling Hindus rebels, and says that the result will be that the Hindus will retaliate by calling them rebels also. The editor expresses apprehension that the Hindus may bring a suit for defamation against them, as Lala Lajpat Rai did to the *Englishman*, and remarks that English people did not brand all Indians as anarchists when Madan Lal Dhingra killed Sir W. Curzon Wyllie.

SWARAJYA, 31st July 1909.

Religion and politics.

25. The *Swarajya* (Allahabad), of the 31st July (received on the 4th August), says that religion can never be divorced from politics, as religious revivals have always been the indications of the political progress of nations. The editor supports this statement by instancing the spread of Buddhism, the rise of Puranic Hinduism, the wonderful progress made by the Arabs after professing Islam, the regeneration of the Western world on embracing Christianity, the rise of the Sikhs and Mahrattas as a result of the preaching of Guru Nanak and of Ram Das respectively, and the latest religious revival in India which goes by the name of the *Arya Samaj*, and which has become a veritable bugbear to Government.

INDIAN PEOPLE, 5th August 1909.

Deportation of Indians to Bombay and elsewhere from the Transvaal.

26. The *Indian People* (Allahabad), of the 5th August, points out that the result of the policy of the Transvaal Government in deporting Indians to Bombay will be to create fresh elements of unrest in this country. The writer remarks that it is not likely that these people will remain idle on their return, though the authorities here will be unable to interfere, as they will not be complaining against the Government of India. He

suggests that Government should represent to the Ministry the serious danger of transferring the Transvaal agitation to India.

27. The *Indian People* (Allahabad), of the 5th August, remarks that the passive resistance of Indians in the Transvaal and the moral support given to them by their female relations is an example of the state of things that it is hoped may prevail in India, when all differences will be forgotten and men and women will work or suffer with one will and one heart. INDIAN PEOPLE, 5th August 1909.

Indian women in the Transvaal.

28. The *Indian People* (Allahabad), of the 5th August, expresses satisfaction at His Honour's decision to hold a darbar for the Benares division, in order to bestow *sanads* on the recipients of the last birthday honours, and remarks that this action on the part of His Honour should set an example to Commissioners and Collectors to endeavour to meet the people more often on social terms. INDIAN PEOPLE, 5th August 1909.

The proposed divisional darbar at Benares.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

29. The *Indian People* (Allahabad), in the issue of the 29th July, publishes the full text of an affidavit filed by one Hardial of Etawah, a relation of Pandit Baleshwar Prasad, with an application in the High Court for the transfer of the case pending against Pandit Baleshwar Prasad to some court outside the Etawah district. INDIAN PEOPLE, 29th July 1909.

The case against Pandit Baleshwar Prasad of Etawah.

(b)—Police.

30. The *Mukhbir-i-Alam* (Moradabad), of the 24th July (received on the 2nd August), suggests that, just as Government has kindly conferred a *jagir* on the sons of Babu Asutosh Biswas, of Calcutta, it should do something for the children of Khan Bahadur Shabbir Husain, the late Kotwal of Bareilly, who was killed while on duty. MUKHBIR-I-ALAM, 24th July 1909.

The late Shabbir Husain Khan, Khan Bahadur, Kotwal of Bareilly.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

31. Referring to a passage in Lord Curzon's book on Persia in which he has bitterly complained of the inconveniences to which he was put to by the Customs officials at Constantinople when going over to Persia, *Al Bashir* (Etawah), of the 3rd August, says that with all these experiences Lord Curzon never took into his consideration the sufferings of the people of India at the hands of the octroi officials, which are tenfold more unbearable than the slight inconvenience he was put to at Constantinople. AL BASHIR, 3rd August 1909.

Lord Curzon and the octroi tax.

32. The *Indian People* (Allahabad), of the 5th August, complains of the policy of the Benares Municipal Board, which, he says, involves it in useless expenditure of large sums of money, and notes that, in order to retrench, it selects items for reduction which entail great hardship and inconvenience to the people. The writer remarks that, in this connection, grants to secondary English schools will be discontinued, which will necessitate the closing of some of these institutions. He writes that, although the municipal coffers are filled by taxes paid by the people, yet the latter are deprived of the benefits of education and also that the lighting of the streets and the general management are unsatisfactory. He objects to the expenditure incurred in engaging Engineer and Health officers on high salaries. INDIAN PEOPLE, 5th August 1909.

The Benares Municipality.

(e)—Education.

SHAHNA-I-HIND, 2nd August 1909.

33. The *Shahna-i-Hind* (Meerut), of the 2nd August, says that it is now clearly established that Nawab Mushtaq Husain and Mr. Archbold cannot work together in harmony, and as all the Musalmans of India have the fullest confidence in the former, Mr. Archbold's resignation should be accepted at all costs. His Honour, the editor says, has himself declared that he is not going to interfere in the affairs of the college, and so there should be no hesitation in accepting Mr. Archbold's resignation.

The Aligarh College.

INDIAN PEOPLE, 1st August 1909.

34. The *Indian People* (Allahabad), of the 1st August, remarks on the backwardness of these provinces in the matter of the establishment of technical colleges, which renders it impossible to start small industrial undertakings owing to the lack of experts to instruct the students.

Industrial education in these provinces.

MASHRIQ, 3rd August 1909.

35. The *Mashriq* (Gorakhpur), of the 3rd August, says that, although Sir John Hewett has tried his best to improve the educational condition of these provinces, which the people acknowledge with gratitude, yet one or two of his educational schemes, such as the introduction of the School-leaving Certificate Examination and there stricting of the strength of the school classes, in which he did not consult the public, have made his educational policy unpopular. The editor says that if Government wanted to fix the strength of school classes it ought to have found means to strengthen the staffs of the different schools in the province. Adverting to the new rules for Government service, the editor says that Government ought to have made young men, who had passed the Matriculation or F.A. Examination, also eligible for its service.

The educational policy of Sir John Hewett.

(f)—Agriculture and questions affecting the land.

AL BASHIR, 3rd August 1909.

36. A correspondent of *Al Bashir* (Etawah), of the 3rd August, referring to the controversy in the *Hindustani* (Lucknow), on the subject of the decrease in the number of agricultural cattle, says that the Musalmans cannot be held responsible for this as they do not consume able-bodied cows, and that only those cows are killed by butchers which have not long to live. A few good cows too are killed, but they are for the English and not for the Musalmans. The writer attributes the decrease to the cultivation of pasture-lands, the export of cattle and of *ghi* to foreign countries, to frequent cattle diseases, to the ignorance of the veterinary science especially among the Hindus, and, the passing of the lands of the Musalman zamindars, who had large flocks of buffaloes, into the hands of Hindu *banias* who at the most keep only one cow.

The shortage of agricultural cattle.

OUDH AKHBAR, 6th August 1909.

37. The *Oudh Akhbar* (Lucknow), of the 6th August, says that the decrease in the number of agricultural cattle is due to the cultivation of pasture-lands, and advises Government to devise means by which a certain portion of land should be set apart for grazing purposes in every village, and to establish cattle farms in the jungles of North Oudh with the assistance of the taluqdars.

The shortage of agricultural cattle.

(g)—General.

SWARAJYA, 31st July 1909.

38. The *Swarajya* (Allahabad), of the 31st July, reports that Pandit Vishnu Dutt recently delivered a lecture at Allahabad, in which he blamed the Punjabis, who, he said, had been hitherto known to be upright and truthful, for earning their bread by supplying false reports to Government about innocent persons. The editor remarks that though he is himself a Punjabi, he recognizes that the Pandit's taunt is unfortunately true, and expresses the hope that the Punjabis will take it to heart.

Complaint against Punjabis of giving false information to Government.

ADVOCATE, 1st August 1909.

39. The *Advocate* (Lucknow), of the 1st August, complains of the methods employed by jail employés in collecting supplies of grain or other foodstuffs. It is said that laden carts are impressed by peons on the roads near the jails and those who cannot buy their release are made to enter the jail compounds. It is suggested that contractors should be appointed to supply the monthly requirements, as is done in the Commissariat Department.

Jail administration in the United Provinces.

40. The *Abhyudaya* (Allahabad), of the 30th July, continuing its remarks on the scarcity of food grain in India, states that the export of Indian corn to other countries cannot be stopped by imposing heavy duties on it so long as foreign-made articles find a wide market in this country. The editor remarks that, if the wants of the country could be met by indigenous manufactures, the people would not have had to purchase foreign goods and pay for them with their corn. He points out that the boycott of Indian goods in England in the eighteenth century, the policy of the East India Company to cripple all indigenous industries, and the present policy of free trade are responsible for the material prostration of India at the present time, and expresses the opinion that it cannot be relieved unless something is done to stimulate and encourage art and industry in the country.

ABHYUDAYA, 30th July 1909.

Scarcity of food grain in India.

41. The *Oudh Akhbar* (Lucknow), of the 3rd August, referring to the intention of the Government of India to appoint a selected officer to make inquiries into the high prices of foodstuffs, remarks that if the officer be a European he will confine his inquiries to Europeans, whose knowledge of the Indian markets is very limited. The editor proposes that this officer should be supplied with two well-informed Indian assistants, who may bring to his notice facts which he cannot otherwise be aware of.

Government, he goes on to say, can do much to lower the prices of food grain if it takes a real interest in the question. It can form syndicates in all districts, with a little financial aid in the first instance, for buying and storing grain, which will put a stop to the unlimited export to foreign countries.

OUDH AKHBAR, 3rd August 1909.

Proposed inquiry into the high prices of foodstuffs.

42. A correspondent writing to the *Mashriq* (Gorakhpur), of the 3rd August, complains that Government unduly favours the tenants at the expense of the zamindars, and by way of illustration mentions the fact that courts do not allow costs in mutation cases to zamindars, although they are entitled to it.

MASHRIQ, 3rd August 1909.

Government and the zamindars.

43. The *Samrát* (Kalakankar), of the 3rd August, expresses gratitude to His Honour Sir John Hewett for bestowing his attention upon the all-important subject of the improvement of cattle and dairy produce, to inquire into which he has directed a Conference to be held at Lucknow, and urges the necessity of all the landowners of these provinces co-operating with Government in this matter. The necessity of prohibiting cow-killing, the encouragement of the formation of pasture-lands by making them revenue-free, the relaxation of forest laws, so as to offer facilities for grazing purposes and the prohibition of the export of oil-cakes and cotton seed, are, in the opinion of the editor, the only means whereby the growing deterioration of cattle and dairy produce can be prevented, and he asks that they should receive thorough consideration at the hands of the Conference summoned to inquire into the subject.

SAMRAT, 3rd August 1909.

The Cattle and Dairy Produce Conference.

V.—Legislation.

44. Discussing the Calcutta Police Act Amendment Bill, the *Abhyudaya* (Allahabad), of the 30th July, says that the only effect of this measure, which is intended to enlarge the powers of the police, will be that innocent persons instead of the guilty will be arrested and put to trouble, and that this will give an opportunity to disaffected persons to excite hatred against Government. In view of the misdeeds of the police for the last few months in Bengal, the editor remarks, one cannot help thinking that the police will only use their enlarged powers to harass and oppress the people. He expresses the hope that such a harmful measure will never be allowed to pass into law.

ABHYUDAYA, 30th July 1909.

The Calcutta Police Bill.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

BRAHMAN SARVASWA, June 1909.

Proposed excommunication of *Arya Samajists.*

45. A correspondent in the *Brahman Sarvaswa* (Etawah), for June (received on the 3rd August), in view of the peculiar ideas of *Arya Samajists* on inter-dining and inter-marriage in consequence of the *shuddhi* movement, suggests the desirability of Hindus severing all social relations with them.

TAFRIH, 20th July 1909.

Desirability of preventing the apprenticing of young boys to *sadhus.*

46. The *Tafrih* (Lucknow), of the 20th July, suggests that, just as the Bombay Government has made the dedication of girls to gods illegal, the Governments of the United Provinces and of the Panjab should make illegal the handing over of boys to *sadhus* by their parents to become their *chelas* (pupils), as their whole life is thus wasted, and as they become a burden to society ever afterwards instead of being useful members.

IX.—Miscellaneous.

Nil.

Naini Tal:
The 6th August 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr.-General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 „
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	4,500 „
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
9	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	482 „
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	... ...	...
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*16	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
17	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	257 copies.
†18	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
19	Al Aziz...	Agra	Do. ...	Haji Muhammad Ismail Khan; Muhammadan; 52. Muhammad Abdul Rauf Khán Hatif; Muhammadan, Pathan; 27.	500 „
†20	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
21	Angrezi Raj	Allahabad ...	Do. ...	Shyam Kishore Varma; Kayasth; 38 ...	...
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathan.	550 „
23	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
24	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
25	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 „
*26	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	1,000 „
*27	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
28	Jain Pracharak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
29	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
30	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	500 „
31	Kul Bhaskar	Allahabad ...	Do. ...	Shridhar Prasad; Kayasth ...	...

* Irregular.

† Temporarily stopped.

INDIA OFFICE LIBRARY & RECORDS

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	600 copies.
33	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
34	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
*35	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
36	Vaishya Hitkari	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†37	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
*38	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*39	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*40	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*41	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 „
†42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakaryá; Muhammadan; 21.	150 „
*43	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
44	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
45	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
46	Al Fasih	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan.	...
47	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
48	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
49	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	308 „
50	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
51	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
52	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
53	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*54	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	250 „
55	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
56	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	500 „
57	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
58	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
59	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
60	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
61	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
62	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
63	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
64	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29,	450 „
65	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
66	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
67	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „
68	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
69	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
†70	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30,	200 copies.
*71	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
72	Swarájya	Allahabad ...	Do. ...	Nand Gopal; Khatri	1,000 „
73	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	550 „
74	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 „
75	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
76	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
77	Hindustani	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
78	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
79	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
80	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
81	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*82	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	100 copies.
83	Bharatodaya	Jwalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shastri.	...
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár... ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49,	656 „
87	Dharm Divakar	Agra ...	Do. ...	Puttoo Lal	...
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
89	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil	...
90	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám, Bania; 43	320 copies.
91	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	375 „
92	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
93	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
94	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	4,410 „
95	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
96	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28	...
97	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†98	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
99	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	1,700 „
100	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
101	Stri Darpan	Allahabad ...	Do. ...	Srimati Rameswari Nehru; Kashmiri ...	...
102	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39,	700 copies.
†103	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*104	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
105	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
106	Rájpút	Agra	Do. ...	Kunwar Sher Singh Varmá ...	1,700 „
107	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	782 „
108	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,600 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
109	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 38 ...	249 copies.
110	Árya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman ...	1,469 „
111	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
112	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
113	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
114	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	2,050 „
115	Samrát	Kálákánkar (Partabgarh).	Do. ...	Raja Ramesh Singh; Kshatriya; 45 ...	554 „
	HINDI-URDU.				
*116	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasad; Barnwál Hindu; 36 ...	200 copies.

* Irregular.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Educational Magazine* (Ghazipur), for June (received on the 9th August), emphasises the opinion that students have no business to dabble in politics, pointing out that while they are in college or school, it is their duty to attend to their studies and thus fit themselves for their after-life, when it will be time enough for them to take part in the political work of their country.

EDUCATIONAL MAGAZINE, June 1909.

Students and politics.

2. The *Samrát* (Kalakankar), of the 10th August, condemns Shyamji Krishna Varma for expressing his approval of the assassination of Sir W. Curzon Wyllie on political grounds, and holds to ridicule his prophecy of a catastrophe overtaking Englishmen in India unless they withdraw from it in time.

SAMRAT, 10th August 1909.

Shyamji Krishna Varma and the assassination of Sir W. Curzon Wyllie.

3. The *Advocate* (Lucknow), of the 5th August, with reference to the condemnation by the *Indian Mirror* of the revival of the boycott movement in the present state of the country, and to the suggestion that all political agitation should be suspended at least until the country regains its normal condition, remarks that, while opposition to the revival of the boycott is very natural in the circumstances, the advice to put a stop to political agitation is anything but a counsel of perfection. The writer does not anticipate that, under the presidency of Babu Bhupendranath Bose, there will be any disturbance of the peace at this year's celebrations.

ADVOCATE, 5th August 1909.

The boycott anniversary.

4. The *Swarajya* (Allahabad), of the 7th August, referring to the orders issued by the Bengal Government prohibiting students from taking part in the boycott-day celebrations on the ground of its harmful effect on their character, remarks that if the Bengal Government be so careful about their character, it ought to put a stop to the presence of women of ill-repute in bazars and of liquor shops in street corners.

SWARAJYA, 7th August 1909.

The boycott-day celebrations and the Government of Bengal.

5. The *Indian People* (Allahabad), of the 8th August, expresses approval of Sir Edward Baker's attempt to prevent boys from joining in the boycott celebrations, as the spirit of the boycott is generally one of hatred of everything English, including the people. The editor urges that violence and anarchism should be stamped out, and that, in order to do away with all possibility of racial hatred, the boycott should be replaced by the *swadeshi* movement.

INDIAN PEOPLE, 8th August 1909.

Sir Edward Baker's circular letter for the prevention of young boys from participating in the boycott anniversary.

6. The *Rahbar* (Moradabad), of the 7th August, says that the leaders that India requires at present should be men who are willing to lay down their lives in her cause, and who are not tainted by self-interest. The editor passes in review all the so-called leaders, and says that they have all been weighed and found wanting.

RAHBAR, 7th August 1909.

The character of Indian leaders.

7. The *Swarajya* (Allahabad), of the 7th August, publishes a translation of a portion of the letter addressed by Mr. Arabindo Ghosh to the Nationalist party of India, informing them that he was about to be deported and exhorting them to adhere to the principles of their party, which he explains at length, and not be concerned at the thought of the deportation and imprisonment of their leaders.

SWARAJYA, 7th August 1909.

Mr. Arabindo Ghosh's open letter.

Referring to the various interpretations of the doctrine of *swaraj*, he says that it does not necessarily mean the hatred of any foreign nation or of the present Government. The present Government is bureaucratic in character, but he would like it to be democratic. It is *bideshi* (foreign), and he would like it to be *swadeshi*. It is now under the control of the foreigners, he would like it to be under that of Indians. He wants equality between Indians and the English, not as the ruled and rulers, but as brothers. The only practical lines on which Indians can make any progress, he says in conclusion, are the asserting of their individuality as a nation and the fostering of union between the different peoples of India.

RAHBAR, 7th August 1909.

8. The *Rahbar* (Moradabad), of the 7th August, says that the sole cause of the Indian unrest is the absence of social intercourse between Europeans and Indians. He expresses the opinion that if the members of the Civil Service were to cultivate the friendship of the *raises* of the district, their knowledge of the district and of its people would be much wider than it can be under present conditions.

A cause of unrest in India.

ZUL QARNAIN, 7th August 1909.

9. The *Zul Qarnain* (Budaun), of the 7th August, says that the effect of Western education on the Hindus has been to produce a militant spirit among them, which leads them to believe that they can make progress only by depriving other races of their privileges, that to this is due their opposition to the British occupation of the country and to the recognition of the rights of the Musalmans. The editor directs the attention of Government to this trait in the Hindu character.

The effect of Western education on the Hindus.

TAFRIH, 7th August 1909.

10. The *Tafrih* (Lucknow), of the 7th August, writing on the authority of the *Bharat Mitra* (Calcutta), remarks that the Indian coolies in the Fiji Islands are treated inhumanly and like brutes by their employers, and that they are compelled to work under pain of the lash even when they are ill. The editor asks Government to use its influence to remedy this evil.

Ill-treatment of Indian coolies in the Fiji Islands.

SWARAJYA, 7th August 1909.

11. The *Swarajya* (Allahabad), of the 7th August, has the following :—

Indians in South Africa.

"We and all of our esteemed contemporaries have heaped more than enough imprecations on Madan Lal Dhingra for his atrocious crime. Meetings were held at hundreds of places, and scores of telegrams were sent to the Viceroy and the Secretary of State for India, not only deprecating the crime, but asserting their loyalty as well.

Perhaps our countrymen do not know that thousands of 'Curzon Wyllies' are rotting in African jails, i.e. two thousand five hundred Indians have been incarcerated in jails because they are black in colour or are Indians. They are made to do the work of scavengers, sweepers and other menial servants. One of these prisoners was an unfortunate Indian named Nagappan. He was compelled to work while ill and was almost flayed alive with blows from *sjamboks*. After eight days' suffering, he bade adieu to this world, and was thus released from further torture.

We give below a certificate signed by Mr. W. Godfrey who was attending the patient, so that the 'eyes of the Indians may be opened', and that they may see how their countrymen are being treated in a country of which Edward VII is the ruler, whose loyal subjects we are :—

'This is to certify that I attended Nagappan during his last illness, since July 1st. He had just come out of the gaol. From the first I saw that he had no hope. If the history that he gave me prior to his death be true I am of opinion that the Registrar of Deaths should hold some sort of an inquest, and the Attorney-General should be notified as to the treatment sick prisoners receive at the different gaols. In my opinion this boy's death has been accelerated by the conduct of the gaol officials, if all this is true.—W. GODFREY.'

This certificate was declared before a Justice of the Peace at Johannesburg on the 6th July.

Our readers can now easily understand how terrible must be the sufferings of our brethren in Africa, and, notwithstanding all this, our countrymen cannot be stirred into action. The Nationalists are bewailing the Partition of Bengal, the Moderates are proud of being invited to tea by the officials, Surendro Babu (Mr. S. N. Banarji), has shaken hands with the King-Emperor, of which the newspapers seem to be very proud, but we should turn our attention to 'where the bodies of our brethren are being partitioned.' The Moderates should feel ashamed of taking tea with Government officials, while their brethren in Africa are perishing from the blows of *sjamboks*.

Before shaking hands with the King-Emperor Surendro Babu ought to have made the prayer that Indians in South Africa should at least be accorded the rights enjoyed by animals, such as dogs and asses. There is no prohibition against their entrance into the country and they can do whatever they like. Indians, on the contrary, are not allowed to enter the country or to earn their bread by hawking the ordinary necessities of life. For defying these laws two thousand five

hundred of them have been sent to jail where they are tortured in every way. Indians of birth, breeding and wealth are made to work as scavengers. Our readers may not have forgotten that Mr. Gandhi, Barrister-at-law, used to sweep public streets, and the treatment is still continued. The highest praise is due to these Indians who, while subject to all these sufferings, did not sign the (registration) papers for which the Transvaal Government is troubling them so much. By signing these papers they will lose even the elementary rights which are enjoyed by people of all free countries, which will mean that Indians will lose all those rights by which they can earn their bread in the country. Certainly we deserve such treatment, for we are the slaves of England and slaves are treated in this very manner.

Would that England could realize her duties and try to perform them honestly, so that the sufferings of Indians may come to an end, and that they may form a better opinion of her. All of our contemporaries should try to draw the attention of the Government of India to the sufferings of the Indians who are being exterminated in the Transvaal."

Indians in the Transvaal.

12. The *Swarajya* (Allahabad), of the 7th August, publishes the translation of a letter addressed by Mr. Polak, editor of the *Indian Opinion*, Durban, to the Transvaal press describing in detail the sufferings of Indians in the country.

SWARAJYA, 7th August 1909.

The definition of passive resistance.

13. The *Swarajya* (Allahabad), of the 7th August, has the following :—

SWARAJYA, 7th August 1909.

"Many of our countrymen, who do not know English, cannot understand the full significance of the phrase 'passive resistance'. To-day we explain its meaning and the necessity of having recourse to it. It means that the resistance offered should be passive and within the bounds of law. These words [this form of action (?)] are generally employed against a government.

Mr. Gokhale, when expounding the doctrine, went so far as to say that people can refuse to pay the revenues of the Government if the money is not employed according to their wishes. He gave expression to these sentiments in the Legislative Council.

Passive resistance is generally resorted to when on the one side there is a very powerful individual who misuses his power and on the other a weak one whose cause is righteous. Moreover, the former has behind him worldly pomp and glory, armies, artillery, all sorts of human power *(lit.)* and, to crown all, Satan may be standing behind him with hands folded, while the latter, although beset by all human weaknesses, has truth and faith on his side, and the hand of God ever ready to protect him. The struggle *(larai)* begins between the two. Who will succeed in it? God only knows, or it will be apparent when it comes to an end. The superficial observer can see that the weak and the poor are being trampled down and sent to jail where the hardest tasks are allotted to them, and where they get the worst articles of food available. If, owing to sickness they are unable to do the work, they are flogged, disgraced and tortured in every way.

The sufferings of the early Christians are known to all. The accounts of the tortures to which the Sikhs were subjected make our hair stand on end. However, the dark night of tyranny comes to an end, the ephemeral power of Satan is trampled down at length by the strong and eternal power of the Almighty. The dark clouds of oppression and tyranny which threaten innocent people are dissipated by the Sun of the Divine Law. Tyrants become enervated, the oppressed derive strength and power from the Almighty, and on gaining that power the oppressions of the tyrant come to an end and peace and happiness reign in the country."

The Punjab and the Indian National Congress.

14. The *Hindustan Review* (Allahabad), for July, discussing the question of the coming Lahore Conference, remarks that the reasons for the present indifference and hostility to the Congress are many. The writer attributes this state of affairs to the selfishness and want of public spirit on the part of Hindu leaders, who wish to curry favour with the officials by dissociating themselves from the Congress, and also to the inclination of a certain section of the educated classes to views which find favour with the Extremists, while the Congress is pledged to a Moderate programme. He notes that many people are dissatisfied with the Congress and say that it has done nothing to prevent the recent demonstration of favouritism towards the Muhammadans by Government; so that, although the desirability of having

HINDUSTAN REVIEW, July 1909.

a united Congress composed of men holding divergent views is fully recognized, it is found impossible to bring the parties together. The writer points out however that, far from the Congress having neglected its duty in this respect, it should be remembered that, but for its action, the position of the Hindus would have been worse.

HINDUSTAN REVIEW, July 1909.

Our national ideal and the Muhammadan agitation.

15. Mr. C. Y. Chintamani, writing to the *Hindustan Review* (Allahabad), for July, refers to the present disagreement between the Muhammadans and Hindus, and urges the latter not to neglect their work in connection with the National Congress on this account. The writer remarks that, though it has been proposed that Hindus should now work for a separate nation, excluding Muhammadans, and, possibly, all non-Hindus, such a policy would be wrong, and that, even if they are not successful they should do what is right, and, as far as possible, work in conjunction with all other Indian communities, who have as much right to a share in the national responsibilities as have the Hindus.

HINDUSTAN REVIEW, July 1909.

The relation of Islam to education.

16. The *Hindustan Review* (Allahabad), for July, produces an article by Dr. Shaikh Muhammad Iqbal, Barrister-at-law, in the course of which he remarks that the time spent on education in this country is wasted, because the right system has not yet been adopted. He recommends that each religion should have "its own educational institutions, keeping alive its own social and historical traditions, and so creating in its students that free but law-abiding spirit, which evolves the noblest types of political virtue."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

ALLAHABAD LAW JOURNAL, 6th August 1909.

Taxation of legal practitioners' fees in the subordinate courts.

17. The *Allahabad Law Journal*, of the 6th August, publishes a letter signed "Pleaders" complaining of the new rule regarding taxation of legal practitioners' fees in the subordinate courts, by which no such fees can be allowed unless the pleaders' certificate and the clients' affidavit in respect of it have been filed before the date of hearing, and unless the Munsarim or the Judge be satisfied that it was paid before such date. The writer remarks that this will probably induce unscrupulous people to file wrong certificates and affidavits, which it will be impossible for the Munsarims or the Judges to check. He states that in many suits of a simple nature the first date fixed is the date for final hearing, so that the plaintiff will be unable to tell before he files his affidavit whether it should be for the full fee or for half fee, as in uncontested cases, and that sometimes the defendant will have to attend at least a day earlier in order to file his affidavit. The letter asks why both an affidavit and a certificate are necessary.

It is suggested with a view to enable the rule to work without causing loss and inconvenience that in all cases, whether contested or not, the full fee should be allowed, or that in all cases the first date should be fixed for settlement of issues only, so that the parties may know whether the case is contested or not.

RAHBAR, 7th August 1909.

The Bachhraon arms case.

18. The *Rahbar* (Moradabad), of the 7th August, notes with satisfaction the release of the Maulvis of Bachhraon, and says that the unscrupulous persons who brought the charge against them should now hang their heads in shame.

INDIAN PEOPLE, 8th August 1909.

Allahabad judgeship.

19. The *Indian People* (Allahabad), of the 8th August, suggests that, during the absence of the Allahabad District Judge in Mainpuri, the Judge of the Small Cause Court should have been invested with the powers of an Additional Sessions Judge for the purpose of entertaining emergent applications for bail.

20. The *Indian People* (Allahabad), of the 8th August, referring to the arrest of the Bombay agent of the *Swaraj* on a charge of sedition, the editor remarks that, if the matter contained in the paper that he sells be really seditious, action should also be taken in England against Bipin Chandra Pal, the editor.

INDIAN PEOPLE, 8th August 1909.

Prosecution of the agent of the *Swaraj* (London) in Bombay.

(b)—Police.

21. The *Advocate* (Lucknow), of the 8th August, gives as the reasons that members of the Indian police do not rise to a sense of duty as do the London constables, that the superior staff supplies very few practical illustrations so as to rouse imagination and a sense of emulation in the rank and file, and also that the police in India appear to be under the impression that they are the masters and not the servants of the public.

ADVOCATE, 8th August 1909.

A comparison of English and Indian police.

22. The *Advocate* (Lucknow), of the 8th August, remarks on the alleged inefficiency of the Bengal police, as illustrated by the failure of the charge against Pandit Mokshada Charan Samadhaya, of Benares, for harbouring offenders concerned in the Bighati dacoity case, and also on the inability to trace the murderer of the brother of an approver after having kept two innocent youths in confinement.

ADVOCATE, 8th August 1909.

The alleged inefficiency of the Bengal police.

23. The *Samrát* (Kalakankar), of the 10th August, urges that the Secret Police should not concern themselves with the detection of political crimes alone, but that they should also extend their operations against gamblers, thieves and bad characters, who are no less a danger to society. The editor notes with regret that they take no notice of these latter crimes, although, as regards political crimes, they go even so far as to get up false cases against respectable persons.

SAMRAT, 10th August 1909.

The activities of the Secret Police.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

24. A Cawnpore correspondent writing to the *Hindustani* (Lucknow), of the 2nd August, complains that the Cawnpore Municipality does not any longer issue notices to those whose house tax falls due, but sends out warrants for which the people have to pay eight annas as court fees. He says that such stringent and unwarranted procedure is specially hard on those who do not derive any advantages from water-works, roads and drains.

HINDUSTANI, 2nd August 1909.

House tax in Cawnpore.

25. The *Indian People* (Allahabad), of the 8th August, requests that the Municipality should prohibit the sowing of high crops in places close to thickly-populated quarters and in proximity to public institutions.

INDIAN PEOPLE, 8th August 1909.

Necessity for the prohibition of high crops in populated parts of the Allahabad town.

26. The *Indian People* (Allahabad), of the 8th August, points out that if, as proposed, the building sites for the extension of the Allahabad civil station be put up for auction, all the benefits that are expected from this extension scheme will be lost. The writer notes that the intention that speculators should be kept out as far as possible will be defeated if the suggested plan of sale be adopted, because they are bound to win, as they have the longest purses.

INDIAN PEOPLE, 8th August 1909.

The extension of Allahabad.

27. The *Indian People* (Allahabad), of the 8th August, complains of the fact that the street lamps in Allahabad are not lighted in this season, although the moon is very seldom visible, and remarks that thus the burglar is given every encouragement to commit crime.

INDIAN PEOPLE, 8th August 1909.

Defective street lighting in Allahabad.

(e)—Education.

28. The *Almora Akhbar* (Almora), of the 31st July (received on the 12th August), suggests the desirability of the restrictions regarding transfer of students from school to school being relaxed in Almora so that there may be no difficulty in admitting boys of the Mission school into the District school which is the only one that has been recognized for the School-leaving Certificate Examination.

ALMORA AKHBAR, 31st July 1909.

Need for facilitating transfer of students between different schools in Almora.

ADVOCATE, 8th August 1909.

29. The *Advocate* (Lucknow), of the 8th August, remarks that the decision to postpone indefinitely the institution of the proposed Ranchi College will tend to advance the cause of education, as Government will be enabled to devote its best energies to the premier college of Bengal, the Presidency.

The Ranchi College scheme.

AL BASHIR, 10th August 1909.

30. *Al Bashir* (Etawah), of the 10th August, notes with satisfaction the declaration of policy made by the trustees of the college in their meeting of the 31st July, and says that they were compelled to do this, as some unscrupulous members of their own body had, from sinister motives, begun to spread reports contrary to the good name borne by the college in the past. The editor expresses the opinion that the rules for the election of the trustees should be revised and some means found to do away with such men.

The Aligarh College.

MASHRIQ, 10th August 1909.

31. The *Mashriq* (Gorakhpur), of the 10th August, complains that the text-books used in Government schools, which are printed in England, are printed in very small type, which has a very bad effect on the eyesight of the scholars, and that their prices also are generally unreasonable.

Text-books in Government schools.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

HINDUSTAN REVIEW, July 1909.

32. Writing in the *Hindustan Review* (Allahabad), for July, Mr. Mukat Behari Lal Bhargava, B.A., remarks with reference to Indian progress that, although much is heard about Government reforms in various directions, it must not be forgotten that Government is not likely to do much that may possibly tie its own hands, and that an improvement of conditions prevailing in India must, therefore, primarily be made by the efforts of Indians themselves. By this the writer explains that he does not mean that people should encourage political agitation, but that endeavours should be made to advance the industrial interests of India, for he states that if only a quarter of the platform zeal were spent in practical work in the field of industries, the gain would be enormous.

The *swadeshi* movement and the need for temporary protection.

Considering the means of developing the trade of the country, he states that more must be done to encourage Indian manufactures, which have been crushed by foreign competition. He shows how, under the present system of free trade, advancement is impossible owing to the presence of such an enormous number of foreign articles on the Indian market. He therefore suggests that Government should levy a duty on foreign imports, sufficient to make these articles slightly dearer than home-made ones. Within reasonable limits, the writer advocates the adoption of *swadeshism*, but not on the lines of boycott, which he regards as a purely political movement. He points out that efforts should not be made to produce in India every article that is used in the country, and that the primary object of the movement is to check the drain on Indian capital, which is a direct result of the importation of foreign-made commodities, by manufacturing the same in India. He urges that there is no necessity to attempt to manufacture those things for which Indian conditions are obviously not fitted, and that India should undertake the manufacture of only those articles which are necessities and of those that will produce the highest profits. Later, he says, when the manufacturies are established on a firm basis, India can throw open her doors to the traders of the world, with no fear of again being crippled by competition.

The writer sums up by saying that a temporary system of protection, supported by a well-considered and liberal *swadeshi* movement, will not only enable India to take her place among the manufacturing countries of the world, but will provide work for the artizans, who, having drifted into the uncertain and already over-crowded agricultural world, are at present reduced to a state of starvation.

GARHWALI, July 1909.

33. The *Garhwali* (Dehra Dun), for July (received on the 9th August), complains that *banias* in Garhwal, whether private or appointed by Government, do not sell goods into the hands of persons other than officials according to the fixed rates, and says that, as

Banias in Garhwal.

such an action on their part is quite illegal, the Deputy Commissioner should see that both classes of *banias* are supplied with the schedule of fixed rates, and that they be strictly ordered to sell articles both to Government servants and private persons according to it.

34. A correspondent writing to the *Hindustani* (Lucknow), of the 2nd August, suggests that the best way of protecting the cows from butchers is to utilize them for agricultural purposes, as they can easily replace the bullocks which are at present used. This, he says, will lower the price of bullocks which has become excessive.

HINDUSTANI, 2nd August 1909.

A suggestion to utilize cows for agriculture.

35. The *Garhwali* (Dehra Dun), for July (received on the 9th August), expresses gratification at the action of the Lieutenant Governor in convening a Conference to consider the question of the improvement of cattle and dairy produce in the United Provinces. The editor suggests that so far as Garhwal is concerned, the extension and preservation of pasture-lands and the relaxation of forest laws, so as to afford facilities for grazing purposes, will suffice to obviate the difficulty.

GARHWALI, July1909.

The Cattle and Dairy Produce Conference.

36. The *Advocate* (Lucknow), of the 5th August, referring to the Cattle and Dairy Produce Conference, remarks that the only possible and effective steps to be taken are the prevention of the wholesale slaughter of cattle for hides and flesh, and the extension of the area of land under grazing. With regard to the latter, he suggests that groves should be planted in every village, thereby increasing grazing facilities and also supplying the people with fruit, and also that certain tracts of land should be marked out for grazing purposes.

ADVOCATE, 5th August 1909.

The Cattle and Dairy Produce Conference.

37. The *Advocate* (Lucknow), of the 5th August, suggests that, in order that the coming United Provinces Exhibition should be widely published, vernacular notices should be distributed broadcast throughout the provinces and that itinerant lecturers should explain to the villagers the benefits of such exhibitions.

ADVOCATE, 5th August 1909.

The proposed United Provinces Exhibition.

38. The *Indian People* (Allahabad), of the 8th August, suggests that the executive committee of the proposed Allahabad Exhibition should be reconstituted on non-official lines and that all office-bearers should be Indians. In this way, the writer hopes, the organization may become really popular, and it may induce the general public to take an interest in it.

INDIAN PEOPLE, 8th August 1909.

The proposed United Provinces Exhibition.

39. The *Rohilkhand Gazette* (Bareilly), of the 8th August, notes with regret that Government has changed its original intention of appointing a Commission to inquire into the high prices of foodstuffs and is appointing a special officer to conduct the inquiries. The editor says that it will be advisable in this case for the officer thus appointed to make a lengthy tour throughout India and to consult representative Indians on the question and then to prepare a report. He maintains that, so long as a protective tariff is not adopted, and the doctrine of free trade given a wide berth, the economic condition of India can never be satisfactory.

England and all other countries, he contends, at different periods of economic depression, have adopted protective tariffs, and there is no reason why the nascent industries of India should not be fostered by protection against foreign competition.

ROHILKHAND GAZETTE, 8th August 1909.

Inquiry into the high prices of foodstuffs.

40. The *Indian People* (Allahabad), of the 8th August, remarks that Allahabad which, only twenty years back, was the health resort for many people from Bengal, has now become the home of malaria, mainly owing to want of such precautions as doing away with the breeding places of mosquitoes.

INDIAN PEOPLE, 8th August 1909.

Malaria at Allahabad.

41. The *Samrát* (Kalakankar), of the 10th August, remarks that cases of abstraction of goods from railway parcels despatched to consignees in villages are of frequent occurrence, and that the railway officials pay little or no attention to complaints about such cases. The writer states that this has a very bad effect upon the villagers, inasmuch as they lay all the blame for it at the door of Government, and ill-disposed persons take advantage of the opportunity to inflame their feelings against it. The editor further says that the tenants of estates under the Court of

SAMRAT, 10th August 1909.

Abuses experienced by villagers at the hands of the railway and Court of Wards Depaatment.

Wards receive very harsh treatment at the hands of tahsildars and *sarbarahkars* and suggests that in all departments which have direct relations with villagers it is advisable that subordinate officials should be directed to accord sympathetic treatment to them.

MASHRIQ, 10th August 1909.

The proposed partitioning of the Gorakhpur district.

42. The *Mashriq* (Gorakhpur), of the 10th August, has the following:—

"The partitioning of the district will not benefit the people in any way. If the district officers find the work too heavy two fresh tahsils may be formed and a new officer be added to the district staff as personal assistant (to the Collector). If however Government thinks the partition to be absolutely necessary, it may effect it, but both the Collectors should have their head quarters at Gorakhpur. If this proposal also be not found feasible, Captainganj may be formed into a district and not Deoria. Deoria, Gorakhpur and Bansgaon should form one district, and Padrauna, Maharajganj and Hata another with Captainganj as head quarters, which is a healthy place situated on high ground with plenty of land available. The Sanitary Commissioner, it is said, has objected to the selection of Captainganj on account of its close vicinity to forests, but the forests are not very dense and can be cleared away in the course of time. Deoria can never make a good head quarters station, as it is very unhealthy and as the death rate there is generally high."

V.—Legislation.

INDIAN PEOPLE, 8th August 1909.

The Calcutta Police Bill.

43. The *Indian People* (Allahabad), of the 8th August, suggests that the introduction of the new Bengal Police Bill, by which the police will receive enhanced powers, is probably one of the measures suggested by Sir Edward Baker, which will make no distinction between the innocent and the guilty, seeing that, with their present powers, the police have been able, on several occasions to arrest and imprison innocent people without any legal evidence. As the latest instance of this so-called police oppression the writer cites the case of Mokshada Charan Samadhaya, who, having been arrested both as a member of the Bighati gang of dacoits and as a harbourer of dacoits, was, after some months' imprisonment, acquitted by the court. He concludes with the following remark:—"So long as young boys are arrested as anarchists it does not matter, but when the police lay hands on innocent and learned Pandits who have no idea of politics, Government should take some steps to put a stop to the persecution."

ADVOCATE, 8th August 1909.

The Calcutta Police Bill.

44. The *Advocate* (Lucknow), of the 8th August, condemns the proposals suggested in the new Bengal Police Bill, especially as regards the granting of extra powers to the Commissioner of Police.

VI.—Railway.

RAHBAR, 7th August 1909.

An accident at Moghalsarai.

45. The *Rahbar* (Moradabad), of the 7th August, reports that a boy who was trying to get into a train at Moghalsarai, when it was on the point of starting, when he was dragged down by a railway servant, and that it was only when the other passengers made an outcry that the train was stopped and the boy's life saved. The writer notes that the boy was slightly injured, and expresses surprise that the railway authorities are prosecuting the poor boy instead of punishing the man who was responsible for his fall.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

SANATAN DHARMA PATAKA, June 1909.

Proposed excommunication of *Arya Samajists*.

46. The *Sanatan Dharma Pataka* (Moradabad), for June (received on the 9th August), suggests the desirability of those *Arya Samajists* being outcasted who are engaged in destroying the purity of Hindu blood by making converts from Christians and Muhammadans and by entering into social relations with them.

MUSAFIR, 8th August 1909.

An anti-*Arya Samaj* pamphlet.

47. The *Musáfir* (Agra), of the 8th August, complains that one Shaikh Abdullah, of Ludhiana, at present residing in Bazar Balli Moran, Dehli, near the Nawab of Loharu's

kothi, is circulating throughout the United Provinces and the Punjab a scurrilous pamphlet in which the *Arya Samaj* is grossly abused and vilified. The unrestricted circulation of this pamphlet is causing great resentment in *Arya Samaj* circles, and the people are accusing Government of partiality towards the Musalmans.

INDIAN PEOPLE, 8th August 1909.

An appeal for funds in aid of the Rama Krishna Home of Service at Benares.

48. The *Indian People* (Allahabad), of the 8th August, issues an appeal for funds for the Rama Krishna Home of Service at Benares, which, owing to lack of support, has had to discontinue the building of a new hospital.

MUSAFIR, 8th August 1909.

The editor of the *Musáfir* (Agra), threatened with assassination.

49. Pandit Bhoj Dutt, the editor of the *Musáfir* (Agra), writing in the issue of the 8th August, says that he has been threatened with assassination by his opponents in clear and unmistakable terms, but does not mention the name of any one. He says that before his death he would like to see the *shuddhi* movement make good headway, but fears that he will be disappointed in this, as the members of the *Arya Samaj* have lost their energy by quarrelling among themselves.

IX.—Miscellaneous.

TAFRIH, 7th August 1909.

Kabulis and their oppression of the people.

50. The *Tafrih* (Lucknow), of the 7th August, referring to the brutal assault on a Muhammadan in Calcutta by two Kabulis, remarks that it is high time that Government adopted some measures to put an end to the oppression practised by these Kabulis.

Naini Tal :
The 13*th August* 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 „
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	4,500 „
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
9	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	482 „
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	...
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*16	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
17	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	257 copies.
†18	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
19	Al Aziz...	Agra	Do. ...	Haji Muhammad Ismail Khan; Muhammadan; 52. Muhammad Abdul Rauf Khán Hatif; Muhammadan, Pathan; 27.	500 „
†20	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
21	Angrezi Raj	Allahabad ...	Do. ...	Shyam Kishore Varma; Kayasth; 38 ...	...
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathan.	550 copies.
23	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
24	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
25	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 „
*26	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	1,000 „
*27	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
28	Jain Pracharak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
29	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
30	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	500 „
31	Kul Bhaskar	Allahabad ...	Do. ...	Shridhar Prasad; Kayasth ...	...

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	600 copies.
33	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
34	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
*35	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
36	Vaishya Hitkari	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†37	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
*38	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*39	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*40	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*41	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 „
†42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakaryá; Muhammadan; 21.	150 „
*43	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
44	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
45	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
46	Al Fasih	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan.	...
47	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
48	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
49	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulább Chand; Kayasth; 29 ...	308 „
50	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
51	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
52	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
53	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*54	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	250 „
55	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
56	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	500 „
57	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
58	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
59	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
60	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
61	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
62	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
63	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
64	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29,	450 „
65	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
66	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
67	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „
68	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
69	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
†70	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30,	200 copies.
*71	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
72	Swarájya	Allahabad ...	Do. ...	Nand Gopal; Khatri	1,000 „
73	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	550 „
74	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 „
75	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
76	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
77	Hindustani	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
78	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
79	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
80	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
81	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*82	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	100 copies.
83	Bharatodaya	Jwalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shastri.	...
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár... ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49,	656 „
87	Dharm Divakar	Agra ...	Do. ...	Puttoo Lal	...
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
89	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil	...
90	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám, Bania; 43	320 copies.
91	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	375 „
92	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
93	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
94	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	4,410 „
95	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
96	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28	...
97	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†98	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
99	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	1,700 „
100	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
101	Stri Darpan	Allahabad ...	Do. ...	Srimati Rameswari Nehru; Kashmiri ...	...
102	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39,	700 copies.
†103	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*104	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
105	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
106	Rájpút	Agra	Do. ...	Kunwar Sher Singh Varmá ...	1,700 „
107	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	782 „
108	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,600 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
109	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 38 ...	249 copies.
110	Árya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman ...	1,469 „
111	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
112	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33	1,500 „
113	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
114	Saddharm Prachárak ...	Bijnor	Do. ...	Munshi Ram; Khatri; 55	2,050 „
115	Samrát	Kálákánkar (Partabgarh).	Do. ...	Raja Ramesh Singh; Kshatriya; 45 ...	554 „
	HINDI-URDU.				
*116	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasad; Barnwál Hindu; 36 ...	200 copies.

* Irregular.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Indian People* (Allahabad), of the 12th August, remarks that, although the authorities have realized the mistake they made in the beginning in connection with the "Partition" and the "Boycott," they will not acknowledge that they were wrong. The writer suggests, however, that it would be cheaper even now to modify the Partition than to keep on the long struggle with growing National aspirations.

The boycott movement in Bengal.

INDIAN PEOPLE, 12th August 1909.

2. The *Advocate* (Lucknow), of the 12th August, remarks that, although boycott as a political weapon was justified as a temporary measure in the case of Bengal, in order to draw the attention of Government to her grievances, there can be no justification for boycott for Bombay or for any other part of India which was in no way connected with the Partition. The writer remarks that this is the reason that the Provincial governments have dealt more severely with the preachers of boycott outside Bengal.

The boycott anniversary.

ADVOCATE, 12th August 1909.

He concludes by urging that the Partition, which is responsible for all the discontent, should be modified. While admitting that, owing to the dislike of Government to admit its mistake and to the open defiance on the part of the people, the matter will be difficult to settle, he suggests that that statesmanship which has pacified foreign nations might be employed within the Empire in quieting Bengal.

3. The *Indian People* (Allahabad), of the 12th August, remarks that nothing will cause the enemies of Government greater pleasure than the deportation of Mr. Arabindo Ghosh, which the latter suggests may shortly take place. The writer states that this case would stand absolutely apart from the former deportations, on the ground that not only is there no evidence to show the guilt of Mr. Arabindo Ghosh, but he has even been proved innocent in court. He concludes with the remark that any action against this man will produce more opposition to Government than any previous repressive measures.

The rumoured deportation of Mr. Arabindo Ghosh.

INDIAN PEOPLE, 12th August 1909.

4. The *Swarajya* (Allahabad), of the 14th August, publishes the second instalment of Mr. Arabindo Ghosh's "Open Letter to my Countrymen," in which he describes the various methods of obtaining *swaraj*.

Mr. Arabindo Ghosh's open letter.

SWARAJYA, 14th August 1909.

5. The *Indian People* (Allahabad), of the 15th August, reproduces from the *Karmayogin* (Calcutta), the full text of Mr. Arabindo Ghosh's open letter to his countrymen.

Mr. Arabindo Ghosh's open letter.

INDIAN PEOPLE 15th August 1909.

6. The *Swarajya* (Allahabad), of the 14th August, referring to the determination of Mr. Dawood Muhammad, a rich Indian merchant of Johannesburg, who has been recently released from jail, to enter the Transvaal again and run the risk of being sent to jail, appeals to all young Indians to emulate his noble example and to realize the sufferings of this noble band of patriots in South Africa.

Indians in the Transvaal.

SWARAJYA, 14th August 1909.

In a subsequent note the editor draws the attention of Government to the cruel expatriation of one Sulaiman Ismail from Johannesburg to Zanzibar, noting that he was put on board without any food, and that he would have died of starvation had not his fellow-passengers taken compassion on him and supplied him with food.

7. The *Advocate* (Lucknow), of the 15th August, once more referring to the treatment of Indians in the Transvaal, remarks that, if anything is to be done to ameliorate their condition, it must be done now when the question of the union of the South African colonies is still under discussion. The writer remarks that the attitude of the Imperial Government in this matter shows a betrayal of trust and a confession of inability to protect Indian subjects within the British Empire itself. The writer goes on to say that the inaction of the Liberal Government forces one to believe in its acquiescence in the Transvaal measures, and in the sentiment that European interests and aggrandizement must be maintained in spite of all

Indians in the Transvaal.

ADVOCATE, 15th August 1909.

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considerations of the rights of coloured races and of justice and fair play. He expresses the hope that the British conscience will be aroused to the iniquity of the present arrangement, whereby the people of a whole country—a country that affords the only justification for the name British Empire—has been reduced to a state of bondage with the connivance, if not consent, of the very nation that at one time fought for the freedom of slaves.

SWARAJYA, 14th August 1909.

Lord Curzon and India.

8. The *Swarajya* (Allahabad), of the 14th August, referring to the different utterances of Lord Curzon in which he has accused the present Secretary of State of being too lenient to the sedition-mongers of India, remarks:—

"Whatever you say, Sir, is right. The Parliament made a great mistake in recalling a popular, magnanimous and statesman-like ruler like you, and in sending in your place a simple man like Lord Minto. Why do you not request the Parliament to rectify such a glaring mistake, so that things may assume their proper course once more? What Lord Curzon means is that Indians should be treated as cruelly as possible, and that they be deprived of the little liberty they still enjoy, and that their conferences and other organizations be put an end to. In short, they should all be driven headlong into the Indian Ocean."

In a subsequent article the editor asks Lord Curzon to note the homage paid by Indians to Lord Ripon on his death, which goes to prove that Indians lovingly cherish the memory of a really good ruler.

INDIAN PEOPLE, 15th August 1909.

Indians and self-government.

9. The *Indian People* (Allahabad), of the 15th August, remarks that the attitude of the official party in England makes it impossible for Indians to obtain self-government, unless they can first gain the ear of the British public. "The result of Mr. Surendra Nath Banerji's recent visit to England leaves no doubt that the official clique can be broken up, and the cloud of misrepresentation dispersed if the struggle can be carried home to the enemies' country." The writer therefore supports Mr. Banerji's suggestion that, if possible, a deputation should be sent yearly to England to show the people that Indians are really fit to govern their own country.

INDIAN PEOPLE, 15th August 1909.

The Inns of Court decision about two Indian law students.

10. The *Indian People* (Allahabad), of the 15th August, although admitting the fact that the case of the two Indian law students, who have recently been kept back from being called to the Bar, is probably desperate and beyond hope of remedy, deprecates as a whole these disciplinary methods of punishment, on the ground that they place a young man outside the pale of decent society and force him into the arms of anarchists and revolutionaries. The writer expresses the opinion that, "as a sentimental or even revolutionary student is after all a visionary, he should be treated as such, in the hope that the hard buffetings of life may knock all his fantastic ideas out of his head."

ANAND, 12th August 1909.

The Indian National Congress.

11. The *Anand* (Lucknow), of the 12th August, notes with regret the growing indifference on the part of the public towards the Indian National Congress, and asks those who want to keep alive this national institution to inquire into the causes which have culminated in alienating public sympathy from it. The editor says that if the people in general withdraw their support from it, the Congress can no longer remain a national assembly. He therefore urges that the public should be acquainted with the true position of the Congress, which has done so much in the past to educate public opinion.

OUDH AKHBAR, 18th August 1909.

A suggestion to hold a session of the Congress in London.

12. The *Oudh Akhbar* (Lucknow), of the 18th August, with reference to Babu Surendra Nath Banerji's speech on the occasion of the opening of the *Swadeshi* Stores at Bombay, expresses agreement with the suggestion made by him that a session of the Congress be held in London, and remarks that mere lip-sympathy will be of no avail until an attempt is actually made to hold a session of the Congress in London, thereby proving the utility of their constitutional agitation to the world, and remarks that it is just possible that they may thus achieve their ambition.

OUDH AKHBAR, 19th August 1909.

Lala Lajpat Rai and the Congress.

13. The *Oudh Akhbar* (Lucknow), of the 19th August, referring to Lala Lajpat Rai's letter regarding the Congress, says that, in view of the differences of opinion between the leaders of different parties, it would be impolitic to hold the Congress, but in view of the valuable work done during the last quarter of a century by the Congress and

of the favour the Moderate party has now found with Government, it should not be allowed to sink into oblivion. The editor advises the leaders to hold a meeting for consultation before the Congress assembles and to attempt to settle all differences at it.

AL BASHIR, 17th August 1909.

14. *Al Bashir* (Etawah), of the 17th August, complains that Lala Dina Nath, sometime editor of the *Hindustan* (Lahore), who has been recently released from jail, is contributing a series of articles to the *Prakash* (Lahore), under the heading "Koran and Politics," in which he has indulged in indecent and improper remarks on the character of the prophet Muhammad. He notes that the writer has tried to prove that the Koran teaches politics, and that he cites as an instance the doctrine of *Jehad*. The editor of *Al Bashir* maintains that the inference is quite correct, but says that the Koran does not contain any incitements to anarchy, rebellion and treachery.

The Koran and politics.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

INDIAN PEOPLE, 12th August 1909.

15. The *Indian People* (Allahabad), of the 12th August, strongly condemns the action of the authorities in Sindh in decreeing that a legal practitioner must have his *sanad* renewed at the end of every year on obtaining a certificate of good character. The writer remarks that the practitioners will run the risk of losing their *sanads* on account of personal dislike on the part of Judges or Magistrates.

Grievances of legal practitioners in Sindh.

INDIAN PEOPLE, 19th August 1909.

16. The *Indian People* (Allahabad), of the 19th August, referring to a letter published in the *Advocate* (Lucknow), in which a correspondent complained that he was forced by the Additional Judge of Bijnor to remove his shoes before entering court, remarks that it is indignities like these which create so much discontent, and expresses the hope that somebody in the administration may inform this officer that it is better for him to attend to his duties than to go out of his way to insult other people.

Action of the Additional Judge of Bijnor—Budaun criticised.

INDIAN PEOPLE, 19th August 1909.

17. The *Indian People* (Allahabad), of the 19th August, in commenting on the Midnapore inquiry, remarks that, whatever the result may be, the matter must be regarded as extremely unsatisfactory, as the proceedings have been kept secret. The writer states that the fact that witnesses who made serious complaints against the officials were cross-examined by Mr. Weston and the police officers concerned, while other witnesses were not subjected to cross-examination, affects the value of the whole inquiry. He asserts, however, that there is even now sufficient evidence to place some of the police officers on their trial on grave criminal charges.

The Midnapore inquiry.

INDIAN PEOPLE, 19th August 1909.

18. The *Indian People* (Allahabad), of the 19th August, referring to the Etawah case which Pandit Baleshwar Prasad applied to have transferred to another court, criticises the refusal of the application by Mr. Justice Griffin, and remarks that Mr. Justice Tudball's subsequent transfer of the case has given general satisfaction. The writer remarks that the administration of criminal justice in these provinces is far from satisfactory, and that it is time that the High Court should realize that it is the one institution to which the people can look for protection against the police and the police-ridden magistracy.

The case of Pandit Baleshwar Prasad of Etawah.

INDIAN PEOPLE, 19th August 1909.

19. The *Indian People* (Allahabad), of the 19th August, once more complains of the manner in which the High Court judgeships have recently been filled by promoting men who are absolutely ignorant of law and of the duties required of them. The editor expresses the hope that Government will shortly recover from its present fit of favouritism towards Muhammadans and will appoint men on their merits and not on account of any supposed political importance of a particular party.

High Court judgeships.

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HINDUSTANI, 16th August 1909.

Indebtedness of agricultural classes.

20. A correspondent writing to the *Hindustani* (Lucknow), of the 16th August, suggests that, as the agricultural classes have become very poor and are always in need of money, Government should appoint a special tahsildar in every tahsil to distribute *takavi*, even when there is no famine, so that the agriculturists may be released from the clutches of money lenders. He suggests that these tahsildars be appointed to manage estates under the Court of Wards, and asks Government to place under the Court all such estates, whether large or small, whose owners are spendthrifts or are minors.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

INDIAN PEOPLE, 19th August 1909.

Report of the committee appointed to consider the question of octroi taxation.

21. The *Indian People* (Allahabad), of the 19th August, strongly approves of the recommendations of the Octroi Commission to abolish the octroi tax, and urges Government to carry out the proposals as soon as possible. The editor notes that it will be necessary to start with the smaller municipalities, but puts forward the suggestion that in other cases, at any rate those forms of taxation which affect the poorer people, should be immediately done away with.

(e)—Education.

ZUL QARNAIN, 14th August 1909.

The School-leaving Certificate Examination.

22. The *Zul Qarnain* (Budaun), of the 14th August, referring to the introduction of the School-leaving Certificate Examination into Madras as well as into the United Provinces, remarks that now it is proved that Sir John Hewett is not solely responsible for it, but that he was guided in this matter by the Government of India or perhaps by the Home Government, and that it seems probable that Government is bent on discouraging collegiate education.

AWAZA-I-KHALQ, 8th and 16th August 1909.

The *Awaza-i-Khalq* (Benares), in its combined issue of the 8th and 16th August, referring to the same question, advises the people to give a wide berth to all Government schools and examinations, which only aim at developing in young Indians a desire for European manners, and asks them to turn their attention to National schools, *gurukuls* and other similar institutions.

ADVOCATE, 15th August 1909.

Education in Bengal and in the United Provinces.

23. The *Advocate* (Lucknow), of the 15th August, commends to the notice of the Government of these provinces the action taken by the Bengal authorities in placing Matriculates in Colleges when they have been refused entrance elsewhere, on account of the classes being filled. The attention of the University authorities is also drawn to the fact that, since the new Regulations for 1910 will involve the introduction of entirely new courses for the different examinations, supplementary examinations are being held in Bengal to give those who failed last time another opportunity. The Government is asked to see that similar leniency is shown to students in the United Provinces.

INDIAN PEOPLE, 19th August 1909.

The United Provinces Advisory Council for students.

24. The *Indian People* (Allahabad), of the 19th August, criticises the policy adopted by the Local Government in its constitution of the Committee of the Advisory Council for students. The editor suggests that a committee of a dozen members, consisting of Europeans and Indians who are known to take an interest in students and to exercise some influence over them, would be of much more service than a large committee containing many men whose only qualifications appear to be the big titles they possess. He further remarks that it could not have been Lord Morley's intention to officialize the constitution of these committees to the extent that has been done in these provinces.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

25. The *Awaza-i-Khalq* (Benares), in its combined issue of the 8th and 16th August, referring to the murder of an Ahir by a Sergeant at Barrackpore, remarks :— **AWAZA-I-KHALQ, 8th and 16th August 1909.**

An Indian shot at Barrackpore.

"It is want which compels a man to do all this, otherwise Indians have no obligation to go to military stations or work there. This is no mutiny. The Government should either put an end to these frequent complaints or set Indians free."

26. The *Advocate* (Lucknow), of the 12th August, expresses satisfaction at Lord Morley's proposal to create an independent medical profession in India, and states that the opposition raised by Englishmen is based purely on racial considerations. **ADVOCATE, 12th August 1909.**

The proposal to encourage an independent medical profession.

27. The *Indian People* (Allahabad), of the 12th August, in an article entitled "The Medical Profession", expresses the hope that the proposed movement for the creation of an independent medical service in India will result in an improvement of the prospects of the Assistant Surgeons and others in the lower grades of the service, and in ridding the country of quacks. **INDIAN PEOPLE, 12th August 1909.**

The proposal to encourage an independent medical profession.

Referring to the question of the refusal of the Punjab University to accept the Science course in the Allahabad Intermediate Examination as a qualification for entry to the Lahore Medical College, the editor asks whether the Allahabad University will now recast their course, or whether the authorities will hurry on the establishment of a medical college in these provinces.

28. The *Anand* (Lucknow), of the 12th August, says that those who were under the impression that the Conference would do something to increase the supply of cattle and dairy produce will be disappointed by the official opinion on the subject as embodied in Mr. Baillie's address. The editor remarks that Mr. Moreland's note, on which the chairman based his address, although full of theoretical discussions, is devoid of practical suggestions. He expresses the hope, however, that, now that the official opinion has been thus clearly put before the public, it may be possible in future to convince Government that it has not appreciated the situation. The editor remarks that the argument about compensating reaction is vitiated by the fact that it is based on the calculation of averages, which, though well suited to the purposes of a report-writer, are very misleading in practice. He says that the large decrease in the number of cows, as compared with that of buffaloes, shows that the former are slaughtered indiscriminately for meat and hides and remarks that this point ought not to have been lost sight of by the Conference. **ANAND, 12th August 1909.**

The Cattle and Dairy Produce Conference.

29. The *Abhyudaya* (Allahabad), of the 13th August, referring to the Cattle and Dairy Produce Conference, expresses disappointment at Mr. Moreland's note on the subject, which, the editor notes, does not contain the slightest reference to the wholesale slaughter of cows for meat and hides, nor makes any explicit suggestions as to the necessity of forests being opened to free grazing. He says that Mr. Moreland recognizes the desirability of grazing areas being preserved against the encroachments of land owners, but points out that this is impossible unless the revenue they have to pay is reduced. He expresses the hope that the non-official members of the Conference will draw the attention of Government to all these causes of the scarcity of cattle and dairy produce, and will induce it to open those portions of forests to free grazing which contain fully-grown trees, and in which there is no danger of young trees being destroyed by cattle. **ABHYUDAYA, 13th August 1909.**

The Cattle and Dairy Produce Conference.

30. The *Advocate* (Lucknow), of the 15th August, remarks that, although some valuable suggestions were made at the Cattle and Dairy Produce Conference for improving the breed of cattle, the reports of the resolutions are, on the whole, disappointing, as the matter of the destruction of cattle was not touched on. The writer also doubts whether, without the revision of the revenue roll, zamindars will take much notice of the recommendations made to them to refrain from converting waste into cultivated land. **ADVOCATE, 15th August 1909.**

The Cattle and Dairy Produce Conference.

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ADVOCATE, 15th August 1909.

Orders prohibiting the grazing of cattle on the sides of the Grand Trunk Road.

31. The *Advocate* (Lucknow), of the 15th August, publishes a letter complaining that orders have been issued by the Engineering Department prohibiting the grazing of cattle on the sides of the Grand Trunk Road, on the ground that the planting of trees, which has not yet been commenced, will be interfered with. The writer draws the attention of Government to the fact that, during the Lieutenant Governorship of Sir James LaTouche the sale of the grass on the sides of the road was prohibited in order that it might be used, free of charge, for the grazing of the cattle from the neighbouring villages.

ABHYUDAYA, 13th August 1909.

Scarcity of food grain in India.

32. The *Abhyudaya* (Allahabad), of the 13th August, continuing its remarks on the scarcity of food grain in India, says that the necessity for exporting Indian corn to foreign countries in exchange for manufactured goods would be removed if industries were established in the country. The editor in this connection expresses the opinion that home-made articles cannot stand competition with foreign ones unless Government imposes protective duties on the latter until such time as indigenous industries are firmly established. He notes with regret that far from doing this Government has passed the Tariff Act of 1894 and the Cotton Duties Act of 1896, which are seriously crippling the growing cotton industry of this country, and suggests that these two Acts should be repealed, and that technical education should be imparted on a systematic basis as preliminaries to the industrial development of the country.

ABHYUDAYA, 13th August 1909.

The industrial development of India.

33. The *Abhyudaya* (Allahabad), of the 13th August, says that for the industrial development of India it is not necessary that the importation of all classes of goods should be stopped, for it is economical to import those articles which cannot be produced in the country, or which are produced at a greater cost than in foreign countries. The writer further notes that the importation of machinery is beneficial to the interests of the country, inasmuch as its cost is more than compensated by the goods produced by it.

ABHYUDAYA, 13th August 1909.

The *swadeshi* movement.

34. The *Abhyudaya* (Allahabad), of the 13th August, reproduces from the *Swaraj* (London), a brief account of the life of a blind beggar of Calcutta, named Chintamani, who is a staunch supporter of the *swadeshi* movement, and remarks that all those men should take a lesson from this blind man, who, though they have eyes, do not see the condition of their country and take no steps to improve it, who are educated, but do not care to read newspapers and thereby know the condition of their country, who are rich but contribute nothing in aid of public works for the good of the country, and who use foreign goods in preference to home-made ones, although they know well that such an action on their part involves heavy loss to their country.

SWARAJYA, 14th August 1909.

Swadeshi and boycott.

35. In an article on *swadeshi* and boycott, the editor of the *Swarajya* (Allahabad), writing in the issue of the 14th August, starts with the observation that God always makes the oppressors of a people the instruments for awakening them from their lethargic sleep. In the same way Lord Curzon, he says, was instrumental in the sudden awakening of India by his Partition of Bengal, by the University Act and by other unpopular measures, although he wanted "to perpetuate the yoke of England over India." A *bideshi raj* (foreign rule) always keeps a subject people in a state of sloth and degradation, as has been proved by history, and its result in India has been that nearly ten crores of Indians are unable to get even one good meal in a day. To change this *bideshi raj* into a *swadeshi* one, says the editor, God sent Curzon *bahadur* to India, so that (when it acquires self-government) it may have the same right to make progress, as the people of countries having *swadeshi* governments.

He then proceeds to define *swadeshi* and boycott, and says that *swadeshi* means preference for one's own people and for articles manufactured in one's own country, and that boycott means the giving up of the use of those things, the import of which is likely to have a detrimental effect on home manufactures. By way of an illustration he remarks as follows:—"We are always ready to kill or turn out a dog which attacks our children, and are ready to protect our clothes from insects that eat into them, in the same manner we should use the weapon of boycott against the *bideshi* articles which are ruining our own manufactures. We had no grudge

against the dog or the insects, but as they are a menace to those we love or to our belongings we take the earliest steps to do away with them. In the same way we are not actuated by any feeling of hatred when we leave off the use of foreign-made goods. We do so only to protect our manufactures which a foreign Government is not prepared to do."

The editor then goes on to say that India is not the first country which has adopted the boycott. He quotes Lecky to prove that in order to give an impetus to their own industries, the English went to the length of stopping the import of Indian manufactures into England, and that America adopted the same weapon against England. Italy also, he says, did the same against Austria. The importance of the boycott, he says in conclusion, cannot be estimated, until it is successful, and "deals a mortal wound even on the strongest enemy, releases the oppressed from the tyrant's oppression, and teaches him the excellent lesson not to dig his own grave by transgressing on the rights of the weak."

V.—Legislation.

36. The *Anand* (Lucknow), of the 12th August, says that the misdeeds of the Bengal police were fully exposed by the Calcutta High Court in the Barrah dakaiti case, and in the Midnapore conspiracy case, but that it seems to have had no effect on Sir Edward Baker, otherwise he would not have sought to enlarge the powers of the police as he has done by the introduction of the Calcutta Police Bill. The editor expresses apprehension that they will abuse their enlarged powers and will thus become all the more obnoxious to the people.

ANAND, 12th August 1909.

The Calcutta Police Bill.

37. The *Advocate* (Lucknow), of the 15th August, remarks that the amendments to the Calcutta Police Bill, although meeting to some extent public criticism, yet will fail to satisfy real, earnest critics; and the writer expresses the hope that the efforts of the two Indian members of the Select Committee will induce Government to consider further amendments to the revised Bill.

ADVOCATE, 15th August 1909.

The Calcutta Police Bill.

VI.—Railway.

38. The *Mashriq* (Gorakhpur), of the 17th August, complains that railway servants are generally very uncivil to poor people, and that they trouble them very much in order to extort money from them. The writer states that charges are frequently levied on luggage which can be carried free and on children under age; that thefts are very common in the goods-sheds, and that railway servants are generally responsible for them; that waiting rooms at stations are monopolized by European railway servants to the inconvenience of passengers; and that very exorbitant taxes are levied on hawkers and pedlars at railway stations.

MASHRIQ, 17th August 1909.

Railway complaints.

VII.—Post Office.

39. The *Awaza-i-Khalq* (Gorakhpur), in its combined issue of the 8th and 16th August, complains that its office receives back papers whose stamps have been taken off, and that very often subscribers complain of not receiving their copies of the paper. The editor asks Government to devise some remedy for this evil, such as instructing postmasters to give receipts for the number of copies of a paper received by them for despatch.

AWAZA-I-KHALQ, 8th and 16th August 1909.

A postal complaint.

40. The *Advocate* (Lucknow), of the 15th August, complains of the action of the Telegraph Department in refusing to deliver telegrams that are not fully addressed, and refers to a case in which a notice of warning was served on a well-known gentleman. The writer remarks that, if the man's address were known for the purposes of sending the notice, it would be equally possible to transmit a telegram to him.

ADVOCATE, 15th August 1909.

The new telegraphic address rules and their application.

VIII.—Native Societies and Religious and Social matters.

41. The *Advocate* (Lucknow), of the 15th August, discussing the proposals for the repair and preservation of the Muhammadan places of worship and antiquity in Lucknow, expresses agreement as to the need for measures to be taken,

ADVOCATE, 15th August 1909.

Preservation of the Muhammadan places of worship and antiquity in Lucknow.

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and suggests that, where the present owners of the buildings are not in a position to undertake such work, recourse should be had to the savings of such funds as the Shah Najaf Endowment and the Hussainabad Trust.

ROHILKHAND GAZETTE, 16th August 1909.

Discovery of Buddha's ashes and their ultimate disposal.

42. The *Rohilkhand Gazette* (Bareilly), of the 16th August, in an article on the discovery of the casket containing the ashes of Buddha near Peshawar, dwells upon the value and importance of the relics now in possession of the Government of India, and with reference to the question of their ultimate disposal, observes that the Government of India will be ill-advised if it parts with such a valuable treasure and presents it to the Buddhist communities of Japan, Burma, Siam and Ceylon. The editor enumerates the political and social advantages which Government can derive by preserving them in India, thereby bringing into contact with Indians the people of China, Japan and other Buddhist countries, and points out that such a course would afford the Indian public also many social, political and commercial benefits. He further remarks that it would be a great mistake on the part of Government to deprive that province and its inhabitants of the relics which have been discovered there, and emphasises the fact that such action would be opposed to the wishes of the person who put the relics where they were found. He expresses the hope that Government will not entertain the intentions that have been imputed to it, and that it will have these holy ashes preserved in the stupa in which they were found. He urges his contemporaries to draw the attention of the Government of India to this subject.

IX.—Miscellaneous.

Nil.

Naini Tal:
The 20th August 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr.-General of Police,
Criminal Investigation Department,
United Provinces.

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LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 „
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	4,500 „
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
9	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	482 „
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	...
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*16	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
17	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	257 copies.
†18	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
19	Al Aziz...	Agra	Do. ...	Haji Muhammad Ismail Khan; Muhammadan; 52. Muhammad Abdul Rauf Khán Hatif; Muhammadan, Pathan; 27.	500 „
†20	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
21	Angrezi Raj	Allahabad ...	Do. ...	Shyam Kishore Varma; Kayasth; 38 ...	...
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathan.	550 copies.
23	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
24	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
25	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 „
[illegible]	Nurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	1,000 „
*27	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
28	Jain Pracharak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
29	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
30	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	500 „
31	Kul Bhaskar	Allahabad ...	Do. ...	Shridhar Prasad; Kayasth ...	...

* Irregular.

† Temporarily stopped.

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List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	600 copies.
33	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
34	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
*35	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
36	Vaishya Hitkari	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†37	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
*38	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*39	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*40	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*41	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 „
†42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakaryá; Muhammadan; 21.	150 „
*43	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
44	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
45	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
46	Al Fasih	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan.	...
47	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
48	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
49	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulább Chand; Kayasth; 29 ...	308 „
50	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
51	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
52	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
53	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*54	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	250 „
55	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
56	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	500 „
57	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
58	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
59	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
60	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
61	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
62	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
63	Oudh Púnch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
64	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29,	450 „
65	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
66	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
67	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „
68	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
69	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
†70	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30,	200 copies.
*71	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
72	Swarájya	Allahabad ...	Do. ...	Nand Gopal; Khatri	1,000 „
73	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	550 „
74	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 „
75	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
76	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
77	Hindustani	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
78	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
79	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
80	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
81	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*82	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	100 copies.
83	Bharatodaya	Jwalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shastri.	...
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár... ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49,	656 „
87	Dharm Divakar	Agra ...	Do. ...	Puttoo Lal	...
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
89	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil	...
90	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám, Bania; 43	320 copies.
91	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	375 „
92	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
93	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
94	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	4,410 „
95	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
96	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28	...
97	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†98	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
99	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	1,700 „
100	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
101	Stri Darpan	Allahabad ...	Do. ...	Srimati Rameswari Nehru; Kashmiri ...	...
102	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39,	700 copies.
†103	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*104	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
105	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
106	Rájpút	Agra	Do. ...	Kunwar Sher Singh Varmá ...	1,700 „
107	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	782 „
108	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,600 „

* Irregular.

† Temporarily stopped.

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List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
109	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 38 ...	249 copies.
110	Árya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman ...	1,469 „
111	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
112	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
113	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
114	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	2,050 „
115	Samrát	Kálákánkar (Partabgarh).	Do. ...	Raja Ramesh Singh; Kshatriya; 45 ...	554 „
	HINDI-URDU.				
*116	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasad; Barnwál Hindu; 36 ...	200 copies.

* Irregular.

I.—Politics.

(a)—Foreign.

1. The *Advocate* (Lucknow), of the 19th August, remarks that the present Cretan trouble raises a very important and interesting question as to how far any nation can exercise dominon over a people that refuses to submit to its suzerainty, and is anxious to be united to another people, which are related to them in race, religion and other respects.

Affairs in Crete.

ADVOCATE, 19th August 1909.

2. The *Oudh Akhbar* (Lucknow), of the 21st August, discussing the political relations of England and Turkey, says that if England is really friendly to Turkey, she should show her regard by helping the latter in the Cretan difficulty, and by evacuating Egypt and restoring the Sultan's authority in that country.

Affairs in Crete.

OUDH AKHBAR, 21st August 1909.

(b)—Home.

3. A correspondent writing to the *Oudh Punch* (Lucknow), of the 26th August, notes with regret the present tension of feeling between the Hindus and Musalmans in connection with the Reform Scheme, and expresses apprehension lest Government having become perplexed by the irreconcilable claims of the rival parties may withdraw the scheme altogether, and refrain from inaugurating any reforms in the future.

Hindus and Musalmans and the Reform Scheme.

OUDH PUNCH, 26th August 1909.

4. The editor of the *Zul Qarnain* (Budaun), in continuation of his article entitled "The Effect of Western Education on the Hindus" (vide Selections No. 33, paragraph 9), writing in the issue of the 21st August, remarks that the only method of counteracting the evil effects of the present system of education, is that Government should introduce compulsory religious and moral instruction in all schools.

The effect of Western education on the Hindus.

ZUL QARNAIN, 21st August 1909.

5. The *Swarajya* (Allahabad), of the 21st August, in a long dissertation entitled "Politics and Fear", tries to prove with many analogies from every-day experience that Government is afraid of the people of India, and does not trust them, because it is itself the aggressor and fears that its evil deeds may recoil upon itself, and that is why it is adopting harsh measures such as deportation. The editor assures Government that Indians are the most loyal people on the face of the earth, and that they have been responsible for only one mutiny, which was based on a misapprehension, while the Anglo-Indians have rebelled against Government four or five times. In consideration of this loyalty of the people of India, he asks Government to release their deported leaders.

Government's distrust of the people.

SWARAJYA, 21st August 1909.

6. The *Swarajya* (Allahabad), of the 21st August, says that there are three ways by which a nation can assert its individuality and rise to a higher level than it actually occupies. The three methods are the development of physical, intellectual and spiritual powers respectively. The editor says that in the twentieth century it is impossible for a nation to exist unless it can defend itself by brute force. He remarks that the Bengalis, who were branded as cowards by Macaulay, are now feared since their memorable opposition to Sir B. Fuller. By intellectual progress Indians will not be able to attain freedom, as the English are much more intellectual, and, moreover, a man who is guided solely by his intellect cannot make any great sacrifice for his country. He expresses the opinion that the only feasible method is the further development of the deep spirituality of the Indian people, explaining that by "spiritual development" he means the entire abandonment of self and the plunging headlong into the struggle for freedom without any concern for one's self or for one's family, and emulating the example of such disinterested patriots as Washington, Mazzini and Garibaldi. He exhorts people to engage heart and soul in the struggle for freedom, and expresses reprobation for those who do not bestir themselves to defend their rights or to break the bonds of slavery, and thus at least try to make their children free.

In conclusion he says:—"O worthy sons of India, rise and free yourselves from the slavery of physical and intellectual power. You can use them, so long as you can do so legitimately. You should derive your power from the spirit, you should look steadily to God Almighty (for help), and always pray that He may

Suggestions for the progress and regeneration of India.

SWARAJYA, 21st August 1909.

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make you fit for obtaining freedom, for no one can without His help be released from the bonds of slavery."

RAHBAR, 21st August 1909.

Causes of unrest in India.

7. The *Rahbar* (Moradabad), of the 21st August, notes with satisfaction the statement made by the *Statist*, an English newspaper, that the unrest and anarchy in India are due to an unpopular system of education, and to the fact that the government of the country is not carried on in the best interests of the people. The editor says that Government can remedy both evils, if it has the will to do so.

RAHBAR, 21st August 1909.

The *Englishman* on the boycott.

8. The *Rahbar* (Moradabad), of the 21st August, referring to a statement in the *Englishman* to the effect that, if Indians continue to boycott English goods, the English will retaliate in a like manner, remarks that it would be really a good day for India if the English were to boycott Indian raw products. The editor says that the *Englishman* has not clearly understood the nature of the Indian boycott, as its sole object is to bring the ruling nation to a sense of its responsibilities.

ABHYUDAYA, 20th August 1909.

Indians in the Transvaal.

9. Referring to the sufferings of Indians in the Transvaal, the *Abhyudaya* (Allahabad), of the 20th August, remarks that there will be no Indian who does not sympathize with his brave countrymen in South Africa in their sufferings, and praise their heroic endurance, and he urges that all Indians, irrespective of caste and creed, should do everything to help them, as they are struggling for the honour of the whole country.

ADVOCATE, 22nd August 1909.

The South African Union Bill.

10. The *Advocate* (Lucknow), of the 22nd August, remarks that the adoption of the Bill sanctioning the establishment of a Union Government marks the doom of British Indians in South Africa; for the colour bar in the franchise and membership of the legislature is to be accepted. The writer states that it seems illogical that, because the black-skinned natives of South Africa are not sufficiently advanced in civilization, the educated and intelligent natives of India should also be debarred from enjoying the privileges of British citizenship, simply on account of their darkness of colour.

ADVOCATE, 22nd August 1909.

The Ram Krishna Mission.

11. The *Advocate* (Lucknow), of the 22nd August, publishes the following letter by G. K. Fasih, Municipal Commissioner, Sialkot city :—

"Manifold races, a multiplicity of creeds, different traditions and a world of conflicting usages and customs are assumed by thinkers to be so many obstacles, almost insuperable, in the way of advancement of Indian Nationalism. Most writers of note dealing with the subject descant on these difficulties, and come to the conclusion that the rise of one nation, or the harmonious combination of the existing clashing units into one whole is not at all practicable, and some declare the ideal to be as visionary as the combining of various European nationalities into one.

It is but natural for the ordinary run of observers who do not dive deep into realities to be driven to this conclusion. Every day brings under their eye the mutual rivalries and daily increasing jealousies of the various nationalities. Moslem Leagues are forming, and Hindu Sabhas are rising, and each tries to crush the other. But the course they are racing is that of pure mendicancy. All their aspiration is begging, and their pride is the number of crumbs from the table of Dives. Each tries to excel in the persistence of tramps and whiningly unfolds its tale of sorrow to prove itself a fit object of commiseration. 'My father was in the line of begging' says one. 'We have been beggars since creation,' expresses the other. But the nation before which they stand with outstretched hands has a capacious stomach—a hungry and voracious stomach—which can be satisfied with nothing less but the whole world. It will never think of giving away its loaves as long as the cravings of its own children are not satisfied. It is against human nature to do so. But blind beggars blindly push on elbowing back and treading on their fellows. The aimless strife, the pitiless struggle, the clash of interests are revolting, and ordinary men naturally despair of India taking even a back place in the family of nations. The judgment is pronounced that India has no future, it had only the past which will not come back. 'No hope' is writ large on its face, and degeneration and death are its doom. But such judges of the situation base their pronouncement on the tangible and physical causes which alone are within their ken, and forget and do not take into consideration the All-ruling and

All-governing Being, from whom move all, rise and fall, whose word makes all high and low, whose ways no man understands and whose secret laws no one can master.

Glance at the history of Arabia. In what mess was pre-Islamic society? Clan warred with clan, each family had its blood feud. Trifling incidents ended in the slaughter of thousands, and open violence and secret murder were the business of day and night. Tribes were arranged in hostile array and the hand of brother was raised against brother. A superficial observer never could imagine that Arabia might rise a nation. But Providence willed otherwise, and God sent one man, a strong and mighty man, to this land of strife. He was the messenger of God's mercy, a rain of cloud that poured on the raging flames of fire below, cooled the heated passions of men and not one ember of strife was left aglow. The Islamic scripture speaks of fire in which Abraham was thrown, cooling on a word from above; similarly was extinguished the fire-burning Arabia. Rivalries were gone, differences were made up, enemies were friends, foes were reconciled and peace reigned. They embraced each other in brotherly embrace and loved each other with a vehement love. There was no pride of birth and place, for the rich and the poor stood and knelt in one line shoulder to shoulder and ankle to ankle. High and low were on one level and barren Arabia was one surging sea.

But why go so far? Study the time in the history of India when Kans ruled in Muttra. The country was split into warring states, bickering families, and quarrelling castes. Rajas fought and anarchy reigned. Re-united Northern India was not even to be dreamt of, and hopeless perpetual disunion was believed to be the order of the day. But Providence sent a man imbued with the deep love of his country, a man all love, a glorious man who breathed life into the skeleton of India. He was the first lesson of patriotism to the cowherds of Gokul, for he said:—'Come, we shall worship the hills of our land, we shall worship our fields and forests, we shall worship cows, we shall worship the Jumna, for they are our own. We shall love them dearly, we shall adore them, we shall bow down before them.' The men and women of Gokul, Bindraban and Muttra learnt love from him, drank in love which warmed their blood. The hills of Muttra and forests of Bindraban were filled and rang with love. He then rose, his Divine Chakra in hand, struck ruthlessly at tyrants who had made a hell of this lovely land, and cleared it of all oppression and high-handedness, making it the temple of peace.

It is but too true that at the present time mutual jealousies have landed India in the lowest depths of degradation. But one who has faith in a merciful Providence, its invisible instruments and inscrutable ways, has no cause for despair. Let Leagues come and Sabhas stand, and let all disintegrating agencies work. The unchangeable law of God has determined that all unions founded on selfishness and narrow-mindedness will dissolve, and all such parties will break up and be shattered into pieces. It is on their ruins that the great fabric of Indian nationalism will be raised.

At present our rivalries are confined to the line of begging, but even when we are flying at each other's throats, a real thinker will not lose hope. He sees unity in this diversity. Let a kettle of water remain a while on a fire and you will see a small bubble rising to the surface. At the other end will rise another, and still another till it is hurly burly throughout the water and the whole surface begins to dance with bursting bubbles, all merging in one great bubble.

Destiny has likewise ruled for India that races will merge their differences and rise as one nation. Providence has sent us a great man to do away with our differences and to unite us into one whole. This perfect man is Paramhansa Sri Ramkrishna, who was born in a Bengal village, Kumarpokar, in 1835, and left this world in 1886 after fulfilling his mission in the Daksneshwar temple on the banks of the Ganges. The detailed story of the Paramhansa may be read in his life, but I shall briefly state here how he resolves the difficult problem of Indian nationality and shows the way to conflicting creeds to unite. The Paramhansa tried almost all the great religions of the world and has found out the truth, which India so badly needed, that all religions are so many different ways to the same destination, God. All religions are based on truth. Let Hindus continue Hindu, teaches the Paramhansa, let Muhammadans remain Muhammadan, and Christians Christian, but let not one despise the other but honour him, let followers of each religion try to reach God in their own way, and act on their fundamental principles. The Hindus

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are not to boast that the Paramhansa belongs to them for he is as much a leader of Muhammadans and Christians.

The Muhammadans believe that at different times God has sent his prophets in different countries and talked with them, but that after the prophet of Arabia no other can receive this Heavenly Grace unless he follows the path of Islam. Similar is the belief of Christians. The Paramhansa fulfilled this condition. He entered Islam and under the guidance of the Muhammadan Sufi worshipped God in the Muhammadan way. He tried also the Christian religion. But he reached the truth that all religions are true and only different modes of God's worship.

To the end of his days faith in the teachers of all religions continued undiminished. Vivekanand writes of him that for years it had been his privilege to be in direct personal contact with him, but never a single word of contempt or disparagement for others sullied his sweet and holy lips. Any such utterance was naturally impossible from him, for his mission of life was the making of one nation and the ideal absorbed him wholly. No Indian nationality may refuse the Paramhansa, for he desires no sacrifice of rooted scruples. Without abandoning a single tradition, or usage, or dogma each and every person of India may come under the sheltering love of the Paramhansa and receive from him treasures more valuable than those of kings, fellow feeling, tenderness for others, sympathy, love and worship of Motherland. The lesson he teaches is 'Love your land, love all in your land, love the very dogs of your land.' The true national standard is raised in India under which all races can serve with one single heart without the least hesitation. The Paramhansa is not mere Rama Krishna, but considering his mission, his teaching and his work of life, the right name for him is 'Muhammad Rama Krishna Masih,' and this ought to be the national cry of India. Till now when Hindus and Muhammadans have met on a common platform, *Bande Mataram* has been the cry of the Hindus, and *Allah ho Akbar* the cry of the Muhammadans, which amounted almost to a note of discord in the common cause. Let each of these be set apart for occasions of celebration of purely religious rites where the followers of one sect do not mingle with those of the other. But, where all people gather together for the national cause, let all hearts beat in unision, and let all throats send up one sky-rending shout and let there be one echo, *Muhammad Rama Krishna Masih.* The cry is from above and a precursor of Heavenly Grace.

If there are sceptics, we do not try to persuade them, for we assert boldly and unhesitatingly that they shall inevitably be won to the Paramhansa and the cry. Such mighty men are not sent for nothing; Providence sends them of a set purpose and that purpose is ever fulfilled.

Let it be borne in mind that God's mercy, when dropping from Heaven, is not withdrawn because we shun it and run indoors, but blesses the whole land. The sun sends on its light however much we may shut our eyes. God's mercy is manifesting itself in India. It will grow, it will prevail and it will make one nation of us. Let those see who have eyes and let those hear who have ears. Come Hindus, Muhammadans, Christians, brothers all, partake of His mercy, work for the glory of India and send one loud cry from your millions of throats—MUHAMMAD RAMA KRISHNA MASIH."

OUDH AKHBAR, 27th August 1909.

12. The *Oudh Akhbar* (Lucknow), of the 27th August, referring to the various means suggested for the suppression of Indian anarchy in India and in England, remarks that it would be very unjust to treat the guilty and the innocent alike, and expresses the opinion that the agitation would subside if repression and reform were to go hand in hand. The writer contends that Government should not feel nervous or anxious as it has enlisted on its side the support and co-operation of the Chiefs and other responsible Indian leaders.

Suppression of anarchy.

INDIAN PEOPLE, 22nd August 1909.

13. The *Indian People* (Allahabad), of the 22nd August, expresses sympathy with the bereaved parents of the late Asoka Chandra Nandy, convicted in the Alipore case, and condemns what he describes as the harsh treatment that was responsible for the death of the youth.

Death of Asoka Chandra Nandy, an accused in the Alipore bomb case.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Police in Native States.

14. A correspondent writing to the *Mashriq* (Gorakhpur), of the 24th August, complains that the police forces of Native States are generally inefficient, because the salaries of the officers and men are insufficient and because they are practically uneducated. He suggests that either Government should itself assume the maintenance of peace and order in Native States, or appoint an officer as Inspector General of Police in Native States, establishing a training school for police officers for service in Native States.

MASHRIQ, 24th August 1909.

IV.—Administration.

(a)—Judicial and Revenue.

The case of Babu Prag Das, Subordinate Judge of Allahabed.

15. The *Zul Qarnain* (Budaun), of the 21st August, referring to the case of Babu Prag Das, Subordinate Judge of Allahabad, says that a gentleman who addresses people in indecent and unbecoming language does not deserve to occupy the exalted position of a Judge, and asks Government to deal with him departmentally.

ZUL QARNAIN, 21st August 1909.

Lord Kitchener's scheme for associating Indian officers as Assistant Commissioners with Cantonment Magistrates.

16. The *Advocate* (Lucknow), of the 26th August, approves of Lord Kitchener's proposal for associating Indian officers as Assistant Commissioners with Cantonment Magistrates in dispensing criminal justice within areas under the Military Department.

ADVOCATE, 26th August 1909.

(b)—Police.

The murder of a sub-inspector in the Hardoi district.

17. The *Advocate* (Lucknow), of the 22nd August, repudiates the statement made in a recent issue of the *Times* that the murder of a sub-inspector, constable and syce in the Hardoi district was due to any violent anti-police campaign, and states that no such movement exists. The writer, however, states that it is certainly a fact that ninety per cent. of the discontent in the masses is due to abuse of power possessed by the police, and suggests that it would be well for everyone if a vigilance society could be established to watch over the doings of the police, particularly in outstations.

ADVOCATE, 22nd August 1909.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

The report of the committee appointed to consider the question of octroi taxation.

18. The *Advocate* (Lucknow), of the 19th August, approves of the recommendations of the Taxation Committee, and remarks that, if Government take steps immediately to abolish the octroi tax, as suggested, it will have done much to expand the commerce and industries of the towns of the provinces. The writer expresses regret, however, that no suggestion was made for the transfer to municipalities of certain funds, such as the money realized from licensing fees of akbari shops, which have been ear-marked for Imperial purposes.

ADVOCATE, 19th August 1909.

The extension of Allahabad.

19. The *Advocate* (Lucknow), of the 22nd August, remarks that the orders passed on the report of the committee appointed to consider the question of the extension of the Civil Lines of Allahabad have not given general satisfaction, since the conditions laid down by Government for the obtaining of sites appear to be unreasonably harsh. It is suggested that, since no premium was taken when the old Civil Lines were laid out, the same policy should now be adopted. The general opinion is said to be that, on account of the high premium and ground rent demanded, it will be most difficult to keep out speculators.

ADVOCATE, 22nd August 1909.

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TOHFA-I-HIND, 25th August 1909.

20. The *Tohfa-i-Hind* (Bijnor), of the 25th August, notes with satisfaction the recommendation for the abolition of the octroi tax made by the Municipal Taxation Committee.

The abolition of the octroi tax.

(e)—Education.

SWARAJYA, 21st August 1909.

21. The *Swarajya* (Allahabad), of the 21st August, has an article on so-called "National Education" in which the writer argues against the Indian University system and says that it produces men whose sole ambition is either to become Government servants, to become lawyers, and ruin the people by encouraging litigation or to destroy the trade and industries of the country by becoming agents for foreign firms.

National Education.

INDIAN PEOPLE, 22nd August 1909.

22. The *Indian People* (Allahabad), of the 22nd August, expresses dissatisfaction with the class of professors, and complains of the rules which regulate the actions of students in the Muir Central College, Allahabad. The writer further remarks that, although the College is affiliated up to all standards and subjects that the University professes to teach, many students have been turned away as there were no professors qualified to instruct in certain of the University subjects. He remarks that, as there is no other college in these provinces that takes up these particular courses, and, since a student is not permitted to go to Calcutta, Bombay or Lahore on account of the limitation of territorial jurisdiction, students are compelled to abandon particular classes of study that they would have liked to take up.

The Muir Central College.

INDIAN PEOPLE, 22nd August 1909.

23. The *Indian People* (Allahabad), of the 22nd August, heartily applauds the action of the trustees of the Aligarh College in accepting the resignation of the Principal, Mr. Archbold, and remarks that the recent disturbances in the College have been mainly due to the insubordinate spirit of the European staff, in considering themselves more or less independent of the Secretary and the Board of Trustees. The writer expresses the opinion that, when the whole of the European staff has been replaced by Indian professors, as in the Dayanand Anglo-Vedic College of Lahore and the Fergusson College of Poona, the Muhammadan community may have reason to be proud of the Aligarh College.

The Aligarh College.

ADVOCATE, 22nd August 1909.

24. The *Advocate* (Lucknow), of the 22nd August, recommends that the rule prohibiting married students from entering the Central Hindu College below the ninth class should be extended and that no married students should be allowed in any class of the college.

The Central Hindu College and married students.

ADVOCATE, 26th August 1909.

25. The *Advocate* (Lucknow), of the 26th August, in view of the large number of students who have been disappointed in gaining admission into colleges, suggests that the Department of Public Instruction should supply information as to the capacity of each college and the number of vacancies likely to occur, in order to enable the students to make timely arrangements. It is also suggested that, since the existing colleges cannot supply sufficient accommodation for all students, successful institutions like the Kayasth Pathshala should have colleges added.

The accommodation for students at the various colleges.

NAIYAR-I-AZAM, 26th August 1909.

26. The *Naiyar-i-Azam* (Moradabad), of the 26th August, notes with satisfaction the wonderful progress made by the Moradabad Government Weaving School under the able and sympathetic supervision of Khan Bahadur Ashfaq Husain, Deputy Collector, and Babu Kulwant Rai, Deputy Inspector of Schools.

The Moradabad Government Weaving School.

(f)—Agriculture and questions affecting the land.

ABHYUDAYA, 20th August 1909.

27. A correspondent writing from Kotdwar in the *Abhyudaya* (Allahabad), of the 20th August, complains that, owing to the want of fodder and grazing areas, cattle in that part of the country are speedily deteriorating in quality, and that every year some five thousand heads of cattle are sold to butchers to be slaughtered by them, with the result that dairy produce has become very scarce. He also complains that some three or four thousand heads of cattle have disappeared from Kotdwar during the last four or five years and that no trace of them has been found, and asks Government to have inquiries made into the matter.

The condition of cattle in Kotdwar.

28. A correspondent writing to the *Hindustani* (Lucknow), of the 20th August, says that the best way of increasing the number of agricultural cattle is to compel the zamindars to set apart some land in every village for grazing purposes. He asks Government to stop the supply of beef to the Army, and to provide them with mutton instead.

The improvement of agricultural cattle.

HINDUSTANI, 20th August 1909.

29. A correspondent writing to the *Hindustani* (Lucknow), of the 23rd August, says that the gradual decrease in the number of agricultural cattle is due to the want of sufficient grazing lands, and also asks the people to pay more attention to the developing of the different breeds of cattle.

Decrease in agricultural cattle.

HINDUSTANI, 23rd August 1909.

30. The *Vaishya Hitkari* (Meerut), for August, remarks that the decrease in the number of agricultural cattle is chiefly due to the slaughter of cows for food. The writer further says that many of the Muhammadan Kings forbade the practice on economic grounds and appeals to Government and the Musalmans to put an end to it.

Decrease in agricultural cattle.

VAISHYA HITKARI, August 1909.

31. The *Advocate* (Lucknow), of the 19th August, regards as unsatisfactory the report of the meeting of the Board of Agriculture held at Nagpur, and remarks that sufficient importance was not given to the subject of the dissemination of information to the *ryots*. The writer states that it is not sufficient to compile a report of the results secured by the employment of certain methods, and that the villagers should be informed of these results by word of mouth.

The *ryot* and new methods of agriculture.

ADVOCATE, 19th August 1909.

32. A correspondent writing to the *Hindustani* (Lucknow), of the 23rd August, says that the present deplorable condition of Indian agriculturists is due to want of facilities for irrigation, capital and agricultural education. Government, he says, should take measures to supply them with good canals, to lend them money at moderate rates of interest and to establish a large number of agricultural farms in different localities so that they may learn there the use of modern agricultural implements.

The present condition of agriculturists.

HINDUSTANI, 23rd August 1909.

(g)—General.

33. Reviewing the annual report on the Registration Department for 1908, the *Samrát* (Kalakankar), of the 18th August, emphasizes the necessity of female registrars being appointed, especially seeing that the income of the department far exceeds its expenditure, with the result that Government will not have to incur any extra cost in carrying out the suggestion. The editor also suggests that Subordinate Judges should be empowered to inspect registration offices, as District Judges have no time available for this work on account of heavy sessions work.

Annual report on the Registration Department for 1908.

SAMRAT, 18th August 1909.

34. The *Ánand* (Lucknow), of the 19th August, referring to the Cattle and Dairy Produce Conference, says that it has been fruitless, inasmuch as the subject of the slaughter of cows was not even touched upon by it. The editor notes that valuable suggestions were made as to the breeding of cattle, but that it is no statesmanship to look to the future, leaving the present to take care of itself.

The Cattle and Dairy Produce Conference,

ANAND, 19th August 1909.

35. The *Abhyudaya* (Allahabad), of the 20th August, says that from what has so far transpired from the proceedings of the Cattle and Dairy Produce Conference there is not much hope of the object for which it was convened being accomplished. The editor notes with regret that the Conference did not at all consider the question of cow-killing, and expresses the hope that Government itself will take it into its consideration, for if cow-killing is not stopped in time, the gradual extinction of cattle is sure to lead to the starvation of people, inasmuch as they will be deprived of the means of cultivating land.

He says that it is not known yet whether the Conference recommended the opening of forests for free grazing, and remarks that if this measure, coupled with the prohibition of cow-killing, be not taken, Government will find it difficult to realize its revenue, for, with the growing scarcity of plough cattle and dairy produce, it will become impossible for agriculturists to cultivate land and pay Government its revenue.

The Cattle and Dairy Produce Conference.

ABHYUDAYA, 20th August 1909,

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HINDUSTANI, 20th August 1909.

Registration muharrirs.

36. A correspondent writing to the *Hindustani* (Lucknow), of the 20th August, suggests the advisability of making registration muharrirs eligible for being appointed sub-registrars, as was the practice in the past.

ABHYUDAYA, 20th August 1909.

The scarcity of food grain in India.

37. Continuing its remarks on the scarcity of food grain in India, the *Abhyudaya* (Allahabad), of the 20th August, says that, with a view to the full development of trade and industry, systematic arrangements similar to those in all civilized countries should be made on a large scale in this country, as well for scientific and technical education of the people. The editor recognizes the difficulty of heavy expenditure having to be incurred if this measure is to be carried out, but points out that no expenditure should be considered excessive which is incurred for promoting the welfare of the people, as well as for removing the blot on Government, that under its administration trade and industry have declined in the country.

ABHYUDAYA, 20th August 1909.

A man-eating tiger in the Almora district.

38. The *Abhyudaya* (Allahabad), of the 20th August, reports the killing of two persons by a man-eating tiger in a village of Changarkha *patti* of Almora, and deplores that, in spite of its repeatedly drawing the attention of Government to the serious loss of life in Kumaun through tigers, it has done nothing to protect its subjects in the hills from these pests. The editor expresses the hope that Government will not now fail to take effective steps in the matter.

ABHYUDAYA, 20th August 1909.

The *swadeshi* movement.

39. The *Abhyudaya* (Allahabad), of the 20th August, reviewing the development of trade and industry in Bengal subsequent to the initiation of the *swadeshi* movement, calls upon the rich classes of the United Provinces not to invest their money into Government papers or deposit it in banks at low rates of interest, but to devote it to establishing mills and factories, whereby they can provide employment for thousands of their starving countrymen besides securing large profits to themselves.

SWARAJYA, 21st August 1909.

Swadeshi and boycott.

40. In continuation of his article entitled "*Swadeshi* and Boycott" (vide Selections No. 34, paragraph 35), the editor of the *Swarajya* (Allahabad), writing in the issue of the 21st August, says that, as the Indians are a subject nation, and as there are different laws for them and Englishmen, and they are not treated justly because they are weak, the only method by which they can defend or protect themselves is the boycott. He gives a long extract from the speech of Sir Charles Russell in the Parnell case, in which he defended boycott, and, referring to its successful adoption by America, China and Turkey, remarks that it is a suitable resource for all weak nations, and that, India being in a similar plight, is fully entitled to its use.

The second part of the article is headed "The Magical Effect of *Swadeshi* and Boycott." It runs as follows :—

"This is a sort of magical wand for the awakening of a nation. Napoleon used to say that 'the world is ruled by passions'. When a nation struggles to break asunder the strongly-knit and powerful bonds of slavery, it is ready to brook cheerfully all misfortunes that may await it. Instead of weakness and cowardice, bravery and fortitude begin to sway the heart of the nation. The tyrants hang hundreds and thousands of young men and patriots, for it is their object to perpetuate slavery. This is the history of nations which have thrown away the yoke of slavery and attained freedom. For instance, France, which deposed a tyrannous King and established a republican government, was at one time being trampled down by a tyrant, the heaviest taxes being imposed upon its people and realized in the most cruel and oppressive manner, such as was unparallelled in the world, but no one in the country could lift his little finger in protest and (the people) had to bear all this in silence. But when these slaves had escaped from slavery, they condemned to damnation (killed) the king and his nobles, 'who had grown fat on the blood of the people.' What is the difference between the two conditions? (France before and after the Revolution.) The climate, the country and the people were identically the same and there was is no change in swords and guns and articles used in war and peace. If there is a change it is in the passions of the people. Formerly they were little better than slaves. They used to say 'What can we do? We are powerless and helpless; if we were but to murmer we should be consigned to a jail.' But at last they were swayed by the passion of patriotism. The same people began to sing of liberty,

equality and fraternity. Those holy songs gave them the power which frightened Europe out of its wits. All the Kings of Europe became afraid that a similar fate may await them *(illegible)*. This revolution, this life after death, this sudden transition from weakness to unlimited power, what was it due to? To the revolution in the passions of the people, and to nothing else, for there was not the least change in anything else.

Why is *swadeshi* and boycott a magic spell? We shall explain the reason and it is very simple. A revolution has been produced in the passions of the people of India by *swadeshi* and boycott, and so all external objects are sure to be affected in a similar manner. This is a Divine Law. First of all you conceive a tnought in your brain, though you express it by your tongue, and lastly you put it into practice. *Swadeshi* and boycott have revolutionized the hearts of Indians. How sweet a word is *swadesh* (our country). Readers, ponder over it and understand its meaning. Whenever you repeat the word *swadesh* you express by your tongue your hankering for self-government, *swaraj*, or your own country and your own *raj (lit.)*. By using the word *swadeshi* you say in the words of your own language 'belonging to your country, your native land.' Oh! how sweet are the words, when they fall on the ears; even the coldest hearts get warmed, and even the enemies of the country and traitors to the National cause are for a time affected by it.

Swadesh and *swadeshi* have removed the feelings of despondency and hoplessness from the hearts of the people, and the thoughts of degradation, servitude and mendicancy from their minds, and have planted in their minds and hearts the ideas of self-help, dependence on God, self-reliance, self-respect, patriotism and self-sacrifice, and have, above all, uprooted the idea of eternal servitude and have persuaded them to hope for *swaraj*. The wish for National education is daily gaining ground, *swadeshi* and boycott are putting the trade of the country on a firm footing, and reducing the import of foreign articles, by which in a short time the financial and social condition of the country will be ameliorated. In short, this is the magic spell of *swadeshi* and boycott, which has awakened the country and which is continuing doing the same. This magic spell has been called by Napoleon 'the passion which rules the world'.

Some people say that as *swadeshi* and boycott have had their origin in the Partition of Bengal they have in them the germs of hatred towards the present Government. We cannot acknowledge this *in toto*, but we can say that they were certainly aggravated by it. The movement has been at work for the last quarter of a century in the Punjab, although its progress was very slow. We live in the same globe, i.e. the earth, in which are situated America, Ireland, Italy, Turkey and China. They have been beset at different periods with misfortunes which they opposed with the weapon of boycott. We too are living under a foreign government. The Partition of Bengal might not have come about, another province might have been partitioned, and if nothing had been done, the knowledge that our industries and handicrafts were being ruined was equal to a thousand Partitions. This ruining of our industries has caused the death of eight crores of Indians during the last fifty years. Was it not necessary for us to seek some remedy for this fell disease which was threatening our National existence, and could there be more efficacious and well-tried remedies than *swadeshi* and boycott? Western civilization teaches us 'children, life is a struggle.' We obey its behests very eagerly and enter the struggle with the hope that practice will make the bodies and hearts of our people stronger, that they will acquire the power of resistance and endurance, that they will realize their weakness and cowardice, and that they will come to know how powerful, alert and agile others are, so that, by being impressed with all this, they may set to cultivate all these virtues."

VEDA PRAKASH and SHRI YADAVENDRA, August 1909.

The need for the publication of Government notifications in Hindi.

41. The editors of the *Veda Prakash* (Meerut), and the *Shri Yadavendra* (Allahabad), for August, acknowledge the receipt of the Sanitary Conference papers sent by the United Provinces Government, and expresses regret that as the magazines are printed in Hindi these papers being in Urdu cannot be published by them.

The *Veda Prakash* asks for a copy of the papers in Hindi while the *Shri Yadavendra* expresses astonishment that, in spite of the definite orders of Sir Antony MacDonnell on the subject, Government notifications are not published in Hindi, and draws the attention of Government to this irregularity.

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ADVOCATE, 26th August 1909.

Sanitary Surveyors and their training.

42. The *Advocate* (Lucknow), of the 26th August, commends to the notice of the United Provinces Government the action take in Bombay to train men to occupy the posts of Sanitary Engineers or Health Officers, and remarks that the decision to hold the next examination under the auspicies of the Royal Sanitary Institute of London will tend to raise the status of Sanitary Surveyors and make their training more thorough.

ADVOCATE, 26th August 1909.

The Malaria Conference.

43. The *Advocate* (Lucknow), of the 26th August, remarks that the inquiry into the cause of the malarial epidemics is likely to share the fate of most other Conferences, and to end in a heavy expenditure of Indian revenue with but little result, and therefore suggests that some of the eminent Indian independent medical practitioners, who have a wide experience of tropical diseases, should be associated with the movement.

V.—Legislation.

SAMRAT, 18th August 1909.

The Calcutta Police Bill.

44. The *Samrát* (Kalakankar), of the 18th August, considers that the Calcutta Police Bill, if passed, will invest the local police with too extensive powers, which are likely to be abused by them in putting innocent people to trouble. The editor expresses the opinion that the existing powers of the police are quite sufficient for all purposes, and that, in view of the general corruption of the police in this country, it will be inadvisable to enlarge them.

He says that Sir Edward Baker does not seem to have confidence in the public, otherwise he would not have introduced such a rigorous measure. He, however, hopes that in the final shaping of the Bill all measures conducive to the abuse of their powers by the police will be removed.

VI.—Railway.

INDIAN PEOPLE, 22nd August 1909.

The Bengal and North-Western Railway bridge at Allahabad.

45. The *Indian People* (Allahabad), of the 22nd August, appeals to the Lieutenant Governor to interfere in the matter of the construction of the Ganges bridge at Allahabad and to prevent its being built over the *Magh Mela* ground, as it will be a source of disturbance and even danger to the thousands of pilgrims who flock to this place during the *Kumbh* and *Ardh Kumbh*.

RAHBAR, 21st August 1909.

The appointment of Rai Bahadur Ralla Ram as officiating Chief Engineer, Eastern Bengal State Railway.

46. The *Rahbar* (Moradabad), of the 21st August, notes with satisfaction the appointment of Rai Bahadur Ralla Ram as officiating Chief Engineer, Eastern Bengal State Railway, which is the first appointment of its kind conferred on an Indian.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

VAISHYA HITKARI, August 1909.

The exclusion of Vaishyas from Government service.

47. The *Vaishya Hitkari* (Meerut), for August, draws the attention of the Vaishya community to its exclusion from Government service, particularly from the executive and police departments, and to the fact that the community, which is an honest and hard-working one, is looked down upon by other people, as was manifested during the debate on the recent Civil Procedure Code Bill.

ADVOCATE, 19th August 1909.

Need for the establishment of Childrens' Courts and of Institutes for befriending poor boys.

48. The *Advocate* (Lucknow), of the 19th August, urges that something should be done for the befriending of poor boys who get into trouble by the establishment of Childrens' Courts, and also of Institutions where they may be properly looked after. "It is well-known that hooliganism in towns draws its followers from the friendless and parentless boys; and it is thought that if such human material could be taken in hand early enough, it would become a national asset instead of being a source of social trouble."

IX.—Miscellaneous.

Nil.

Naini Tal :
The 27th August 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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SELECTIONS

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 „
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	4,500 „
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
9	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 „
10	Citizen	Allahabad, ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	482 „
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily ...	...	...
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*16	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
17	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	257 copies.
†18	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
19	Al Aziz...	Agra	Do. ...	Haji Muhammad Ismail Khan; Muhammadan; 52. Muhammad Abdul Rauf Khán Hatif; Muhammadan, Pathan; 27.	500 „
†20	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
21	Angrezi Raj	Allahabad ...	Do. ...	Shyam Kishore Varma; Kayasth; 38 ...	...
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathan.	550 copies.
23	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
24	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
25	Brahman Samáchár... ...	Saharanpur ...	Do. ...	Chotey Lal Sharma	...
26	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 copies.
*27	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	1,000 „
*28	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
29	Jain Pracharak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
30	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
31	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	500 „
32	Kul Bhaskar	Allahabad ...	Do. ...	Shridhar Prasad; Kayasth ...	...

* Irregular.

† Temporarily stopped.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
33	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	600 copies.
34	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
35	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
*36	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
37	Vaishya Hitkari	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
†38	Yad-i-Bayzá	Sikandrabad (Bulandshahr).	Do. ...	Saiyid Muhammad Said; Muhammadan; 26.	250 „
*39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*40	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*42	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 „
†43	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakaryá; Muhammadan; 21.	150 „
*44	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
45	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
46	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
47	Al Fasih	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan.	...
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
50	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulább Chand; Kayasth; 29 ...	308 „
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Babu Harnám Singh; Khatri; 55 ...	500 „
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
54	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	250 „
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	500 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
59	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
60	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29,	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
†71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30,	200 copies.
*72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
73	Swarájya	Allahabad ...	Do. ...	Nand Gopal; Khatri	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	550 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
79	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	100 copies.
84	Bharatodaya	Jwalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shastri.	...
85	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
86	Bráhman Samáchár... ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*87	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49,	656 „
88	Dharm Divakar	Agra ...	Do. ...	Puttoo Lal	...
89	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
90	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil	...
91	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám, Bania; 43	320 copies.
92	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	375 „
93	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
94	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
95	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	4,410 „
96	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
97	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28	...
98	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†99	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
100	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	1,700 „
101	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
102	Stri Darpan	Allahabad ...	Do. ...	Srimati Rameswari Nehru; Kashmiri ...	...
103	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39,	700 copies.
†104	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*105	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
106	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
107	Rájpút	Agra	Do. ...	Kunwar Sher Singh Varmá ...	1,700 „
108	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	782 „
109	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,600 „

* Irregular.

† Temporarily stopped.

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List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
110	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 38 ...	249 copies.
111	Árya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman ...	1,469 „
112	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
113	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
114	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
115	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	2,050 „
116	Samrát	Kálákánkar (Partabgarh).	Do. ...	Raja Ramesh Singh; Kshatriya; 45 ...	554 „
	HINDI-URDU.				
*117	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasad; Barnwál Hindu; 36 ...	200 copies.

* Irregular.

I.—Politics.

(a)—Foreign.

1. The *Rohilkhand Gazette* (Bareilly), of the 24th August (received on the 31st idem), remarks that the situation in Crete had assumed a very critical aspect two weeks ago, but expresses satisfaction that it is now on the fair way towards a satisfactory settlement. The editor says that the Christian inhabitants of Crete were feeling an itching sensation in their heads and were insisting on the Turkish shoe being brought into requisition to remove it *(lit.)*. He observes with gratification that on this critical occasion the Turks did not feel the necessity of making military movements, or else Crete would have been quickly laid waste and desolated, and the world would have known what achievements the Turks are capable of accomplishing through their ardour and perseverance. He expresses the hope that the Cretans will now come to their senses and that they will in future refrain from doing any such acts as may invite disaster and destruction.

Crete and Turkey.

ROHILKHAND GAZETTE, 24th August 1909.

2. The *Oudh Akhbar* (Lucknow), of the 2nd September, referring to the state of affairs in Crete, remarks that Turkey is now determined to make its existence felt among European Powers. The writer states that Greece can no longer safely continue its policy of interference with Turkish affairs, that England too ought to be firm and steady in its alliance with Turkey, and that it should at least observe a policy of strict neutrality and thus prevent Turkey from going over to the side of Germany.

Crete and Turkey.

OUDH AKHBAR, 2nd September 1909.

He expresses the opinion that Turkey has accurately gauged the situation and will not easily fall a prey to the machinations of those who are determined to cripple its powers and to reduce it to the position of the "sick man" of Europe once again.

3. With reference to the visit of the Czar of Russia to England, and its effect on the international policy of European Powers, the *Oudh Akhbar* (Lucknow), of the 3rd September, makes the following observations:—

Czar's visit to England.

OUDH AKHBAR, 3rd September 1909.

The fact is that the administrative policy of European Powers depends more upon the wishes of the people than on the will of the kings. Kings like peace no doubt, but if the people are averse to it and consider war to be advantageous, war is sure to follow.

These circumstances and facts lead one to conclude that no reliance can be placed on friendly visits of kings, and on their declarations and treaties. For, when interests clash, national selfishness must prevail, and the effect of personal interviews of sovereigns does not remain any longer binding!

(b)—Home.

4. The *Oudh Akhbar* (Lucknow), of the 30th August, expresses the opinion that Mr. Ali Imam's views regarding the Reform Scheme ought to commend themselves to the Muhammadan community, inasmuch as they are unanimously endorsed by the Musalmans of two provinces.

Mr. Ali Imam and the Reform Scheme.

OUDH AKHBAR, 30th August 1909.

5. The *Awaza-i-Khalq* (Benares), of the 24th August, has the following:—

Ram Das Suralia in the Patiala State.

AWAZA-I-KHALQ, 24th August 1909.

"It transpires from the columns of a contemporary that Ram Das Suralia, late editor of the *Swarajya* (Allahabad), who had been arrested in the Patiala State, was released on condition that he would bring to light all secret societies, and would hand over to the police all the anarchists he might come to know of, for which the authorities had also promised to give him a considerable sum of money, and that an officer of the secret police likewise stayed in Patiala for a month. But Ram Das Suralia met with no success and he is again before Mr. Warburton, the Inspector General of Police, Patiala, in custody. If this report be true, what would one say of Mr. Suralia?"

6. The *Indian People* (Allahabad), of the 26th August, remarks that, although the action of Aldred in printing the *Indian Sociologist* in London is said to be inspired by the Englishman's traditional love of freedom and not by any defiance of the law, yet the freedom of the press must be made to stop short of the justification of political

The arrest and prosecution of Aldred, the second printer of the *Indian Sociologist*.

INDIAN PEOPLE, 26th August 1909.

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murder and the new printer will consequently have to exercise some control over his actions.

INDIAN PEOPLE, 29th August 1909.

The arrest and prosecution of Aldred, the second printer of the *Indian Sociologist*.

7. The *Indian People* (Allahabad), of the 29th August, applauds the prompt action of Government in initiating proceedings against Aldred, the second printer of the *Indian Sociologist*, and expresses the hope that the publication may now be suppressed. The writer regrets that no action can as yet be taken against Krishna Varma, whose freedom is a source of danger to all young Indians in England.

INDIAN PEOPLE, 26th August 1909.

Indian students in England.

8. The *Indian People* (Allahabad), of the 26th August, expresses the hope that the Government of India will give some heed to the opinion of Babu Surendra Nath Banerjea, who remarks that there is a feeling among Indians that the movement undertaken to look after students in England is purely official and has for its object the inculcation into the young Indian mind the official view of the administration. The writer therefore recommends that only men in whom the students have complete confidence should be appointed to the provincial committees.

INDIAN PEOPLE, 26th August 1909.

Welcome accorded to Babu Surendra Nath Banerjea on his return from England.

9. The *Indian People* (Allahabad), of the 26th August, referring to the manner in which the return of Babu Surendra Nath Banerjea to Calcutta was ignored by the Anglo-Indian press, remarks that the latter appears to recognize only two classes of Indian people—anarchists and lip-loyalists, the terrorists and the toadies. It is asserted that even the most powerful section of the English press have advertised Mr. Krishna Varma more widely than any other Indian agitator, although he is out of touch with all political movements in India. The writer concludes with the remark that, "although we hear so much about rallying the Moderates round the Government, very scanty attention is paid to them."

ABHYUDAYA, 27th August 1909.

Sir Charles Elliott's suggestion to hold the Civil Service Examination simultaneously in England and in India.

10. The *Abhyudaya* (Allahabad), of the 27th August, approves of Sir Charles Elliott's suggestion to hold the Civil Service Examination simultaneously in England and in India so as to avoid the necessity of Indian students going to England, and remarks that, knowing as they do the object with which Sir Charles had made this suggestion, Indians would be grateful to him if he be able to get that examination held simultaneously in this country as well.

ABHYUDAYA, 27th August 1909.

The death of Asoka Chandra Nundy.

11. Referring to the death of Asoka Chandra Nundy, one of the accused in the Alipore bomb case, the *Abhyudaya* (Allahabad), of the 27th August, says that, had he been released on bail as soon as he fell ill, it was quite possible that his life might have been saved by proper medical treatment, and remarks that this deplorable incident should teach the authorities that they sometimes cause much grief and sorrow by their cruelty.

INDIAN PEOPLE, 26th August 1909.

The South African Union Bill.

12. The *Indian People* (Allahabad), of the 26th August, remarks that the South African Union Bill will be the first enactment in Parliamentary statutes definitely introducing a colour bar.

ABHYUDAYA, 27th August 1909.

The South African Union Bill.

13. The *Abhyudaya* (Allahabad), of the 27th August, says that the circumstances connected with the passing of the South African Union Bill well illustrate the difference between independence and subjection. The editor remarks that the people of the Transvaal are possessed of self-government, and that is why so much regard is paid to their wishes and the British Government considers it necessary to satisfy their desires and keep them contented. He goes on to say that it is for this reason that, although it admits the presence of the element of racial prejudice in the South African Union Bill, yet it endeavours to get it passed all the same. It is thus supporting an unjustifiable Act only for the sake of securing the satisfaction of the people of the Transvaal. He contrasts the position of Indians with that of the white inhabitants of South Africa, and remarks that, as the former are not possessed of self-government and have no hand in the administration of their country, no regard is paid to their opposition to any measure of the Government, even though it may itself acknowledge it to be a mistake later on. He observes that as the people of South Africa

do not agree to their Bill being altered in any way, Government thinks it necessary to pass it without making any amendments. He further observes that Government did not at all think of its prestige being compromised in this matter, and that the sense of prestige blocks the way only when the Indian affairs are concerned. He asks why the principle of representation of minorities, regarding which so much fuss has been made in India, is not also adhered to in South Africa, where the Indians form a minority.

ADVOCATE, 29th August 1909.

14. The *Advocate* (Lucknow), of the 29th August, remarks that the passing of the South African Union Bill will raise the problem, not of the treatment of Indians in the Transvaal but of Indians in South Africa, since the colour question will at once be raised by the Union Government in order to nullify the liberal attitude of the Cape Colony towards coloured races.

Indians in South Africa.

OUDH AKHBAR, 28th August 1909.

15. The *Oudh Akhbar* (Lucknow), of the 28th August, referring to an article in the *Pioneer* in which the writer, while dealing with the murder of Sir W. Curzon Wyllie, has dwelt at great length upon the question of the loyalty of Indians, remarks that Indians can very well afford to pass over such braggings undisturbed, for their loyalty has been recognized constantly by the highest European authorities. Besides, the very incident from which the *Pioneer* proceeds to make generalizations regarding the loyalty of Indians furnishes a careful observer of the situation ample reasons to doubt the proposition that a nation which could produce such a noble, chivalrous, selfless and brave hero like Dr. Lalkaka, is disloyal as a whole.

Assassination of Sir W. Curzon Wyllie.

SWARAJYA, 28th August 1909.

16. The *Swarajya* (Allahabad), of the 28th August, in defending the creed of Indian Nationalism, makes the following observations:—

Indian Nationalism.

They are mistaken who think that Englishmen really dislike the idea of nationalism. They are nationalists to the core, and it is their nationalism and devotion to the cause of their country that actually stands in the way of Indian Nationalism. The chief difference between the two, the European and Indian nationalism, lies in this that while the former is striking at the root of the latter, the latter wants to put an end to this "tyrannous business." Indian nationalism does not want to expel the foreigners from the country, much less does it want to kill them. Its chief aim is self-protection and self-assertion. It cannot brook to see Indians disgraced in the Transvaal by those very persons who are allowed to come over to our country, trade with us and to rob us by all lawful means. It, in short, wants to secure respect for Indians and for their rights, both at home and abroad. Its chief article of faith is that freedom is necessary for the full enjoyment of all other rights, and that a nation devoid of it cannot expect to be treated even with ordinary courtesy by others. It delights in being repressed, for it knows that its realization is to come only through repression. It has a firm faith that its doctrines will gather thousands round it and that the sufferings of its advocates and the sincerity of their motive will gain for it universal acceptance and applause. It may be that some self-seeking persons will range themselves in opposition to it, but still like the followers of the Kauravas their inward heart will acknowledge the righteousness of the cause of their supposed enemies and pray for their victory and success at last.

In a subsequent note in the same issue of the paper the editor goes on to say:—"Only righteous and God-fearing men can become true nationalists, for they alone realize that service to God is really service to humanity. It is not men who are afraid of forfeiture of their property who can join the ranks of nationalism, nor can the old calculating mind look upon it with equanimity. Its true devotees are to be found among those young men whose enthusiasm and higher aspirations have not been curbed by prospects of worldly gain or loss.

Really, blessed are they who prostrate themselves in humility at the feet of the mother of Indian nationalism and do not budge an inch from their path of duty, in spite of all that is done to dissuade them from it. Blessed are they who willingly wear the crown of thorns without any remonstrance, and who find their chief consolation and happiness in the consciousness that they have performed the divine mission entrusted to them honestly, diligently and without any regard for personal gain or honour."

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SWARAJYA, 28th August 1909.

17. The *Swarajya* (Allahabad), of the 28th August, referring to Babu Surendra Nath Banerjea's proposal to hold a session of the Indian National Congress in London, remarks that Mr. Banerjea has perhaps been too much flattered by the reception he received there, otherwise he would not have formed such an erroneous opinion regarding the attitude of the English public towards Indian affairs. The editor is of opinion that the disillusionment will come, though it will be then too late, when a session is actually held there.

The suggestion to hold a session of the Congress in London.

INDIAN PEOPLE, 29th August 1909.

18. The *Indian People* (Allahabad), of the 29th August, with regard to the opposition that has been raised to the holding of this year's Congress in the Punjab, remarks that it is evidently the object of the signatories of the protest to cancel the meeting altogether; as, if they had merely wished for a transfer, they would have made their representations earlier, instead of waiting until the eleventh hour.

The Lahore Congress.

BHARAT JIWAN, 30th August 1909.

19. The *Bharat Jiwan* (Benares), of the 30th August, protests against the action of the Reception Committee of the Congress in persisting to make arrangements for holding the forthcoming session of the Congress at Lahore, in spite of the opposition of the general public, and remarks that the Congress will serve no useful purpose unless leaders of all shades of opinion join it. The editor calls upon the members of the Reception Committee to make a sincere effort to reconcile all parties so that the chance of holding a united Congress may be ensured.

The forthcoming session of the Congress.

INDIAN PEOPLE, 29th August 1909.

20. The *Indian People* (Allahabad), of the 29th August, expresses the hope that the firm attitude of Lord Morley may be sufficient to prevent the importation of the paper *Justice* into India, but doubts whether the Sea Post Office will be capable of enforcing the orders of Government, as the paper may be despatched under various inconspicuous covers.

The prohibition of the circulation of the newspaper *Justice* in India.

OUDH AKHBAR, 30th August 1909.

21. The *Oudh Akhbar* (Lucknow), of the 30th August, referring to the opinion of the Anglo-Indian newspapers that the parents of Indian youths are chiefly responsible for the moral and religious education of their children, and that the insufficient attention paid by them to this duty has been the chief contributory cause of the spread of ideas of anarchy and violence, remarks that, if writers in these newspapers be really in earnest they would do well to pause and reflect how far evils, which have been really engendered by a defective system of education, can be removed by private attempts of parents. The writer states that if a child is allowed to imbibe ideas of liberty and freedom at school, the effect can hardly be counteracted by training and admonitions at home. He notes that English education has come to be recognized as the passport to success in life, and that, so long as the standard of fitness for high posts under the Government remains what it is, it is idle to hope that Indian youths will sacrifice their prospects in this world for the sake of religion, Koran, or Puran. The writer advises that the system be changed and that the doors of admission into Government service be opened to those who have received good education on oriental lines and under oriental supervision.

Unrest and the present system of education.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

INDIAN PEOPLE, 26th August 1909.

22. The *Indian People* (Allahabad), of the 26th August, while admitting that the action taken by the Gwalior government against sedition, although severe, was justified, asks what object the Maharajas of Kashmir and Jaipur could have in professing their loyalty and abhorrence of terrorism, when there is no sign of sedition or anarchism in their territories. Besides which, the writer remarks, mere words are of little value, as they do not show their utterers to be more loyal than those who remain silent.

Sedition in Native States.

23. Referring to the order of the Gwalior Darbar prohibiting, on pain of punishment, the entry into the State of a number of objectionable newspapers and the possession of the portraits of convicted persons and nationalist leaders by its subjects, the *Abhyudaya* (Allahabad), of the 27th August, remarks that this action on the part of the Maharaja of Gwalior will cause but little surprise to those who know how Indian Chiefs are mere puppets in the hands of Residents.

The Gwalior Darbar and the suppression of sedition.

ABHYUDAYA, 27th August 1909.

IV.—Administration.

(a)—Judicial and Revenue.

24. The *Awaza-i-Khalq* (Benares), of the 24th August, expresses approval of the proposal of the Punjab Government with reference to the introduction of some reforms in the judicial administration of that province, in which it is suggested that village headmen should be invested with some criminal powers, that *panchayets* be established, and that the procedure of committing of important cases to the court of sessions, to be triable by that court alone, should be abolished. The editor commends these suggestions to other provincial Governments, and expresses the advisability of adopting them.

Proposed judicial reforms in the Punjab.

AWAZA-I-KHALQ, 24th August 1909.

25. The *Indian People* (Allahabad), of the 26th August, protests against the appointment of Khan Bahadur Saiyid Muhammad Hadi, of the Agricultural Department, to a post of District Magistrate, as it not only entails injustice to others who, being Civilians, were more fitted for the post, but also means a heavy loss to the Agricultural Department with which this officer has been so long and so honourably associated.

The appointment of Khan Bahadur Saiyid Muhammad Hadi as a District Magistrate.

INDIAN PEOPLE, 26th August 1909.

26. The *Zul Qarnain* (Budaun), of the 28th August, refers to a *waqf* case recently decided by the District Judge of Shahjahanpur, and remarks that, for want of any authority to the contrary, the District Judge has decided that the office of a trustee, like other moveable and immoveable property, goes by way of succession or inheritance to the surviving heir of the last male holder, and that the principle of adverse possession would be as efficacious in defeating a claimant as if it were an ordinary property. The editor contends that this conclusion is quite opposed to the spirit of Muhammadan law, as is evident from the fact that in a case where the plaintiff claimed the management of a certain trust property, as being the heir of a deceased testator, it was held that no one, not even the donor, could permanently bind the trust property in the hands of the members of his own family. Any such provision in the will would be void and the trust would take effect as if there were no such provision.

The editor remarks that such anamolous cases will become impossible if the Religious Endowment Bill, now before the Viceroy's Council, be passed.

A *waqf* case decided by the District Judge of Shahjahanpur.

ZUL QARNAIN, 28th August 1909.

(b)—Police.

27. Referring to the outrage alleged to have been committed by some police men on a woman in Bellary, the *Musáfir* (Agra), of the 23rd August (received on the 30th idem), deplores that Government should entrust the safety of the person and property of its subjects into the hands of such a corrupt and oppressive police, and remarks that, if it were to exercise the strictest control over native police officials, the present discontent in the country would very quickly cease to exist.

Alleged misconduct of the police at Bellary.

MUSAFIR, 23rd August 1909.

28. Referring to the murder of the Kotwal of Bareilly and of a sub-inspector at Hardoi, the *Musáfir* (Agra), of the 23rd August (received on the 30th idem), remarks that in view of the fact that police officials are generally murdered for misbehaviour or for indulging in abusive language it is advisable that Government should reform the police and make them exercise more control over themselves.

Murder of the Kotwal of Bareilly and of a sub-inspector at Hardoi.

MUSAFIR, 23rd August 1909.

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ABHYUDAYA, 27th August 1909.

An open letter to Government by Vishnu Dutt.

29. The *Abhyudaya* (Allahabad), of the 27th August, mentions having received an open letter to Government from Vishnu Dutt. The editor states that the letter, after relating how Vishnu Dutt is persecuted and harassed at the hands of the police, proceeds as follows:—

"I do not manufacture bombs. I do not raise and equip an army against the Government, nor do I excite the feelings of the people against it. I only impress upon them their religion and duty. I teach them the lesson of *swadeshi*, which is a legitimate way of earning bread. To wish well of the people in this way, I think, is also beneficial to (the interests of) Government. When intolerable anguish takes possession of my heart at the report or sight of the sufferings of the people, I sometimes weep aloud and bitterly. This is all my lecture. This being the case I can strongly lay before Government that I have never been instrumental in exciting any ill-feeling in the minds of the people against it, nor is that ever likely to be. Doubtless, when the police dogs me, people say that it is a gross injustice on the part of Government. At that time too I tell all of them that this is not the work of Government but of the subordinate officials.

Still seeing that, after having several times laid my grievances before Government, I do not find any protection against the police, I do not know what to say. Even in these circumstances I do not blame Government; but at the same time I have not the least hesitation in pointing out that some police officials have so prejudiced it by their false reports against me that my voice cannot reach it for its just consideration. Therefore I respectfully entreat it to turn its ears for a while from the whisperings of the police and lend them to me, and to inquire from respectable and honest gentlemen about my ideas and conduct. If I should then prove guilty of anarchist or seditious tendencies, even a demon may be set after me, let alone the police, I will not reck for it, I will content myself with the thought that this was but the fruit of my own actions. If nothing be proved against me I shall be saved from the oppression of the police, and Government will preserve its reputation for justice and wisdom."

RAHBAR, 28th August 1909.

The alleged corruption of the Indian police.

30. The *Rahbar* (Moradabad), of the 28th August, referring to the alleged corruption of the Indian police, remarks that good results might have been expected had Government been left alone, but that the difficulty is that Anglo-Indian gentlemen, whatever their motive may be, always stand in the way of reform, whatever shape it may take, and oppose any measure which purports to introduce changes in the old order of things for the benefit of the public. The editor in conclusion says that, so long as the police preserves its present character, no co-operation can be expected from the public so far as the detection of crime is concerned.

SWARAJYA, 28th August 1909.

The Punjab police and the subscribers to the *Swarajya*.

31. The *Swarajya* (Allahabad), of the 28th August, publishes a conversation which, it is alleged, took place on the 18th idem between the thanadar of Pasroor (Punjab) and a subscriber to the *Swarajya* there in which he asked the latter to hand over his copy of the newspaper to him for the perusal of the Superintendent of Police. The writer notes that he could not do this as he had already given it away to somebody else, and as a result the police officer threatened to report him to the authorities as a sedition-monger.

The editor invites the attention of the Inspector General of Police of the Punjab to this incident, and points out that it is not the first time that the local police have harassed his constituents in that province. He remarks that this incident will show to what extent the subordinate police officials transgress the bounds of their legitimate powers, and that such action on the part of the irresponsible police alienates the feelings of the people from the authorities. He goes on to say that, the police being the representatives of Government, thinking people can well understand what harm is done to Government in this way. In conclusion he requests the head of the police in the Punjab not to slacken his control over his subordinates to such an extent as to result in the harassment of the people at their hands.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

32. The *Jadu* (Jaunpur), in its combined issue of the 17th and 24th August, protests, on behalf of the public, against the proposed introduction of a drainage system in Jaunpur, on the ground that the people in general are too poor to bear the cost of this work, and that, as the drain will empty out its dirty contents into the river, the health of persons using its water for bathing and drinking purposes will be seriously affected.

The proposed drainage system for Jaunpur.

JADU, 17th and 24th August 1909.

The editor remarks that the authorities will do well to take these considerations into account before taking any steps to carry out the proposed drainage scheme.

(e)—Education.

33. The editor of the *Sons of India* (Benares), in the issue for August, suggests to the members of the Sons of India Society means whereby they can assist in imparting elementary education to the ignorant classes. He proposes that night schools be formed in villages for the benefit of those labourers and others who are unable to spare time during the day, and explains that it would be possible for an earnest worker to establish one of these schools at an annual cost of from Rs. 20 to Rs. 100, the latter sum including the salary of a teacher. He remarks that it would always be possible for local educated men to take an interest in the movement and to lend their aid. Day or night schools might also be started for the children of the depressed classes at a cost of only Rs. 100 a year. In conclusion he suggests to the Sons of India that advantage should be taken of the occurrence of fairs to explain the advantages of education, both in connection with daily work and in the acquirement of religious knowledge.

The "Sons of India Society" and elementary education.

SONS OF INDIA, August 1909.

34. A correspondent writing to *Al Bashir* (Etawah), of the 24th August, expresses regret that the *Advocate*, in its anti-Musalman zeal, should have descended to personalities and criticised so severely the appointment of Mr. Shakir Ali to the Educational Department. He notes that the latter should not have written the letter of protest, but remarks that his ability is above question, and that the department is fortunate in securing a man of his calibre.

The appointment of Mr. Shakir Ali to the Educational Department.

AL BASHIR, 24th August 1909.

35. A correspondent writing to the *Hindustani* (Lucknow), of the 27th August, complains that scholarships in weaving schools are awarded mostly to sons of weavers who are almost all Musalmans to the great loss of deserving Hindu youths. He suggests that, if Government is going to favour Muhammadans in this case, it should also set apart posts of patwaris and kanungos for Kayasths.

Weaving school scholarships and Hindus.

HINDUSTANI, 27th August 1909.

36. *Al Bashir* (Etawah), of the 24th August, notes with great satisfaction the decision of His Honour regarding the Aligarh College affairs, and expresses the hope that the calm judgment and impartiality displayed by him at this critical juncture will appeal strongly to all Musalmans, and that his decision will serve to impress upon the Musalmans that the English rulers of the country are ready to lend their ears to reasonable representations made to them. The editor asks the Musalmans of different places to hold meetings to thank His Honour for his just decision, and thus express their gratitude.

Settlement of the affairs of the Aligarh College.

AL BASHIR, 24th August 1909.

37. The *Advocate* (Lucknow), of the 29th August, commenting on the recent trouble between the Principal and trustees of the Aligarh College, remarks that the latter are to a certain extent responsible in requiring Mr. Archbold not only to concern himself with the education of the students but to interest himself in the political interests of the Muhammadan community. The writer states that it was not surprising therefore that Mr. Archbold looked upon himself as a resident of a Native State rather than an ordinary College Principal.

The Aligarh College.

ADVOCATE, 29th August 1909.

38. Referring to the refusal of a very large number of applications for admissions into the Aligarh College this year for want of accommodation, the *Mukhbir-i-Alam* (Moradabad), of the 31st August, suggests the desirability of a deputation attending upon all the important Chiefs of Muhammadan States in India, with a view to obtaining

Need for a new boarding house in the Aligarh College.

MUKHBIR-I-ALAM, 31st August 1909.

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their monetary help in further extending the boarding accommodation for the steadily growing number of students of this national college.

INDIAN PEOPLE, 29th August 1909.

Need for another High School in Aligarh.

39. An Aligarh correspondent of the *Indian People* (Allahabad), writing in the issue of the 29th August, draws attention to the need for another high school in the city, as the present Aligarh High School is incapable of accommodating all the students that apply for admission. He remarks that the former proposal to establish a school under the auspicies of the Paliwal community and the trustees of *Dharma Samaj* was ruined by the action of the detectives "who, as the promoters of the school knew, are not supposed to detect but to manufacture sedition". He expresses the hope, however, that some action may be taken, although officials must be made to understand that the movement is entirely a private concern.

SWARAJYA, 28th August 1909.

National education.

40. The *Swarajya* (Allahabad), of the 28th August, concludes an article on "National Education" with the following remarks :—

National education is the secret of the success of Germany, of England and of Japan, both in commercial and political matters. In it would lie the power and strength of India also, if she is ever destined to rise higher in the scale of nations. It is this want of national education which is at the bottom of the present degraded condition of India. They complain that India abounds in flatterers, "wealthy beggars" and "honorary detectives". Why should it not be so ? Is this the least to be wondered at when we know that they have never been taught to realize their duty towards their country or to die for her instead of betraying her cause and disclosing a secret which would prejudice their national welfare. So long as this sort of national education is not imparted to every Indian child, it is impossible to eradicate the seeds of treachery and faithlessness from the country.

BHARAT JIWAN, 30th August 1909.

The last Matriculation Examination of the Allahabad University.

41. Referring to the memorial which the students, who failed in the last Matriculation Examination of the Allahabad University, have submitted to the Lieutenant Governor of these provinces in his capacity as Chancellor of that University, for the reconsideration of their case, the *Bharat Jiwan* (Benares), of the 30th August, expresses the hope that, as their grievance is a real and just one, His Honour will give his best consideration to it with a view to redressing it.

AL BASHIR, 31st August 1909.

A modification in the new rules for Government service.

42. *Al Bashir* (Etawah), of the 31st August, expresses its gratification at the modification recently made in the new rules for Government service, but points out that for some time to come it will not be desirable to render the Matriculation Examination wholly useless, and that only in making appointments preference should be given to those possessing School-leaving Certificates, inasmuch as neither students nor their parents, nor even teachers themselves know the nature of this examination, its probable results, and the standard of ability it is likely to create in students. The editor remarks that it will therefore be advisable that this examination should be given a sufficient trial which is only possible when both the courses of studies are continued in every school, so that the public may have an opportunity of judging both the tests, and the doubts of those persons may be removed who suspect that the new examination is intended as a bar to the progress of higher education.

(f)—Agriculture and questions affecting the land.

RAHBAR, 28th August 1909.

Impoverishment of cultivators and peasants.

43. A correspondent of the *Rahbar* (Moradabad), writing in the issue of the 28th August, labours at great length to prove that the impoverishment of the cultivators and peasants is not really due to the exhorbitant rates of interest which the *mahajans* charge for money lent to them, but to the rapid extinction of cattle from the land. Famine, plague and scarcity are, in the opinion of the writer, direct consequences of the gradual disappearance of this most important factor in the material well-being of an agricultural country like India. He therefore calls upon his countrymen to give up their mutual differences and to unite and co-operate in preventing cow-killing.

(g)—General.

44. The *Mohini* (Kanauj), of the 24th August (received on the 1st September), considers the deliberations of the Cattle and Dairy Produce Conference to be unsatisfactory, inasmuch as it has made no suggestions to Government for the prohibition of cow-killing, which is one of the chief causes of the decrease of cattle, nor has it adopted any resolutions for making definite arrangements for the extension of pasture lands. The editor remarks that the Conference would have done useful work had it induced Government to adopt these two measures for the improvement of cattle.

The Cattle and Dairy Produce Conference.

MOHINI, 24th August 1909.

45. The *Indian People* (Allahabad), of the 26th August, suggests that the services of Indian *Hakims* and *Vaids* should be enlisted to distribute quinine among villagers, and that itinerant dispensaries should be provided in rural tracts.

Distribution of quinine through *Hakims* and *Vaids*.

INDIAN PEOPLE 26th August 1909.

46. A correspondent writing to the *Hindustani* (Lucknow), of the 27th August, says that he cannot understand why people prefer Captainganj to Deoria as the headquarters of the proposed new district. Deoria, he goes on to say, is the headquarters of a Joint Magistrate, a Deputy Collector, a Munsif and a Tahsildar, while Captainganj has none of these officials. He remarks that if Deoria be formed into a district only a Collector will have to be added to the existing staff, and that its climate too is better than that of Captainganj, which has been condemned by the Sanitary Commissioner as being too near forests. He does not favour the proposal that both the Collectors should have their headquarters at Gorakhpur, as in that case the people of the new district would be put to great trouble.

The Proposed partitioning of the Gorakhpur district.

HINDUSTANI, 27th August 1909.

47. The *Abhyudaya* (Allahabad), of the 27th August, continuing its remarks on the scarcity of food grain in India, emphasizes the necessity for technical education being liberally imparted to the people for the commercial and industrial development of the country. The editor suggests that no less than five technical research institutes should be established at the capitals of the five major provinces, and that a large number of colleges should be opened in every province of India, which should turn out engineers, managers and foremen of factories and should train people in various manufactures and handicrafts. He acknowledges that Government has devoted some attention in this direction, but points out that much more is still left to be done. He further suggests that every district which has local industries to be improved should have a technical school to teach the people how to produce better and finer work.

The scarcity of food grain in India.

ABHYUDAYA, 27th August 1909.

48. The *Rahbar* (Moradabad), of the 28th August, complains that only Christian females were admitted into the Agra Medical School this year to qualify themselves as lady doctors, and remarks that this incident, insignificant though it appears to be, ought to remind such of the Hindus and Muhammadans as are quarrelling among themselves of the fact that mutual dissension leads to loss of both, while a third party alone gains by their wrongful acts and defaults.

The Agra Medical School.

RAHBAR, 28th August 1909.

49. The *Riyaz-i-Faiz* (Pilibhit), of the 28th August, reports that this year the Principal of the Agra Medical School refused to admit into it other than Christian girls, and so more than a dozen Indian girls had to go back to their homes disappointed. The editor expresses astonishment at such invidious distinctions being made in the matter of admissions into the school, which is a public institution, and calls upon religious and public leaders to invite the attention of Government to this injustice, which, he says, is calculated to stand in the way of harmonious relations between the rulers and the ruled, and is fraught with other dangerous consequences.

Non-admission of Indian girls into the Agra Medical School.

RIYAZ-I-FAIZ, 28th August 1909.

50. In continuation of his article entitled "*Swadeshi* and Boycott" (vide Selections No. 35, paragraph 35), the editor of the *Swarajya* (Allahabad), writing in the issue of the 28th August, observes :—

"*Swadeshi* and Boycott."

SWARAJYA, 28th August 1909.

"Freedom, justice and equality, these are the three Divine injunctions, obedience to which is binding upon every nation and upon every individual. The nation which shirks obedience to these rules must be presumed to be destined to

remain for ever confined at the bottom of the well of disgrace. And if one nation do not treat another in accordance with these principles, that other being in no way inferior to it from moral, intellectual and physical standpoints, then the relation between these two (nations) which for the present is that of a ruling and a subject race will not remain agreeable for long. Why is this so? We say in reply: 'because it is opposed to the law of nature'."

The editor here illustrates his point by reference to a piece of wood attached to a lump of clay, which, if thrown into water, would come up the surface as soon as the clay melts away. He then proceeds:—

"Some would say it is only to-day that these youths—Indian Nationalists—have raised the cry of liberty and equality. What were they doing, were they sleeping when a handful of foreigners set these dupes one against the other and occupied the country? We would say in reply: Yes, brethren, we *were* sleeping. Had it not been so, our condition would have been different. But just as the power within the piece of wood which had lain dormant got awakened in accordance with the law of God, so too our powers have revived (within us). And just as the foolish water had vainly tried to destroy its over-powered enemy and had actually destroyed some parts of it (piece of wood) ignorant of the fact that being thus trampled (under feet) its enemy would get awakened and then in its turn over-power it, so Lord Curzon had attempted to trample down the Indian nation, which had been lying senseless in a deep sleep of unconcern, not even the least conscious of the disgrace of bondage. Acts were framed which might destroy their freedom, deprive them of education and prevent them from entertaining the least idea of liberty. In short, his idea was to keep India always fastened to the yoke of England, and the Partition of Bengal and many other measures that were passed (subsequently) had all the fulfilment of this idea for their aim. But the deceitful tactics and crooked policies of human beings cannot stand before the immutable law of God. Those very crooked policies, oppressions and acts of repression proved mighty instruments in the awakening of India. The tyranny and oppressive policy of Curzon *Bahadur* worked like magic in rousing Indians from their deep sleep of sloth and idleness.

We have said above that a handful of foreigners conquered the vast continent of India. This was effected not through the *strength* of the foreigners, but on account of the *weakness* of Indians. A jackal can keep a hundred goats under its control. This, nevertheless, points to the weakness of the goats and not to the strength of the jackal. So though nominally lions we were even worse than sheep; for we made no distinction between strangers and ourselves, were quite ignorant of the difference between *swadeshi* and *bideshi*, passed our days in freedom, and did not know what slavery meant. But since we have come to realize all this weakness (in us) and remedy begins with knowledge, we have begun to seek the proper remedy for the disease. Still the hypnotism must be removed. We must believe that we too can become the masters of our destinies like other nations and that like the piece of wood (in our illustration) we can emerge from the depths of slavery and swim upon the surface of freedom. Slavery is destructive since it is unnatural. It is full of evils. It is the root of all mischief and is the chief source of all unrest. No doubt, for the last few years people have been loudly complaining that the officials have become oppressive, that repressive policy constitutes the chief feature of the present day legislation, that national leaders and patriots (of renown) are subjected to much oppression, that newspapers are prosecuted and that their editors, however noble and innocent they may be, are being lodged in jails. They say that if these people had been born in England the whole English nation would have been proud of such self-sacrificing and noble patriots. But since they have sprung from the unfortunate Indian nation, oppression is held justifiable in their case. And this is so simply because they love their country and are nationalists. Such are the complaints of the people. Now listen to what the officials have to say. They complain that every nook and corner of the country is full of sedition, that the Extremists are poisoning the minds of Indians [*(lit.)* of the country] with their dangerous doctrines, that the national leaders make violent speeches and sow the seed of sedition in the hearts of editors, and that the people themselves are destroying English commerce under the guise of *swadeshi*. Such, in short, are the complaints of our rulers.

All this goes to show that both these parties apprehend danger from each other, and they both are right to some extent. The real fact, however, is that Indians have now finished the stage of slavery, i.e. the period of slavery to which

they were destined is now over. There was a day, no doubt, when they delighted in it [*(lit.)* it tasted sweet to them], but now they have had a surfeit of it [*(lit.)* it is bitter], nay, it has become positively unbearable to them now. Their heart is no longer satisfied with it, but it spontaneously sends forth prayers to God for freedom and liberty.

When the piece of wood in the illustration came up the surface it ruffled and agitated the water, so too there must be some uneasiness in some quarter when the Indian nation emerges from the depths of slavery. This is the law of nature. The officials and the public call this phenomenon by different names. The former call it 'unrest' and the latter 'repression'."

The editor, after citing certain instances of high-handedness on the part of individual Europeans, goes on to remark :—

"This ought to be perfectly remembered that equality is the law of God. Every individual and national life is directed to the realization of this ideal, that is they are all running after this beautiful vision. There was a day when absolute despotism held the whole universe under its sway, and another day will come when kings will consider it prudent to replace their despotic rule by a republican or constitutional form of government. If they fail to do so they will become the cause of their own ruin [*(lit.)* they will strike the axe at their own feet]. Likewise the nations which have deprived others of their rights of freedom, equality and justice, will have to return to God and to His laws, either willingly or unwillingly. The ruled and oppressed will also be compelled to obey the law of the Almighty, to break asunder the abominable fetters of slavery and bondage, to pass their days of life happily in the bright realm of freedom, and to introduce the light of the sun of equality in the dark chamber of partiality and injustice [*(lit.)* inequality]."

51. The *Zul Qarnain* (Budaun), of the 28th August, suggests the desirability of Government introducing standard weights for precious metals so as to prevent *shroffs* practising frauds upon unwary customers. The editor asks his contemporaries to take up this question and impress upon Government the urgent necessity for this useful measure being carried out.

ZUL QARNAIN, 28th August 1909.

Need for standard weights for precious metals.

52. The *Zul Qarnain* (Budaun), of the 28th August, invites the attention of the Local Government to the desirability of transfers and promotions of tahsildars being published in the *Government Gazette*, just as arrangements with regard to teachers of schools are published in Part IV, and expresses the hope that Government will soon carry out this suggestion, as being an important one and calculated to satisfy a real want felt by the public with regard to the Revenue Department.

ZUL QARNAIN, 28th August 1909.

A suggestion for the publication of transfers and promotions of tahsildars in the *Government Gazette*.

V.—Legislation.

Nil.

VI.—Railway.

53. The *Bharat Jiwan* (Benares), of the 30th August, supports the memorial of the Hindus of Allahabad to the Lieutenant Governor praying for the prohibition of the building of the Bengal and North-Western Railway bridge over the Ganges at Allahabad, between Ramghat and Tribeni, and expresses the hope that His Honour will attend to this plaint of the Hindus.

BHARAT JIWAN, 30th August 1909.

The Bengal and North-Western Railway bridge at Allahabad.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

54. The *Mohini* (Kanauj), of the 24th August (received on the 1st September), views with alarm the proposal of the orthodox section of Hindus to excommunicate *Arya Samajists* in consequence of their inter-dining and inter-marrying with those Muhammadans and Christians, whom they have reclaimed into the *Arya Samaj*, and remarks that as such an action on the part of Hindus is fraught with dangerous consequences to the national cause of the country, it will be desirable that they

MOHINI, 24th August 1909.

The proposed excommunication of *Arya Samajists*.

should well consider the effects of their ill-advised attempt at introducing a further element of disunion among themselves.

HINDUSTANI, 27th August 1909.

The Husainabad Endowment Trust.

55. A correspondent writing to the *Hindustani* (Lucknow), of the 27th August, says that the only competent person for the vacancy in the trustees of the Husainabad Endowment Trust is Prince Nawab Haidar Mirza, a direct descendant of Muhammad Ali Shah, King of Oudh, who has taken a prominent part in public life, contributed largely to the Transvaal war fund and acted for several years as a Municipal Commissioner and Honorary Magistrate.

TAFRIH, 28th August 1909.

Hindus and Muhammadans.

56. The *Tafrih* (Lucknow), of the 28th August, in a leading article, discusses the causes of the estrangement existing between Hindus and Muhammadans, and remarks that when members of both the communities profess loyalty and devotion to a nation which makes no difference between beef and pork, it is idle to suggest that the difference among them is based upon considerations like these. The editor is of opinion that though the Hindus hold the cow in sacred estimation and Muhammadans abhor swine, there is nothing to bring them into conflict with each other if only there were no mischief-makers in the ranks of both. The fact that some of the Muhammadan rulers subjected their Hindu subjects to all sorts of tyranny and oppression is also nothing but an attempt to create bad blood between the two communities on the part of those self-seeking persons whose only aim is to secure advancement in life for themselves. Hindus and Muhammadans committed innumerable acts of cruelty during the days of Mutiny and the Europeans also wreaked their vengence upon them; but to-day they are all living amicably in the same country, enjoying the benefit of peace and tranquillity. Why, then, asks the editor in conclusion, should memories of past atrocities be recalled to mind to justify mutual wrangling which does no good to either community ?

ABHYUDAYA, 27th August 1909.

The relics of Buddha.

57. The *Abhyudaya* (Allahabad), of the 27th August, protests against the proposal that the relics of Buddha, discovered in a stupa near Peshawar, should be distributed among the various foreign Buddhist nations, and deplores that any such suggestion should have been made. The editor says that Buddha, being one of the ten Hindu incarnations, the Hindus regard him with great reverence, and that the country where he was born, where he preached, and its inhabitants, have a prior claim to his relics. He remarks that, this being the case, Government should deposit them in this country in a shrine erected either at the place where they have been discovered or at Kasinagar, the birth-place of Buddha, or at Benares, where he preached, or at Gaya, where he attained to *nirvana*, which is also the place of pilgrimage of all Buddhists, and that, if money be required to build a suitable shrine, every Indian, whether rich or poor, will gladly contribute towards it. He notes in conclusion that Government will be ill-advised in sending these relics out of India, and that, if it does so, it will give cause for grief and dissatisfaction to the thinking portion of the people, who already regard them in high estimation.

INDIAN PEOPLE, 29th August 1909.

The relics of Buddha.

58. The *Indian People* (Allahabad), of the 29th August, protests against the suggestion to break up the relics of Buddha found at Peshawar and to distribute them amongst the Buddhist nations of the world, and suggests that they should be kept intact and deposited at Sarnath, near Benares.

MUKHBIR-I-ALAM, 31st August 1909.

The relics of Buddha.

59. The *Mukhbir-i-Alam* (Moradabad), of the 31st August, expresses agreement with its contemporary, the *Rohilkhand Gazette* (Bareilly), that the relics of Buddha recently unearthed near Peshawar should not be distributed among foreign Buddhist nations but that they should be preserved in a shrine erected at the place where they have been discovered, so that it may become a place of pilgrimage and pride to all Buddhists.

IX.—Miscellaneous.

Nil.

NAINI TAL:
The 3rd September 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr.-General of Police,
Criminal Investigation Department,
United Provinces.

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IX.—MISCELLANEOUS.

Nil.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 „
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	4,500 „
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
9	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 „
10	Citizen	Ailahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
11	Indian People	Allababad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	482 „
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily.		
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*16	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	823 copies.
	URDU.				
17	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	257 copies.
†18	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
19	Al Aziz...	Agra	Do. ...	Haji Muhammad Ismail Khan; Muhammadan; 52. Muhammad Abdul Rauf Khán Hatif; Muhammadan, Pathan; 27.	500 „
†20	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
21	Angrezi Raj	Allahabad ...	Do. ...	Shyam Kishore Varma; Kayasth; 38.	
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathan.	550 copies.
23	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
24	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
25	Brahman Samáchár... ...	Saharanpur ...	Do. ...	Chotey Lal Sharma.	
26	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 copies.
*27	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	1,000 „
*28	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
29	Jain Pracharak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
30	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
31	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	500 „
32	Kul Bhaskar	Allahabad ...	Do. ...	Shridhar Prasad; Kayasth.	

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
33	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	600 copies.
34	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
35	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
*36	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
37	Vaishya Hitkari	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
38	Yad-i-Bayzá	Ghaziabad (Meerut).	Do. ...	Hakim Saiyid Muhammad Said; Muhammadan; 26.	250 „
*39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*40	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*42	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 „
†43	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakaryá; Muhammadan; 21.	150 „
*44	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
45	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
46	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
47	Al Fasih	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan.	
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
50	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulább Chand; Kayasth; 29 ...	308 „
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Babu Harnám Singh; Khatri; 55 ...	500 „
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
54	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	250 „
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	500 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
59	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
60	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29,	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
†71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30,	200 copies.
*72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
73	Swarájya	Allahabad ...	Do. ...	Nand Gopal; Khatri	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	550 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
79	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	100 copies.
84	Bharatodaya	Jwalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shastri.	
85	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
86	Bráhman Samáchár... ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*87	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49,	656 „
88	Dharm Divakar	Agra ...	Do. ...	Puttoo Lal.	
89	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
90	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil.	
91	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám, Bania; 43	320 copies.
92	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	375 „
93	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
94	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
95	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	4,410 „
96	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
97	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28.	
98	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†99	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
100	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	1,700 „
101	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
102	Stri Darpan	Allahabad ...	Do. ...	Srimati Rameswari Nehru; Kashmiri.	
103	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39,	700 copies.
†104	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*105	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
106	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
107	Rájpút	Agra	Do. ...	Kunwar Sher Singh Varmá ...	1,700 „
108	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	782 „
109	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,600 „

* Irregular.

† Temporarily stopped.

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List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
110	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 38 ...	249 copies.
111	Árya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman ...	1,469 „
112	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
113	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
114	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
115	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	2,050 „
116	Samrát	Kálákánkar (Partabgarh).	Do. ...	Raja Ramesh Singh; Kshatriya; 45 ...	554 „
	HINDI-URDU.				
*117	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasad; Barnwál Hindu; 36 ...	200 copies.

* Irregular.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Indian People* (Allahabad), of the 2nd September, discussing the progress of national feelings in Asia, remarks that it has found definite expression in Turkey and in Persia, and that the path of progress has been laid open even to China by the death of the Dowager Empress, so that, with the growth of Japanese influence, she may, in less than a generation, become a great world Power. The writer notes that the future of India, on the other hand, is far from certain, as, although it is intellectually advanced as any country in Asia, there is very little political cohesion, while Afghanistan has scarcely emerged from savagery.

INDIAN PEOPLE, 2nd September 1909.

The progress of national feeling in Asia.

2. The *Indian People* (Allahabad), of the 2nd September, remarks upon the change that has taken place in India during recent years in the attitude of the younger generation towards Englishmen. It is not a question of loyalty or disloyalty which has fostered the spirit of hostility, but absolute personal hatred which has been encouraged by a certain section of people who wish to drive the British from the country. The writer remarks that, even apart from the fact that the majority of Indians are not in favour of absolute *swaraj* and the repudiation of all connection with England, the anarchist can do no service to his country by attacking individual Englishmen, as the Government cannot be injured through them. These people would do well, therefore, to refrain from their murderous attacks on English officials and to turn their thoughts to the advancement of the country, so that it may be in a position to demand self-government.

INDIAN PEOPLE, 2nd September 1909.

The attitude of the younger generation towards Englishmen.

3. In the course of an article on the teaching of patriotism in the *Gita*, the *Abhyudaya* (Allahabad), of the 3rd September, writes :—

ABHYUDAYA, 3rd September 1909.

The teaching of patriotism in the *Gita*.

> Service of country is the worship of God. It is said in the third chapter of the *Gita* that even with a view to the welfare of the world thou shouldst perform action, i.e. if you become a sage *(gyani)* and so you may have no need to perform action for purity of mind, even then you should perform action for the protection of the world. The word "*sangrah*" means collecting or the collecting of that which is scattered. The people who become scattered lose the power of protecting their property and freedom, and like cattle they fall into the subjection of others and are made to minister to their happiness and prosperity. For their progress and greatness it is necessary that they should be reorganized, and for this the necessity for performing selfless action has been repeatedly emphasized by the Lord . . . . By the decay of this holy and beneficient religion selfishness and egoism have increased, and on account of the increase of these terrible evils, the baneful diseases of mistrust and strife having attacked India, have hurled it from the pinnacle of greatness into the abyss of subjection. Indians have not only accepted subjection, but they are, moreover, generally oppressed with hunger. If the few people who are free from the necessity of earning their bread, follow the injunctions of the Lord, or, in other words, practise the *Sanatan Dharma* (the ancient religion), if they give up the vices peculiar to *Asuras* (demons) (described in the *Gita* as hypocrisy, arrogance, wrath, harshness and folly) and adopt the virtues peculiar to *Devas* (gods) (such as fearlessness, cleanliness of life, &c.), if they vow to raise the personal self by the Supreme self, if they regard with equal indifference pleasure and pain, gain and loss, victory and defeat, and if they, putting aside selfishnes, gird up their loins for the service of the country, then India will again become the jewel of all the world, and Indians will be able to again become the foremost of all the human races by virtue of the *Sanatan Dharma* and the traditionally-received high qualities of *Brahmarishis* and *Rajrishis* (sages).

4. The *Swarajya* (Allahabad), of the 4th September, publishes the concluding portion of Mr. Arabinda Ghosh's "Open Letter to My Countrymen" (vide Selections No. 34, paragraph 4).

SWARAJYA, 4th September 1909.

Mr. Arabinda Ghosh's open letter.

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SWARAJYA, 4th September 1909.

Partiality in the system of the Government of India.

5. In continuation of his article entitled "*Swadeshi* and Boycott" (vide Selections No. 36, paragraph 50), the editor of the *Swarajya* (Allahabad), in the issue of the 4th September, discusses the subject of "equality".

After describing how the whole world is moving towards this ideal, the result of which would one day be that every nation would stand on the same footing of equality in social, religious, commercial and political matters, the editor goes on to recount how the British Government, which, he says, is one of the most civilized governments of the world, has failed to fulfil its pledges of equality and impartiality, how it has made distinctions between the rulers and the ruled, maintaining a system of favouritism in filling up the offices of trust under it and putting obstacles in the way of Indians getting higher posts by holding competitive examinations in England. "Under these circumstances," the editor goes on to say, "it is impossible for Indians to be able to develop their faculties, for it is the law of nature that a full development can take place only through free exercise. Hence, if free exercise of their faculties is denied to the Indians, progress is quite impossible. These were the considerations which led great statesmen of the world to hold that under a foreign Government all the physical, mental and spiritual faculties of the subject race are destroyed for want of opportunity to exercise them. We ask our readers how many Ranjit Singhs, Todarmals, Akbars and Prataps the country has produced since we came under the sway of a *bideshi* government? Would it be any wonder that, even after the lapse of hundreds of years, India will not have produced a statesman of the calibre of Lord Minto or a soldier of the heroism of Lord Kitchener. These are the natural disadvantages of a subject race. We do not complain against the ruling class, we simply deal with facts. It is quite possible that, if we had been the masters of the destinies (of the English), we would have treated them even worse and have grudged even such opportunities for improvement as the Englishmen have allowed us." The editor then proceeds to observe that the nation which does not treat its own subjects in accordance with the principle of equality, and which does not allow equal opportunities of improvement to all, but suffers a particular section of it to hold the position of an irresponsible aristocracy and to taunt the others on their inferiority should be doomed to remain under the yoke of foreigners, even though, like the Indian nation, it consists of twenty-four crores of human beings. He illustrates his point thus:—

"Suppose a household to consist of a master and ten servants, of which the former devotes himself solely to his enjoyment and does not care for his servants, even so much as to give them bread to eat. Now, if a thief were to enter that house the servants would hardly be willing to endanger their lives for the sake of such a master, and, on the contrary, they would pretend ignorance of the presence of the thief in his house, and would not stir even if he killed the master. But suppose ten brothers to be joint owners of a property, into which a stranger trespasses and wants to make good his position, the trespasser would not find his task as easy as the thief found his, for the ten brothers would sacrifice even their lives in the protection of the property."

The editor then points out how this "equality" constituted the strength of Muhammadans and how their downfall dated from the day when they disregarded this principle. He, however, notes with pleasure that even to-day democratic ideas are more prevalent among them than among Englishmen. A convert to Muhammadanism gains all the rights of a Muhammadan from the very day of his conversion, but no convert to Christianity can aspire to claim equality with the members of the ruling class, unless "the magic of some Aladin's lamp turns his black colour into a white one."

The editor concludes with the following remarks:—

"These are the causes which lead one to suppose that the foundation of the British Government will always remain weak in India. It may secure the external loyalty of the Indians, but it can never win their hearts. Partiality and prejudice always beget complaints, opposition and unrest, and God will never tolerate such injustice. If He has been just in the past, He will be just in the future. To some His justice will prove a blessing and to some it foretells a disaster. Having these facts in view we respectfully request Government that it be pleased, even for the sake of the children of England and for strengthening

its own Empire, to apply the principle of equality to India and Indians in fulfilment of the pledges given in 1857 by Her Most Gracious Majesty, the late Queen Victoria, Empress of India."

6. The *Indian People* (Allahabad), of the 5th September, while expressing approval of the scheme of Professor Lees-Smith for imparting political education to young Indians in India, and by that means suffering sedition in the country, remarks that it is absurd to continue to represent to an enlightened people like the Indians that the British Government is the best the world has ever seen, as this merely provokes ridicule. He contends that the facts require to be put clearly before the students, who must be taught to exercise their judgment in order to solve the great political problems of the day.

INDIAN PEOPLE, 5th September 1909.

Political education for young Indians.

7. The *Advocate* (Lucknow), of the 2nd September, regards the South African Union Bill as a betrayal of the Briton by the Boer, and remarks that the vanquished is now master of the victor, and is able to enforce his iniquitous proposals for the creation of a colour bar.

ADVOCATE, 2nd September 1909.

The South African Union Bill.

8. The *Swarajya* (Allahabad), of the 4th September, remarks that the sufferings of the Indians in the Transvaal have not all been in vain. They have been instrumental in spreading the ideas of nationalism in the country, and have taught Indians the lesson of perseverence, fortitude and passive resistance.

SWARAJYA, 4th September 1909.

Indians in the Transvaal.

9. The *Swarajya* (Allahabad), of the 4th September, reproduces an article from the *Peshwa* (Lahore), in which the writer remarks that the ill-treatment to which Indians are subjected in the Transvaal is not to be wondered at in the least, seeing that in their own country they are not even listened to by those whose subjects they are and whom they have supplied with every kind of luxury.

SWARAJYA, 4th September 1909.

Indians in the Transvaal.

10. The *Rahbar* (Moradabad), of the 7th September, deplores the attitude of Lord Morley towards the question of the deportations and the treatment of the deportees.

RAHBAR, 7th September 1909.

Lord Morley and the deportations.

11. Referring to the attempts which, it is alleged, are made by Conservative papers in England in order to spread sensational and exaggerated news with reference to Indian affairs, the *Rahbar* (Moradabad), of the 7th September, expresses its approval of Babu Surendra Nath Banerjea's proposal to hold a session of the Indian National Congress in London.

RAHBAR, 7th September 1909.

Babu Surendra Nath Banerjea's proposal to hold a session of the Indian National Congress in London.

12. The *Oudh Akhbar* (Lucknow), of the 10th September, in urging upon the people of the Punjab the desirability of holding the proposed session of the Indian National Congress there, remarks that those who are opposed to a session being held at Lahore may keep themselves aloof from it, but that there is no reason why they should manufacture a false agitation against it and so make the task of its advocates more difficult.

OUDH AKHBAR, 10th September 1909.

The next session of the Indian National Congress at Lahore.

13. The *Swarajya* (Allahabad), of the 4th September, reproduces from the *Mahratta* a translation of the article that appeared in the *Desha Sevak* (Nagpur), in connection with Birthday honours, for which the editor is being prosecuted.

SWARAJYA, 4th September 1909.

The *Desha Sevak* sedition case.

II.—Afghanistan and Trans-Frontier.

14. The *Advocate* (Lucknow), of the 2nd September, urges Government to take steps to stop the depredations of the tribes on the Frontier, from which the Hindus, being richer than their Muhammadan neighbours, are the chief sufferers, and remarks that, since Government has deprived its subjects of their arms, it should without delay undertake the protection of their lives and property.

ADVOCATE, 2nd September 1909.

The situation on the North-West Frontier.

III.—Native States.

15. The *Indian People* (Allahabad), of the 2nd September, regarding the prohibition by the Maharaja of Scindia of certain newspapers from entering his territory, remarks that, either the Maharaja wishes to be regarded as more

INDIAN PEOPLE, 2nd September 1909.

The prohibition by the Maharaja of Scindia of certain newspapers from entering into his territory.

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loyal than other Indian princes, or he thinks that his subjects are likely to be led away more easily than the inhabitants of other Native States. The writer also points out that, since no complaint has been made against most of these papers in British India, the Maharaja's action implies that the Government of India does not keep so close a watch on the growth of sedition as it should. He concludes by remarking that this crusade against disloyalty that has been introduced by certain Indian princes will do more harm than good.

IV.—Administration.

(a)—Judicial and Revenue.

INDIAN PEOPLE, 5th September 1909.

Law officers in the United Provinces.

16. The *Indian People* (Allahabad), of the 5th September, complains that, although Indian Barristers of the Allahabad High Court make larger incomes than the Europeans and are always engaged for the most important civil cases, yet the office of Government Advocate is invariably held by a European. The writer remarks that the Advocate Generalships of Bengal and Madras are usually given to Indians, and urges that the practice be followed in these provinces.

(b)—Police.

MUSAFIR, 30th August 1909.

Detectives and the *Arya Samajists*.

17. The *Musáfir* (Agra), has the following in its issue of the 30th August :—

"Our contemporary, the *Peshwa*, has, in a previous issue, complained that a member of the detective force wanders about in a peculiar disguise chiefly in its quarter (i.e. in the quarter in which its office is situate). This (the fact of its complaining) shows that our contemporary does not know how one should turn these (members of the) detective police to one's own use. Such men are really very serviceable, and if a man be a little tactful, he can get them to do whatever work he likes, and they will willingly perform it. Here is an example. Last year a detective used to come to the weekly meetings of our *samaj*. As he was a Muhammadan we could not ask him to do any other work, so as soon as he arrived we used to put a drum round his neck and, poor fellow, he had to beat the drum till half past nine in the night. At last, when he grew tired of this drum business, he gave up attending the house at the proper time."

OUDH AKHBAR, 8th September 1909.

Alleged indiscriminate arrests in Bengal.

18. The *Oudh Akhbar* (Lucknow), of the 8th September, condemns the alleged indiscriminate arrests of persons on mere suspicion in Bengal in connection with the Jorahat (?) dakaiti, and remarks that such revengful conduct of the police can only bring Government into discredit.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

ABHYUDAYA, 3rd September 1909.

Defects in the drainage system at Sirsa.

19. A correspondent writing to the *Abhyudaya* (Allahabad), of the 3rd September, suggests the desirability of the two open drains in the bazar of Sirsa, district Allahabad, being paved over with stone, as they are at present a source of nuisance and danger to the public. He notes that if this were done, it would obviate the danger to blind and lame persons, as well as to cattle.

OUDH AKHBAR, 6th September 1909.

The proposed abolition of octroi duty.

20. The *Oudh Akhbar* (Lucknow), of the 6th September, referring to the proposed abolition of octroi duty on some of the articles of daily consumption, remarks that if Government is really disposed to relieve the sufferings of the poorer classes, it should not listen to proposals for the imposition of fresh taxes in place of the abolished duties. If the financial condition of municipalities cannot permit this being done, increased duties should be imposed upon only such articles as are exclusively used by wealthy and well-to-do persons.

(e)—Education.

EDUCATIONAL MAGAZINE, July 1909.

The School-leaving Certificate Examination.

21. The *Educational Magazine* (Ghazipur), for the month of July, notes with regret that the introduction of the School-leaving Certificate Examination has so much distracted

the students that, if they fail to get admission into the school-leaving classes, they would rather give up their studies altogether than continue reading in the Entrance standard. There are many places where the school-leaving classes have not been started, and even where they exist the rule regarding the admission of only a limited number of students prevents a large number of them from being admitted. The editor says that there is still time for Government to give its attention to this matter and to devise some means for the education of such students, as otherwise the impression which was created by the introduction of the School-leaving Certificate Examination that Government wants to put obstacles in the way of higher education will be confirmed.

22. The *Árya Samáchár* (Cawnpore), for the month of July, contains an article on education in which the writer, after describing its meaning at some length, concludes as follows:— **ARYA SAMACHAR, July 1909.**

The need for universal education.

"Dear brethren, nationalist friends and countrymen, exert yourselves, so far as it lies in your power, to educate the people, so that not a single individual of the nation may remain uneducated, as under such conditions only can one really claim that the nation is on the path of progress."

23. A correspondent writing in the *Samrát* (Kalakankar), of the 2nd September, describes the harmful effects of Western education on Indian womanhood, and remarks that their education should proceed only on oriental lines, so that materialism may not unhinge their minds, as it has done in the case of men. He expresses the opinion that instruction in religion and morality is the only education which is altogether fitted for them, and that secular education based on the Western system, so far from being of any use to them will spoil their character and vitiate their taste. **SAMRAT, 2nd September 1909.**

Female education.

24. In continuation of an article on "National Education" (vide Selections No. 36, paragraph 40), the editor of the *Swarajya* (Allahabad), writing in the issue of the 4th September, remarks that the want of national education in India, combined with the present system of denationalizing education, has, in the words of Sir William Hunter, brought about such a disgraceful state of affairs that Hindus and Muhammadans have taken up swords against each other and begun to defy openly any attempt at reconciliation on the part of their leaders. Some would say, the editor goes on to observe, that these jealousies and mutual dissensions have their origin in religious fanaticism, but it is impossible to be reconciled with this view when one bears in mind that in other countries, where religious differences are in no way less predominant than in India, they have yet found it possible to work harmoniously and in a spirit of co-operation. The fact is, and no one can shut his eyes to it, that this denationalizing system of education alone has made Indians hewers of woods and drawers of water. Moreover, they are so unfortunate that they have to go to seek their fortune in foreign countries, where, in spite of their submitting to all sorts of unbecoming and distasteful kinds of work and of suffering untold miseries at the hands of cruel foreigners in Mauritius and Africa, they are (when they have finished their work) told to leave (the country) as if they were beasts of burden who should be turned out as soon as their work is done. **SWARAJYA, 4th September 1909.**

The need for a system of national education.

The editor, after showing how religious differences have not been allowed to stand in the way of national progress in Japan, Canada and England, concludes his article with the following remarks:—

It is expected of national education that it should obliterate the memories of the atrocities of the past and revive only such traditions as are likely to unite the different communities of India with a bond of goodwill and friendliness.

25. The *Nayar-i-Azam* (Moradabad), of the 5th September, proposes that the scholarships awarded by the Government of India for technical education in England should be devoted exclusively for training in glass and rubber works. **NAYAR-I-AZAM, 5th September 1909.**

Technical scholarships.

26. The *Samrát* (Kalakankar), of the 8th September, quotes from Hindu scriptures to show that they emphatically enjoin loyalty and devotion on the part of subjects to the ruling sovereign, and suggests that religious education should be introduced in all Indian schools and colleges as an antidote against false notions of patriotism and **SAMRAT, 8th September 1909.**

The need for introducing religious education in schools and colleges.

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liberty, which students imbibe from Western literature and history, and which are solely responsible for their falling an easy prey to designing agitators of disaffection against Government.

SAMRAT, 2nd September 1909.

27. The *Samrát* (Kalakankar), of the 2nd September, in view of the general complaint regarding the non-admission of a large number of students into colleges this year, suggests that a statement should be prepared showing the proportion in which the students admitted stand to those who applied for admission. The editor remarks that by means of such a list it will be easy to ascertain whether the complaint made is based on fact, and, that if it be so, steps should be taken to apprise students as to which colleges can take them if they apply to it.

Non-admission of students into colleges.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

KANAUJ PUNCH, 1st July 1909.

28. The *Kanauj Punch* (Kanauj, Farrukhabad), of the 1st July (received on the 7th September), is of opinion that the present exchange system, under which, the editor says, India gets a shilling from England for twelve annas but returns it for eight annas only, as well as the enormous export of grain from the country every year, are chiefly responsible for the recurring famine and scarcity.

Causes of famine and scarcity.

ZAMINDAR-WA-KASHTKAR, August 1909.

29. The *Zamindar-wa-Kashtkar* (Bijnor), for August, suggests that the officer who is rumoured to have been appointed by Government to inquire into the cause of high prices of foodstuffs should enlist the assistance of Indians as without their help the real causes cannot be discovered.

The proposed appointment of an officer to inquire into the cause of the high prices of foodstuffs.

MUSAFIR, 30th August 1909.

30. The *Musáfir* (Agra), of the 30th August, expresses disagreement with the conclusions arrived at by the Conference which has recently closed its sittings at Lucknow, after considering the question of the scarcity of *ghi* and milk. The editor says that if His Honour the Lieutenant Governor were to visit the slaughter-houses he would find that in Agra alone so many as five hundred cows and oxen are slaughtered every day, and that the conclusion of the Conference that cow-killing is not the cause of the scarcity of *ghi* and milk is therefore quite absurd and perverted.

The Cattle and Dairy Produce Conference.

ADVOCATE, 2nd September 1909.

31. The *Advocate* (Lucknow), of the 2nd September, remarks that the recent Cattle and Dairy Produce Conference failed to enter deeply enough into the subject of the improvement of the strain of plough and milch cattle in this country, and expresses the hope that Sir John Hewett may go further than the recommendations put forward by the committee.

The Cattle and Dairy Produce Conference.

SWARAJYA, 4th September 1909.

32. The *Swarajya* (Allahabad), of the 4th September, has the following under the heading "The *Peshwa* Ceased Publication":—

The *Peshwa* (Lahore).

"The *Peshwa*, which used to be published from Lahore under the editorship of Shaikh Zia-ul-Huq has, we regret to note, been stopped. Our now defunct contemporary thus describes the reason of its having ceased publication. 'You should abide by this not unbearable and undesirable separation (from the paper) undisturbed [*(lit.)* with a cool heart]. My unkind brethren, who have no love for, and do not realize the condition of their country and the nation, (members of the detective police), have made my position so very difficult and followed me everywhere and at every time in such numbers that it has now become difficult for me to proceed even a step, and my serious and responsible duties in connection with the *Peshwa* have become not merely difficult but even impossible to be performed. I have become almost sure that the *Peshwa* and myself will be cruelly rendered powerless (if I persevere in my present task), and so I have taken to that path which, in my present state of hope and apprehension, God has pointed out and shown to me.'"

SWARAJYA, 4th September 1909.

33. After thanking Government, whose "generous political policy" has made it possible for a propagandist to carry on his work in the cause of his nation and country, the editor of the

The *Qaum Parast* (Allahabad).

Swarajya (Allahabad), writing in the issue of the 4th September, announces his intention to start a new monthly journal to be called *Qaum Parast* (Allahabad). It will contain extracts from Babu Bepin Chandra Pal's *Swaraj* (London), Mr. Arabinda Ghosh's *Karmayogin* (Calcutta), and Mr. Tilak's *Kesari* (Poona), besides other independent articles from the pen of renowned well-wishers of the country and of the editor himself.

The annual subscription of the journal is Rs. 2 including postage. To every subscriber the editor promises to present a book of four hundred pages, which he may choose out of his publications.

The editor says: "From these extraordinary concessions one can very well know that my aim is to spread sublime and noble ideas rather than to make any profit out of the enterprise." The reason for fixing such a low subscription for the new journal is that the editor is generously assisted by the members of the staff of the *Swarajya* in his enterprise, who have dedicated their lives to the service of the country and the nation. It is proposed to start the journal in a month or two, but if sufficient subscribers are shortly forthcoming it is possible that it may be started earlier.

INDIAN PEOPLE, 5th September 1909.

The United Provinces Provincial Exhibition.

34. The *Indian People* (Allahabad), of the 5th September, expresses the hope that the Executive Committee of the United Provinces Provincial Exhibition will follow the example set in the Punjab and exclude from the musements court of the coming exhibition all *nautches* and other amusements that may offend against public morality or decency.

OUDH AKHBAR, 6th September 1909.

***Swadeshi* and boycott.**

35. The *Oudh Akhbar* (Lucknow), of the 6th September, referring to the many changes which India has undergone, both socially and morally, on account of the contact of the East with the West, remarks that these changes have undoubtedly been for the better; but he regrets to note that, so far as the economic and financial condition of India is concerned, the result has not been very satisfactory. The editor, however, expresses the hope that if the *swadeshi* and boycott movements be dissociated from the politics of the anarchists, and if they be carried on on sound lines, much good will result in the near future.

OUDH AKHBAR, 8th September 1909.

The *swadeshi* movement.

36. The *Oudh Akhbar* (Lucknow), of the 8th September, expresses its satisfaction at the fact that the inhabitants of every province have now taken to practical *swadeshism* and have begun work on the basis of co-operation and self-help.

RAHBAR, 7th September 1909.

The *swadeshi* movement.

37. The *Rahbar* (Moradabad), of the 7th September, referring to the report of the Sanitary Commissioner for the year ending the 31st March 1909, remarks that the appalling mortality in India, caused by plague, cholera and other diseases, is entirely due to the fact that Indians have lost their power of resistence on account of the prevailing scarcity in the country. "The remedy for these evils," the editor says, "lies in the hands of the Indians themselves, and that remedy is the *swadeshi* movement."

RAHBAR, 7th September 1909.

The export of grain out of India.

38. The *Rahbar* (Moradabad), of the 7th September, has the following:—

"We had once again good rain at the proper time, but

'Of what avail is the leadership of a perfect being to the unfortunate ones
For *Khizir* brings back Alexander thirsty even after he has taken him to the Fountain of Life.'

If the produce of corn be abundant, even then it will find its way to London, and Indians will remain hungry as before. He who cannot keep what little he has got for himself, and does not know how to profit by it, can derive very little benefit from earning more. Of course, those who are given to exaggeration will get an opportunity to harp on the tune of the 'prosperity of Indians' and to say 'Look! how prosperous India is; it has produced so much.' Would that Indians themselves could evolve some means for their advancement in life."

RAHBAR, 7th September 1909.

The appointment of Khan Bahadur Saiyid Muhammad Hadi as a District Magistrate.

39. The *Rahbar* (Moradabad), of the 7th September, suggests that it would be much better if Khan Bahadur Saiyid Muhammad Hadi be raised to some high post in the Agricultural Department instead of being appointed as a

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District Magistrate, as it is rumoured will be done, in place of Pandit Rama Shankar, who is to retire soon.

RAHBAR, 7th September 1909.

The Tuticorin Steam Navigation Company.

40. The *Rahbar* (Moradabad), of the 7th September, makes an appeal on behalf of the Tuticorin Steam Navigation Company and says that people should not be afraid of freely subscribing for its shares as Government is in no way opposed to this *swadeshi* enterprise.

RAHBAR, 7th September 1909.

Arrests of certain respectable persons in connection with a dakaiti in Barisal.

41. The *Rahbar* (Moradabad), of the 7th September, referring to the arrest of several respectable persons, including an honorary magistrate and a doctor, in connection with the recent dakaiti committed in the Barisal sub-division, remarks that if men of such respectability partake in and connive at or abet such offences the task of Government and the police will no doubt be rendered very difficult. The editor notes however that no opinion should be expressed until the case is finally decided and their guilt is proved.

TAFRIH, 7th September 1909.

Reforms in jail administration.

42. The *Tafrih* (Lucknow), of the 7th September, complains of what he describes as the revolting treatment to which the prisoners are subjected in the jails, irrespective of the class they come from and of the offence of which they have been guilty. The editor remarks that their lot was a much higher one at the outset of the British occupation than it is to-day, but he expresses the hope that, now that Government has directed its attention to ameliorating the lot of the people, it will not forget to consider the need for reforms in this department.

V.—Legislation.

INDIAN PEOPLE, 2nd September 1909.

The Calcutta Police Bill.

43. The *Indian People* (Allahabad), of the 2nd September, referring to the Calcutta Police Bill, remarks that the decision to reconsider the Bill before passing it as law, marks a change in the policy of the Government. Previously the feelings of Bengalis had been outraged on numberless occasions and their protests had repeatedly been disregarded until the whole province was seething with discontent. The writer expresses the opinion that if Government will now but give heed to public opinion and seriously reconsider any measure that is opposed by the people unanimously, all may yet be well, but that in any case it will no longer be possible to drive the people, as they must be led.

SAMRAT, 8th September 1909.

The Calcutta Police Bill.

44. The *Samrát* (Kalakankar), of the 8th September, expresses its gratification at the action of the Bengal Government in postponing the passing of the Calcutta Police Bill, and remarks that, in view of the fact that almost all the Indian associations of Calcutta have expressed their disapproval of the Bill, it would be advisable to drop it altogether.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

MUSAFIR, 30th August 1909.

Publication of indecent pamphlets by Muhammadans against the *Arya Samajists*.

45. The *Musáfir* (Agra), of the 30th August, complains that Muhammadans indulge in the most virulent type of indecent criticism of the *Arya Samajists* and their faith, yet no action is taken by Government against them. The editor publishes the following extracts from some of the pamphlets which he has received from Delhi, and expresses the hope that Government will now take serious steps against these mischievous Muhammadans, who have begun to think that so far as *Arya Samajists* are concerned, they can break any law they like with impunity :—

"Hundreds of *Arya Samajists* marry their fathers and mothers. They do not make an exception even in favour of their sons and daughters, and blacken their faces even with them *(lit.)*.

Fornication with one's own sister is widely prevalent among them.
Yes, Oh *Shaida?* these Dayanandis have all lost their senses."

The editor says that there is yet another pamphlet which is so very virulent in its tone that he does not dare reproduce any portion if it. It contains a passage which, he says, he may however reproduce without running the risk of a prosecution under section 292, Indian Penal Code.

It runs thus:—

"Maharaj Dayanand was afraid of the grave
Yet he could not save himself from death.
He [Dayanand Murari *(lit.)*] died of (scorching) heat and in pain.
I am going to expose the whole secret of Dayanand now."

The alleged refusal of the District Magistrate of Darbhanga to hand over Hindu orphans to the *Arya Samaj* Orphanage, Ajmer.

46. The *Musáfir* (Agra), of the 30th August, on the authority of a correspondent from Darbhanga, reports that the Magistrate of that place has refused to hand over forty Hindu orphans, who had worked in the famine relief works there, to the *Arya Samaj* Orphanage, Ajmer, on the ground that he had already promised to make them over to some non-Hindu institution. The editor remarks that this action of the Magistrate has caused much indignation among the Hindus, and says that Government should interfere at once and prevent the Magistrate from meddling with religious matters, as otherwise it may find itself placed in a very dangerous position.

MUSAFIR, 30th August 1909.

The *Arya Samaj* and politics.

47. The *Rahbar* (Moradabad), of the 7th September, referring to the prosecution of seven *Arya Samajists* in Meerut under section 66, Cantonment Act, says that the *Samaj* is no political body and that Government should carefully consider the result of needlessly interfering with religious affairs.

RAHBAR, 7th September 1909.

Hindus and Muhammadans.

48. In continuation of his article entitled "Hindus and Muhammadans" (vide Selections No. 36, paragraph 56), the editor of the *Tafrih* (Lucknow), writing in the issue of the 7th September, observes that neither political considerations nor religious differences, nor even considerations of heredity and descent, ought to justify the continuance of the present disagreeable relations between Hindus and Muhammadans, when they are so far identified that the well-being of the one constitutes the well-being of the other, and in particular when racial characteristics have all disappeared owing to inter-marriage between the two communities and to long residence in India.

TAFRIH, 7th September 1909.

IX.—Miscellaneous.

Nil.

NAINI TAL:
The 10th September 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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Nil.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 „
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	4,500 „
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
9	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	482 „
†12	Hindosthán	Kálákánkar (Partabgarh).	Daily.		
	ROMAN.				
†13	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*14	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*15	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*16	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
17	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	257 copies.
†18	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
19	Al Aziz...	Agra	Do. ...	Haji Muhammad Ismail Khan; Muhammadan; 52. Muhammad Abdul Rauf Khán Hatif; Muhammadan, Pathan; 27.	500 „
†20	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
21	Angrezi Raj	Allahabad ...	Do. ...	Shyam Kishore Varma; Kayasth; 38.	
22	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathan.	550 copies.
23	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
24	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
25	Brahman Samáchár... ...	Saharanpur ...	Do. ...	Chotey Lal Sharma.	
26	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 copies.
*27	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	1,000 „
*28	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
29	Jain Pracharak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
30	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
31	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	500 „
32	Kul Bhaskar	Allahabad ...	Do. ...	Shridhar Prasad; Kayasth.	

* Irregular.

† Temporarily stopped.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
33	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	600 copies.
34	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 "
35	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 "
*36	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 "
37	Vaishya Hitkari	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 "
38	Yad-i-Bayzá	Ghaziabad (Meerut),	Do. ...	Hakim Saiyid Muhammad Said; Muhammadan; 26.	250 "
*39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 "
*40	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 "
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 "
*42	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 "
†43	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakaryá; Muhammadan; 21.	150 "
*44	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 "
45	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 "
46	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 "
47	Al Fasih	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan.	
48	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
49	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 "
50	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulább Chand; Kayasth; 29 ...	308 "
51	Cawnpore Gazette	Cawnpore ...	Do. ...	Babu Harnám Singh; Khatri; 55 ...	500 "
52	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 "
53	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 "
54	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 "
*55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	250 "
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 "
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	500 "
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 "
59	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 "
60	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 "
61	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 "
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 "
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 "
64	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 "
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29,	450 "
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 "
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 "
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 "
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 "
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 "

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
†71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30,	200 copies.
*72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
73	Swarájya	Allahabad ...	Do. ...	Nand Gopal; Khatri	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	550 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
79	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
80	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	100 copies.
84	Bharatodaya	Jwalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shastri.	
85	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
86	Bráhman Samáchár... ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*87	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49,	656 „
88	Dharm Divakar	Agra ...	Do. ...	Puttoo Lal.	
89	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
90	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil.	
91	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám, Bania; 43	320 copies.
92	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	375 „
93	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
94	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
95	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	4,410 „
96	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
97	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28.	
98	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†99	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
100	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	1,700 „
101	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
102	Stri Darpan	Allahabad ...	Do. ...	Srimati Rameswari Nehru; Kashmiri.	
103	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39,	700 copies.
†104	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*105	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
106	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
107	Rájpút	Agra	Do. ...	Kunwar Sher Singh Varmá ...	1,700 „
108	Vyapári and Karígar ...	Benares ...	Do. ...	Bábu Thakur Prasád; Khatri; 42 ...	782 „
109	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,600 „

* Irregular.

† Temporarily stopped.

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List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
110	Ánand	Lucknow ...	Weekly ...	Pandit Shiva Náth; Brahman; 38 ...	249 copies.
111	Árya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman ...	1,469 „
112	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
113	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33, ...	1,500 „
114	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
115	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	2,050 „
116	Samrát	Kálákánkar (Partabgarh).	Do. ...	Raja Ramesh Singh; Kshatriya; 45 ...	554 „
	HINDI-URDU.				
*117	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasad; Barnwál Hindu; 36 ...	200 copies.

* Irregular.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Mashriq* (Gorakhpur), of the 14th September, while deprecating the dethronement of Abdul Hamid Khan, conveys a warning to the Turks that if they dissociate religion from the administrative affairs of their country they will be cut off from the rest of the Islamic world and that their political importance will be reduced to nothing. The writer concludes his article with the following remarks :—

MASHRIQ, 14th September 1909.

Indian Musalmans and Turkish affairs.

"The present condition of Turkey is none the less vexatious for the Musalmans of India, as, for a long time past, they have been accustomed to look upon the Sultan of Turkey as their *Khalifa* and *Amir*, and to-day also they associate a good many of their hopes with the well-being of Constantinople. The concentrating points of their spiritual and religious pride, namely Mecca and Medina, are in the possession of Turks; and thus they are naturally bound to take an interest in Turkish affairs. With great reluctance we make bold to say that the Musalmans of India have not left their usual weak and oscillating policy in the matter of the change of Sultans, and have lapsed into quietitude after a few day's clamouring, otherwise there is no reason to suppose that the Turks would have ignored their opinion in a matter of such importance."

2. The *Tafrih* (Lucknow), of the 14th September, remarks that the Reform Scheme and other such measures can only satisfy those educated few who will get fat salaries and high posts under Government, but so far as the real population of India, the silent masses, are concerned, these administrative reforms will prove altogether futile in allaying popular discontent. The writer says that if Government really wish to see India restored to peace and tranquillity, it should stop the export of grain from the country, or devise some other means so that the dying Indians may be able to save themselves from the ravages of scarcity and famine.

TAFRIH, 14th September 1909.

The Reform Scheme and the unrest.

3. The *Oudh Akhbar* (Lucknow), of the 11th September, referring to the conversation which is said to have taken place in a private interview between Shafqat Pacha and a representative of the *Times* (London), calls upon Muhammadans to demonstrate by their conduct that the Muhammadan religion does not stand in the way of progress.

OUDH AKHBAR, 11th September 1909.

The progress of Muhammadans.

4. The editor of *Al Aziz* (Agra), for the month of August (received on the 13th instant), expresses disapproval of the proposal that Muhammadans should abstain from joining the mixed electorates, and of their claiming representation in excess of their numbers.

AL AZIZ, August 1909.

Muhammadans and their representation.

5. The *Garhwali* (Dehra Dun), for July (received on the 9th August), contains an article entitled "Patriotism", in which the writer says that it is but natural that every man should love his mother country, and that he should regard it as the best place in the world, but he expresses regret that, in spite of the fact that India is in reality the best country in the world because of its physical advantages and of its glorious history, Indians have become so selfish now that they do not possess even the elements of patriotism in them. He remarks that some people think that Hindus have become completely demoralized, that they have become slaves of foreigners through jealousy and quarrels among themselves, and that their country no longer is what it used to be in ancient days; and asks them whether this state of their country does not make it all the more necessary for them to take steps to improve its condition. The writer goes on to say that there was no need of showing patriotism for their country and of serving it when it was great and powerful in ancient times, but that now the time has come when it is weak and quite worn out, they should serve it heart and soul, and that they should even sacrifice their lives in its service. He observes that they should be proud of their country, seeing that in ancient times it conquered the whole world and gave the lead to other nations in the matter of civilization, and calls upon his fellow-countrymen to devote a tenth part of their income to works for the good of their country, and to saving their countrymen from starvation.

GARHWALI, July 1909.

Patriotism.

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AL AZIZ, August 1909.

The situation in Bengal.

6. The editor of *Al Aziz* (Agra), for the month of August (received on the 13th instant), expresses satisfaction at the cooling down of the heated political atmosphere in Bengal, and hopes that the Bengalis would soon become as law-abiding as they were before. He gives credit for all this to Lords Minto and Morley, whose strong policy of repression, combined with that of reconciliation, has really saved India from a somewhat grave crisis.

AL AZIZ, August 1909.

Students and politics.

7. The editor of *Al Aziz* (Agra), for the month of August (received on the 13th instant), in an article on "Students and Politics", holds that the student community have been encouraged to take part in politics by the conduct of their elders, and strongly advises his countrymen to keep politics and politicians altogether out of the pale of school education.

JAIN GAZETTE, 8th September 1909.

Regeneration of India.

8. The *Jain Gazette* (Deoband, Saharanpur), of the 8th September (received on the 13th September), publishes a poem on the regeneration of India by one Bhura Mal of Jaipur. The writer begins by expressing a heartfelt wish that India may now make progress by the combined efforts of Hindus, Muhammadans and Christians. He urges that Indians should revive their indigenous arts and industries, which have been destroyed by foreign competition, and that they should secure the salvation of their country by discarding goods of foreign manufacture and fostering the *swadeshi* movement. He notes that India has lost its good qualities ever since it fell into subjection and asks Indians to make it independent *(swadeshi)*. In conclusion he makes an appeal to his countrymen to spread education in the country, and to God to help them to serve their motherland.

ADVOCATE, 9th September 1909.

The Bombay protest meeting against the treatment of Indians in the Transvaal.

9. The *Advocate* (Lucknow), of the 9th September, remarks that the reason given by the Bombay Government for the cancelling of the protest meeting against the treatment of Indians in the Transvaal is far from satisfactory, as the matter to be discussed was not controversial, but was intended to give expression to general public feeling, in which the people and the Government of India are of one mind.

ABHYUDAYA, 10th September 1909.

Indians in the Transvaal.

10. Referring to the meetings that are held in India from time to time to protest against the ill-treatment of the Indians in the Transvaal, the *Abhyudaya* (Allahabad), of the 10th September, remarks that, although these meetings serve a useful purpose in their own way, yet Indians cannot expect to get any rights or to be treated fairly in other countries unless they are given substantial rights in their own country, for no one scruples to injure or ill-treat those from whom he has nothing to fear by way of retaliation. The editor urges that the best way to punish the colonists in the Transvaal for their ill-treatment of Indians would be not to allow a single colonist to enter India, or, if he were allowed to set his foot in this land, that he should be compelled to go about barefooted in Indian towns, but he notes that Indians can do nothing of the sort as they have no rights in their own country. He goes on to say that Europeans and Americans fearlessly go to every nook and corner of the world, and no one dares to ill-treat them, for fear of being severely punished by their respective governments, and remarks that, in view of the fact that Indians have to conduct themselves submissively even in their own country, it is no wonder that they are subjected to ill-treatment in other countries. In conclusion he remarks that, if Indians want to obtain their rights and to be respected in the world, they should discharge those duties which they owe to themselves, to their countrymen, to their motherland and to God.

SWARAJYA, 11th September 1909.

Ill-treatment of Indians in Mauritius.

11. The *Swarajya* (Allahabad), of the 11th September, has the following:—

"The *Mahratta* has come to know through the Census report of Government that out of 261,550 men in Mauritius, 103,922 died last year, which amounts to 43 per cent. of the whole population. This mortality was caused by malaria, diarrhœa, dysentery and pneumonia. The annual income of these Indian blacks is no more than Rs. 100 per man, or nearly eight rupees a month. Those who have read what had happened to our Punjabi brother, Lala Bindraban, before he could fortunately save himself from these tyrants and come back to his country,

can very well understand what sort of treatment these voracious animals of Mauritius extend to us. These shameless people make us to collect and throw nightsoil on to the fields and make us work for twelve hours a day whether in the hot summer or in the cold winter. They feel pity neither for poor innocent women nor for (helpless) children. They have no sympathy for the sick. On the contrary they hold canes in their hands for every one and strip off the skin of our countrymen with them. We do not treat even our asses and oxen in the way we are treated by these devils in human shape.

The sugar of this Mauritius island, which is reared by the manure of our blood, has destroyed the sugar trade of our country. O, foolish Indians! If you give up using sugar manufactured in these islands, these ferocious people may get a lesson from it and forbear from subjecting us to such excessive tyranny and oppression. Cannot every sensible man understand that there must be something suspicious behind it if in a country forty-three men die out of a hundred? If it is due to malaria, dysentery and pneumonia, why are not the white-skinned affected by those diseases? Why do they prey exclusively upon such as are of black skin. Plague is the same to every one. The real cause lies somewhere else (the real fact is otherwise). And, poor fellow—the plague—is in vain made the scape-goat of all this. Indians are helpless, but they will send forth sighs (to Heaven) which are sure to burn down the tyrants. Will not our King turn his attention to the miseries of his subjects? Can our Viceroy hear all this with an unaffected heart? How would they have taken it if the same treatment had been extended to their countrymen in foreign countries?"

Anarchism and the English press.

12. Referring to an article in the *Fortnightly Review* in which the writer is said to have held the whole Hindu community responsible for the atrocious murders committed by terrorists in India, the *Swarajya* (Allahabad), of the 11th September, remarks that, although it has become plain to everyone in India, and in England as well, that only a few crazy persons are at the bottom of this criminal movement, still the advocates of tyranny and racial antagonism are fastening the whole responsibility for these crimes upon the Hindu community in general. "If the law regarding the exciting of racial hatred is not a dead letter, why is it not," asks the editor in conclusion, "applied against those who are (downright) liars and the brewers of all mischief."

SWARAJYA, 11th September 1909.

Civilization responsible for famine, plague and poverty.

13. Under the heading "A Man-devouring Civilization", the *Swarajya* (Allahabad), of the 11th September, publishes an article in which the writer shows what civilization means in the present time. He points out that it denotes a capacity to kill one's fellow human beings in thousands. Japan did so and she became civilized. India cannot do so and therefore she is savage and barbarous. Such is the general conception of civilization in the present day. Even if Buddha or Christ, or any great Indian *rishis* were to come and reason with the men of the present age, they would laugh at them and say "these have turned mad, their senses have left them; they should be consigned in a lunatic asylum."

SWARAJYA, 11th September 1909.

The writer then goes on to say that gunpowder has made Europe, which is a comparatively small continent, the most powerful of all the countries in the world, and that power in its case has made it wealthy also, and he closes his article with the following remarks:—"The powerful enjoy themselves in comfort and luxury, having deprived the weak of their country, wealth and grain, and, on account of their high-handedness, the weak die of famine, plague and poverty. Thousands of tons of grain are produced in their country, but their brethren cannot afford to get sufficient to eat even every second or third day. If there is famine, it is for the weak; if there is plague, cholera or malaria, it is for the weak. No one has ever heard of the powerful dying of these diseases, and how is it possible for the powerful to die of them, when they (the diseases) are chiefly brought about by hunger. When Europe [*(lit.)* used to die of hunger], its streets were full of filth, its people used to have narrow, *katchcha* and dirty houses to live in. Then these diseases were prevalent there as well. But now there is not even one. Two hundred years ago India too was prosperous, it was wealthy and used to get sufficient to eat. These diseases were then quite unknown here also. But we have been falling victims to death ever since civilization has made us poor and indigent."

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ADVOCATE, 12th September 1909.

Regulations regarding the election of members for the expanded councils.

14. The *Advocate* (Lucknow), of the 12th September, recommends that Government should first publish the rules for the election of members to the expanded councils, in order to give an opportunity for the public to criticise and make representations with regard to them.

ADVOCATE, 12th September 1909.

The Bengal Provincial Conference.

15. The *Advocate* (Lucknow), of the 12th September, welcomes the changed attitude of the different parties comprising the Bengal Provincial Congress Committee towards each other as well as towards Government, and trusts that it indicates a real desire to co-operate for the welfare of the country.

SWARAJYA, 11th September 1909.

The Indian National Congress and the Punjab Hindu Conference.

16. The *Swarajya* (Allahabad), of the 11th September, in a leading article tries in the first instance to ascertain the causes of the unpopularity of the Indian National Congress, and then offers its conclusions for the consideration of the Punjab Hindu Sabha, so that it may not commit the same blunders which has brought about the ruin of the Congress. The unpopularity of the Congress, in the opinion of the editor, is due to the fact that it has disregarded its fundamental principles and has allowed its lofty ideals to be merged in petty and trivial demands. Instead of uniting the rival communities with ties of union and fellowship it has only succeeded in creating contention, ill-will and irritation. Its aim was decidedly to secure political concessions from Government, but it now exists only to see its remaining rights gradually lost, without moving even its little finger to defend them. Its leaders, the less said of them the better, shameless creatures, they not only sit quiet when a repressive measure is being passed, and loll in their easy chairs with unconcern when a fellow-countryman is being deported, but they even counsel that such measures are necessary for the preservation of peace, and that such and such persons should be deported or transported in order to prevent an impending peril. Who, asks the editor, can feel any sympathy for such a Congress or co-operate with such leaders? On the contrary, whoever joins their ranks must be reckoned among the betrayers of the country and enemies of the nation.

Government and the Congress, the editor goes on to say, represent different and conflicting interests. If the former pretends to shake hands with the latter, there must be something ulterior behind this show of cordiality and goodwill. There was a Governor General who, if one remembers correctly, refused to receive a copy of the Congress resolutions even from the hands of one of his own distinguished countrymen. That was perhaps alright. But how is that to be reconciled with the fact that to-day the same Congress is being invited to tea and dinner at the Government House in Madras and is embraced, caressed and made much of like some lovely damsel. Those men that have some insight into wordly affairs can understand why Government has suddenly become so friendly, and has begun to profess so much solicitude for the Congress and the cause it represents.

Now as to the Hindu Conference. It is a well-known moral principle that a man ought to act up to his faith and convictions, and ought never to shrink from his duty for fear of the powers-that-be. The Hindu Conference can be of real service to the people, only if it does not, like the Moderate leaders of the Indian National Congress, forget this principle in practice, but if its fat *Rai Bahadurs* want to preach that Indians should sacrifice their interests and forego their conscience merely for the sake of pleasing some erratic officials, it is even now time that it should cease to exist. If the Hindu Conference wants to exist, it should pay the price which other nations have paid for their existence. It should ever be ready to bear difficulties, suffer troubles and undergo calamities if it really purports to be an instrument in the hand of God for the regeneration of India.

The editor then goes on to consider the draft resolutions which have been proposed to be discussed by the Hindu Sabha. It is all well, he remarks, if the representations embodied in their resolutions are listened to by the benign Government and if relief is granted according to them, but what if they meet with a rebuff? How do they propose to bear and put up with their shame, disgrace and humiliation? Would they be willing to carry on their agitation to its logical and reasonable length? Would they bring their influence to bear upon Government by resorting to passive resistance and boycott of British goods? If they *are* ready to do all this, every Indian would hail such a Conference with a warm heart and pray for its success.

The editor then, after a long discourse on Practice and Theory, exhorts the leaders of the Hindu Sabha to cease talking and thinking, and to betake themselves to substantial practical work. He points out the channels in which their energies would, in his opinion, best be directed, and insists upon the establishment of a Central Technical Institute in the province, like the one which has been established in Bengal, and which is destined to do more good to the country than the work of a thousand agitators. "The present is the time," the editor says in conclusion, "for commercial warfare. So long as we do not defeat the *bideshis* in this struggle, we shall continue to depend upon them (for our necessities), and our cries shall be as futile and unavailing as a cry in the wilderness."

Tactics of the Congress Reception Committee.

17. The *Bharat Jiwan* (Benares), of the 13th September, reports, on the authority of a contemporary, that some of the members of the Congress Reception Committee have intimidated a number of persons of certain districts into joining the Congress, by giving out that those who would not subscribe to the Congress creed, as drawn up by the Allahabad Convention, and join the Congress, would be considered disloyal and seditious, and suggests the desirability of Government punishing those who have had recourse to such frauds to impose upon the public.

BHARAT JIWAN, 13th September 1909.

The South African Union Bill.

18. The *Indian People* (Allahabad), of the 12th September, remarks that the introduction of the colour bar into South African legislation, in spite of the opposition raised in many quarters in England, will be a formidable weapon in the hands of those who try to excite disaffection among the people of India.

INDIAN PEOPLE, 12th September 1909.

II.—Afghanistan and Trans-Frontier.

The Amir of Kabul and his Hindu subjects.

19. Referring to a recent order of the Amir of Kabul regarding the free possession of arms and ammunition by his Hindu subjects, the *Anand* (Lucknow), of the 9th September, remarks that this shows that the barbarous Afghans have proved themselves to be superior to the civilized English in the matter of having confidence in their subjects.

ANAND, 9th September 1909.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

Alleged charge of perjury against the Hon'ble Malik Umar Hayat Khan, C.I.E.

20. The *Indian People* (Allahabad), of the 9th September, with reference to the perjury said to have been committed by the Hon'ble Malik Umar Hayat Khan, C.I.E., in defence of a relative who was charged with attempted murder, remarks that, in view of the growth of perjury in the Punjab, no invidious distinction should be drawn between an aristocratic liar and one of meaner birth, but that an example should be made of Umar Hayat, who should at least be deprived of his right to sit on the Legislative Council and to wear the King's decoration.

INDIAN PEOPLE, 9th September 1909.

Mr. L. French, Magistrate of Shahpur, on oriental morals.

21. The *Swarajya* (Allahabad), of the 11th September, takes exception to the remarks of Mr. L. French, Magistrate of Shahpur (Punjab), with reference to Eastern morals, which he is alleged to have made in connection with the case of Malik Ahmad Yar Khan. The editor remarks:—"We do not understand whence these occidentals got their golden morals of which they are so proud. They forget that Christ was an oriental and that his ethics had its origin in the Eastern soil, the West not having been able to understand its spirit as yet. Muhammad, Gautam Buddha, Krishna and Ram, all were orientals. We fail to understand then who is the prophet of whose teachings the Westerners are so proud, and whose instructions they profess to carry into practice. The fact is that the virtuous and the vicious, the liar and the treacherous, are to be found both in the East and in the West.

The man who from his experience of a single black-hearted oriental considers the whole lot of them to be so is as much in the right *(lit.)* as the one who says that the five fingers of a hand are all equal."

SWARAJYA, 11th September 1909.

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SWARAJYA, 11th September 1909.

22. The *Swarajya* (Allahabad), of the 11th September, referring to the sentence of one month's rigorous imprisonment passed upon Damodar Modak for disseminating sedition by selling copies of the *Swaraj* (London), in Bombay, suggests that, if laws and punishments are meant for the prevention of offences, the Customs officers should have destroyed the papers even before the mischief had been committed.

Prosecution of Damodar Modak in Bombay.

INDIAN PEOPLE, 12th September 1909.

23. The *Indian People* (Allahabad), of the 12th September, remarks that, in view of the judgment pronounced by the Sessions Judge of Cawnpore in the case of the prosecution of the Central Nazir of Farrukhabad, the latter should now be reinstated in his office.

Prosecution of the Central Nazir of Farrukhabad.

INDIAN PEOPLE, 12th September 1909.

24. The *Indian People* (Allahabad), of the 12th September, expresses pleasure at the satisfactory manner in which the Local Government has secured the termination of the Etawah case.

The case of Pandit Baleshwar Prasad of Etawah.

BHARAT JIWAN, 13th September 1909.

25. Commenting on the order of acquittal passed by the Deputy Commissioner of Kachhar in the case in which Mr. Stevens, Manager of the Dilkhosh Tea Garden of that district, stood charged of having committed rape on a girl of ten or eleven years old, the *Bharat Jiwan* (Benares), of the 13th September, remarks that it casts a slur on the British sense of justice besides detracting from the reputation of Judges in India as a class. The editor urges that Government would do well to divest such an official of his judicial powers who would not accept the Civil Surgeon's report as to the age of the girl and gave his arbitrary decision in the case. He expresses the hope that Government will appeal against the Deputy Commissioner's order in a higher court and will get the accused punished for his offence.

The Kachhar rape case.

ANAND, 9th September 1909.

The *Anand* (Lucknow), of the 9th September, referring to the same case, remarks that it is such acts of injustice which give rise to unrest in the country.

TAFRIH, 14th September 1909.

26. Referring to the case of seven *Arya Samajists* who are undergoing their trial in the Cantonment Magistrate's Court, Agra, the *Tafrih* (Lucknow), of the 14th September, remarks that, if it is an offence to hold meetings in Cantonments, the police ought to have apprised them of it before instituting a prosecution which is calculated only to embitter the relations between the rulers and the ruled.

Prosecution of seven *Arya Samajists* in Agra.

The editor recommends that the accused be discharged.

(b)—Police.

ABHYUDAYA, 10th September 1909.

27. The *Abhyudaya* (Allahabad), of the 10th September, says that in no other civilized country people are so much oppressed by subordinate officials as in India, and ascribes this state of affairs to the ignorance of the bulk of the population of this country. The editor points out that the chief delinquents in this direction are subordinate police officials and tahsildars and their underlings. He says that he constantly receives complaints of petty oppression by these officials, but that he cannot publish them for want of sufficient evidence to prove them. He remarks that the oppression of the people is solely due to the fact that they quietly put up with it and do not bring it to the notice of higher authorities or prosecute their oppressors in a law court.

Oppression of the people at the hands of subordinate officials.

ADVOCATE, 12th September 1909.

28. The *Advocate* (Lucknow), of the 12th September, referring to the latest report on the Bengal Police, in which regret is expressed at the reluctance of the people to help in detecting crime, remarks that this reluctance is due to the terror that the police has created in the popular mind. The writer expresses surprise that the Government resolution should have overlooked the misdeeds of the police, while noting a rapid rise in the *morale* of the force.

Report on the Police Administration of Bengal.

RAHBAR, 14th September 1909.

29. The *Rahbar* (Moradabad), of the 14th September, says that at the present time the actions of Government are based generally upon the reports of detective police, and how far they are reliable will be proved by a case from Meerut in which one Dip Chand, Bakkal, who, the editor alleges, was in the employ of the detective police, stood charged with an attempt to fabricate false evidence in order to procure the conviction of Baru Mal, banker, and Prabhu Lal, zamindar, for manufacturing counterfeit coins. The

The working of the secret police.

accused has been sentenced to five years' rigorous imprisonment. Is not this, asks the editor in conclusion, calculated to lower the prestige of the police and of Government ?

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

30. A correspondent of the *Hindustani* (Lucknow), in the issue of the 10th September, after referring to the alleged unsatisfactory result of the numerous Commissions that have sat to inquire into public grievances, remarks that the solicitude of His Honour the Lieutenant Governor of these provinces for the welfare of the people under his charge may well be illustrated by the measures which he has introduced since he assumed charge of this province. So far as his educational policy is concerned it is enough to say that every sensible man and parent who has got children to educate looks upon his School-leaving Certificate Examination with suspicion if not with positive dread, and in his desperation is ready to say: "Well, Sir, that's all ! Let us remain where we are, we shall consider even our present condition a blessing. Do not trouble yourself with anxiety for our improvement. What have we Indians, barbarous and uneducated as we are, to do with reforms ?"

HINDUSTANI, 10th September 1909.

The proposed abolition of octroi duty.

The writer then proceeds to criticise the proposed abolition of octroi duty and the imposition of terminal taxes in its place. He labours to prove that the effect of the former would be to open up big markets more widely for foreign goods and of the latter to destroy small local industries.

In conclusion he remarks :—

"Such measures, in our opinion, can never make the people form a good opinion about Government. Organizations, speeches and writings can scarcely produce such mischievous results as are likely to follow on taxes being imposed and collected from the labourer and artisan classes. Under these circumstances, therefore, the measure requires to be amended, but it is useless to hope that a voice like ours can effect any change in the resolutions of Government ; however 'we talk on whether any one listens to us or not.'"

Commenting on the correspondent's expression of opinion the editor remarks that whatever he has said is due to ignorance as to how the proposed changes in octroi duty will work if the measure now under the consideration of Government and the public is passed. He fails to understand how his learned correspondent connects the abolition of octroi duty with a more liberal introduction of foreign goods. As to the imposition of terminal taxes he assures him that none except wealthy men, barristers, pleaders, doctors and tradesmen, whose income is more than a thousand rupees, need be afraid of this heavenly visitation.

31. The *Advocate* (Lucknow), of the 12th September, in a letter from a Lucknow correspondent referring to the improvement of the roads in that place, suggests that, as no sentiment attaches to the China Bazar Gate, it should be demolished, and that the road below it be widened and joined with the Mall Road at the corner of the bridge.

ADVOCATE, 12th September 1909.

Improvements in Lucknow and the demolition of China Bazar Gate.

(e)—Education.

32. The *Advocate* (Lucknow), of the 12th September, publishes a letter from a correspondent complaining that there appears to be no clear and distinct rules for the admission of students into the Canning College, as many young men have been refused entrance without being given any real reason. It is suggested that the rules should be more clearly defined and widely circulated, and that no favouritism should be shown.

ADVOCATE, 12th September 1909.

Non-admission of students into the Canning College.

33. The *Advocate* (Lucknow), of the 12th September, publishes a letter complaining that, owing to failure to fill existing vacancies in the staff of the Fyzabad District School, three classes are without teachers, and that the students have, in consequence, been unoccupied for some time.

ADVOCATE, 12th September 1909.

The Fyzabad District School staff.

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ZUL QARNAIN, 14th September 1909.

The Muhammadan Anglo-Oriental College, Aligarh.

34. The *Zul Qarnain* (Budaun), of the 14th September, referring to an article in the *Pioneer* in which the writer advised the trustees of the Aligarh College to remodel the school section on the line of preparatory classes in England, remarks that the conclusions of the writer are hardly complimentary to the Government system of education, which has been prevalent in this country from a long time. The writer is inclined to think that students coming to the Aligarh College from other schools cannot be reformed during a four-years' college career. This, the editor points out, would amount to an admission that Government and private schools are no better than institutions for corrupting the minds of Indian youths and wrecking their character. Such a general condemnation of a system, the utility of which has been established beyond doubt, is not in consonance with the best traditions of such a leading and respectable exponent of public opinion as the *Pioneer*. The fact is, he goes on to say, that the writer in the *Pioneer* has not, in spite of his professions, applied an unprejudiced and unbiassed mind to the question, otherwise he would not have made the astounding charge against the trustees that they have departed from the policy of the founder of the college.

SADDHARM PRACHARAK, 8th September 1909.

Sir John Hewett's views on the *gurukul* at Kangri.

35. Lala Munshi Ram, writing to the *Saddharm Prachárak* (Kangri, Bijnor), in the issue of the 8th September, reports that on the 31st August last he had the honour of being given an interview by Sir John Hewett at the Circuit House, Dehra Dun, in which His Honour explicitly told him that he had not the least suspicion about the *gurukul*, and that he regarded its promoters to be sincere workers in the cause of religion, but that he still suspected individual persons here and there.

He says that he has given publicity to this matter in his journal only with a view to preventing false rumours from getting abroad on the subject.

(f)—Agriculture and questions affecting the land.

ADVOCATE, 12th September 1909.

Working of the Agricultural Improvement Loans Act.

36. The *Advocate* (Lucknow), of the 12th September, with regard to the circular letter issued by the Board of Revenue to all district officers, detailing the drawbacks in the working of the Agricultural Improvement Loans Act, remarks that the removal of the defects in the system of the grant of *takavi* for well-sinking lies less in the issue of circulars than in the deputation of officers who are acquainted with the agricultural conditions of both the people and the soil.

(g)—General.

INDIAN PEOPLE, 9th September 1909.

Juvenile smoking.

37. The *Indian People* (Allahabad), of the 9th September, suggests that the Indian Government should legislate against juvenile smoking, and also that, in view of the excessive amount of tobacco annually consumed in India, a duty on cigarettes imported or manufactured in the country might be fixed and the money applied to the needs of the Educational Department.

ADVOCATE, 9th September 1909.

Condition of the *ryots* of absentee landlords in Bengal.

38. The *Advocate* (Lucknow), of the 9th September, referring to the question of "absentee landlords," suggests that the resultant evils may be remedied by the reorganization of the *panchayat* system, whereby the condition of the *ryots* may be improved. The writer also remarks that it is the duty of Government, in order once more to attract the zamindars from the towns to the head quarters of their estates, to afford opportunities, not only to territorial magnates, but even to middle class landowners to have a share in the government of the land under their control.

HINDUSTANI, 10th September 1909.

Need for pasture grounds for cattle.

39. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 10th September, ascribes the scarcity of *ghi* and milk to the want of pasture grounds for cattle, and suggests that in every village and town zamindars should be asked to reserve certain portions of their land for pastoral purposes, for which they might levy so much for each head of cattle that grazes on it.

ABHYUDAYA, 10th September 1909.

Scarcity of food grain in India.

40. In continuation of its remarks on the scarcity of food grain in India, the *Abhyudaya* (Allahabad), of the 10th September, suggests that the dissemination of primary education among the masses will go a great way towards improving the material condition of the country. The editor notes with satisfaction that Government has for

the last five years expended more money on primary education than in previous years, and that it has expressed its intention of making primary education free in the country; but he suggests that free primary education will not benefit the people to any considerable degree, unless it be made compulsory. He says that the carrying out of this measure will no doubt involve considerable expenditure, but he points out that the question of money will present no great difficulty if Government will but realize its duty towards the people in the matter of educating them, and will determinedly discharge it. He remarks that if Government were but to have the will to educate the people, it could find money easily for it by effecting curtailments in military expenditure and in various other departments.

The proposal to encourage an independent medical profession.

41. The *Indian People* (Allahabad), of the 9th September, welcomes the first steps taken by the authorities in this country towards the establishment of an independent medical service by the preparation of a list of those practitioners who would be willing to accept civil surgeoncies of small districts. However, it warns Government against accepting those people who have gained foreign diplomas and degrees in preference to those educated entirely in this country, on the ground that, provided a student can afford the passage to England, it is often easier for him to pass the examinations in that country than to obtain success here.

INDIAN PEOPLE, 9th September 1909.

The proposal to encourage an independent medical profession.

42. The *Advocate* (Lucknow), of the 12th September, agrees with the proposals of the Bombay Medical Union for the creation of an independent civil medical service in India, the result of which would be to turn the I.M.S. into a purely military service similar to the R.A.M.C.

ADVOCATE, 12th September 1909.

Dramatic performances in India.

43. The *Indian People* (Allahabad), of the 12th September, suggests that the moral tone of the Indian drama, which is yet in its infancy, should be improved by the employment as actresses of some of the many respectable Indian ladies who do not observe *pardah*, in place of *nautch* girls and other women of evil repute.

INDIAN PEOPLE, 12th September 1909.

A Directory of Technical Institutions in India.

44. The *Indian People* (Allahabad), of the 12th September, while admitting the utility of the publication "A Directory of Technical Institutions in India", produced by the Indian Industrial Conference, suggests that, since the aim of the Conference is the public good and not pecuniary gain, the price of the book should be reduced and that the volume be made less bulky.

INDIAN PEOPLE, 12th September 1909.

Dealers in foreign goods in the name of *swadeshi*.

45. The *Swarajya* (Allahabad), of the 11th September, asks the people to beware of those *swadeshi* enemies of the country who do not hesitate to substitute foreign-made things for what they offer for sale as *swadeshi* ones, if thereby they can save a few pence for themselves.

SWARAJYA, 11th September 1909.

Government and the *swadeshi* movement.

46. The *Bharat Jiwan* (Benares), of the 13th September, refers to the pecuniary help given by Sir Lancelot Hare to the silk factory recently established at Bahrampur, and remarks that this fresh proof of Government sympathy with the development of indigenous arts and industries should be sufficient to silence those who allege that Government is opposed to the *swadeshi* movement. The editor further observes that Government has never stood in the way of the *swadeshi* movement, unless it has been associated with political agitation and violence.

BHARAT JIWAN 13th September 1909.

The proposed partitioning of the Gorakhpur district.

47. A correspondent of the *Hindustani* (Lucknow), in the issue of the 13th September, referring to the proposed partitioning of the Gorakhpur district, remarks that in the first place, in comparison to Meerut and Moradabad, there is not such a great press of work as to justify the partitioning of the district, but that, if Government is determined to make some sort of division, the head quarters of the new district should be fixed at a place near Maharajganj which, besides being centrally situated, is very much neglected at the present time by officers in charge of the administration of the district, a fact which may, he says, be verified by a reference to the number of thefts, dakaitis and other crimes committed there every year.

HINDUSTANI, 13th September 1909.

V.—Legislation.

Nil.

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VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

MUSAFIR, 8th September 1909.

Arya Samaj and its constitution.

48. The *Musáfir* (Agra), of the 8th September, publishes the first instalment of an article in which the editor proposes to deal with the various constitutional defects in the body politic of the *Arya Samaj*. In the present article the editor contents himself by pointing out generally the position in which the *Arya Samaj* is placed at the present time. He notes that its dangers are both external and internal. On the one hand it has to reckon with its declared enemies (the Musalmans), who, finding themselves unable to withstand the might of the Vedic religion, have taken to indirect methods for doing harm to it, such as taking advantage of their position as Government officials or as members of the detective police. On the other, and this is the most serious of the two, it has to face that spirit of partisanship among its own members, which is rapidly undermining its pristine solidarity and strength. Every one, the editor regrets to note, is anxious to monopolize the leadership of the *samaj* to himself, and to secure this end he would rather imperil its very existence than forego his supposed right. With these remarks he concludes the article and promises to return to the subject in future issues of the paper.

INDIAN PEOPLE, 9th September 1909.

The relics of Buddha.

49. The *Indian People* (Allahabad), of the 9th September, remarks that the outburst of feeling that has been evoked by the proposal to distribute among Buddhist people the relics of Buddha, recently discovered near Peshawar, shows that public opinion in India is being educated in the right direction, on the analogy of the outcry recently raised in England against the sale of one of Holbein's famous pictures out of the country. The writer strongly recommends that this expression of public opinion should be respected by Government, and that the relics should be retained in this country, where the great Buddha lived and died. It is also suggested that Government should take the initiative in raising a suitable monument in commemoration of the discovery.

SWARAJYA, 11th September 1909.

The relics of Buddha.

50. The *Swarajya* (Allahabad), of the 11th September, referring to the relics of Buddha, which have been recently disinterred near Peshawar, and to the rumour that they are to be distributed among the Buddhists all over the world, remarks that India is really a very unfortunate country. "She is deprived of her gold, silver, diamonds and of crores of maunds of corn every year, still they do not forbear and are ready to remove even the ashes of the venerable forefathers of Indians from their place of birth. Buddha, says the editor, belongs as much to the Hindus as to any one else, and this is proved from the fact that he is regarded as an incarnation of God. There are only three things which are prized above others in the world, namely religion, political dominance and wealth. We Indians are deprived of political strength and are poor and indigent as well. In our present wretched condition we have only our religion left to minister comfort and solace to us, besides the sacred bones and ashes of our forefathers which are buried in this land of sorrows. It would be an act of kindness if the remains of *Buddha Bhagwan* are not sent out of India. The shrine of *Buddha Bhagwan* is a place of worship for us, for the world has not as yet produced a [(?) another] holy and a perfect being like Buddha who taught to the whole world the principles of love, justice, freedom and equality. Besides, from a commercial point of view as well it would be distinctly for the advantage of Indians and Government if a shrine were erected in India and the remains deposited there. Expediency also recommends this being done, and, above all, there can be no better policy than that which would consent to keep the bones of good Buddha in India, if such a step could satisfy twenty-four crores of Hindu subjects!"

ADVOCATE, 12th September 1909.

The relics of Buddha.

51. The *Advocate* (Lucknow), of the 12th September, has the following:—

"The Bengal Provincial Conference did well to pass a resolution demanding that Buddha's relics, recently discovered near Peshawar, should on no account be

allowed to go out of India. A shrine should rear its head over the spot where the sacred remains were found and a place of pilgrimage added to the list of existing ones."

The relics of Buddha.

52. The *Bharat Jiwan* (Benares), of the 13th September, expresses its agreement with the resolution of the Bengal Provincial Conference praying Government to deposit the relics of Buddha in a shrine at the spot where they have been discovered, and remarks that it is but fair that they should remain in India where Buddha was born and where he preached and that they should not be handed over to foreign Buddhist nations. BHARAT JIWAN, 13th September 1909.

Hindus and Muhammadans.

53. In continuation of his article entitled "Hindus and Muhammadans" (vide Selections No. 37, paragraph 48), the editor of the *Tafrih* (Lucknow), writing in the issue of the 14th September, deplores the want of cordiality and goodwill among Hindus and Muhammadans, and remarks that, in view of the fact that both labour under the same disabilities, so far as high posts in civil and military departments and control of the finances are concerned, these petty jealousies and mutual heart-burnings ought to be put an end to. TAFRIH, 14th September 1909.

The editor, however, expresses gratification at the fact that in Native States, at any rate, caste differences are not recognized, and that even the posts of prime ministers are disposed off irrespective of any religious considerations.

IX.—Miscellaneous.

Nil.

Naini Tal:
The 17th September 1909.

C. E. W. SANDS,
Asst. to the Dy. Inspr.-General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 „
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	4,500 „
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
9	Advocate	Lucknow ...	Twice a week,	Munshi Ganga Prasád Varmá; Khatri; 50.	1,033 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	482 „
	ROMAN.				
12	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	800 copies.
	ANGLO-HINDI.				
*13	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*14	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*15	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	823 copies.
	URDU.				
16	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	257 copies.
†17	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
18	Al Aziz...	Agra	Do. ...	Haji Muhammad Ismail Khan; Muhammadan; 52. Muhammad Abdul Rauf Khán Hatif; Muhammadan, Pathan; 27.	500 „
†19	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
20	Angrezi Raj	Allahabad ...	Do. ...	Shyam Kishore Varma; Kayasth; 38.	
21	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathan.	550 copies.
22	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
23	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
24	Brahman Samáchár... ...	Saharanpur ...	Do. ...	Chotey Lal Sharma.	
25	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 copies.
*26	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	1,000 „
*27	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
28	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
29	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
30	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	500 „
31	Kul Bhaskar	Allahabad ...	Do. ...	Shridhar Prasad; Kayasth.	

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	600 copies.
33	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
34	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
*35	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
36	Vaishya Hitkari	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
37	Yad-i-Bayzá	Ghaziabad (Meerut),	Do. ...	Hakim Saiyid Muhammad Said; Muhammadan; 26.	250 „
*38	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*39	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*40	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*41	Akhbár-i-Imámia	Lucknow ...	Twice a month,	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 „
†42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakaryá; Muhammadan; 21.	150 „
*43	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
44	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
45	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
46	Al Fasih	Bareilly ...	Do. ...	Hakim Fasih-uz-Zaman Asar; Muhammadan.	
47	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
48	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
49	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	308 „
50	Cawnpore Gazette	Cawnpore ...	Do. ...	Babu Harnám Singh; Khatri; 55 ...	500 „
51	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
52	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
53	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*54	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	250 „
55	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
56	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	500 „
57	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
58	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
59	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
60	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
61	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
62	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
63	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
64	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29,	450 „
65	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
66	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
67	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „
68	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
69	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
†70	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30,	200 copies.
*71	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
72	Swarájya	Allahabad ...	Do. ...	Nand Gopal; Khatri	1,000 „
73	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	550 „
74	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 „
75	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
76	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
77	Hindustani	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
78	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
79	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
80	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
81	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*82	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	100 copies.
83	Bharatodaya	Jwalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shastri.	
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár... ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49,	656 „
87	Dharm Divakar	Agra ...	Do. ...	Puttoo Lal.	
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
89	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil.	
90	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám, Bania; 43	320 copies.
91	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	375 „
92	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
93	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
94	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	4,410 „
95	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
96	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28.	
97	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†98	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
99	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	1,700 „
100	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
101	Stri Darpan	Allahabad ...	Do. ...	Srimati Rameswari Nehru; Kashmiri.	
102	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39,	700 copies.
†103	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*104	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
105	Almora Akhbár	Almora ...	Twice a month,	Munshi Sadánand Sanwál; Brahman; 58.	155 „
106	Karmayogi, ...	Allahabad ...	Do. ...	Sundar Lal; Kayasth; 26. ...	
107	Kshatriya Mitra	Benares ...	Do. ...	Prasidh Narayan Singh, B.A.; Kshattriya; 35.	
108	Rájpút	Agra	Do. ...	Kunwar Sher Singh Varmá ...	1,700 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
109	Vyapári and Karígar ...	Benares ...	Twice a month,	Bábu Thakur Prasád; Khatri; 42 ...	782 copies.
110	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,600 „
111	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	249 „
112	Árya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman ...	1,469 „
113	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
114	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
115	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
116	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	2,050 „
117	Samrát	Kálákánkar (Partabgarh).	Do. ...	Raja Ramesh Singh; Kshatriya; 45 ...	554 „
	HINDI-URDU.				
*118	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasad; Barnwál Hindu; 36 ...	200 copies.

* Irregular.

I.—Politics.

(a)—Foreign.

Turkey and the European Powers.

1. The *Shahna-i-Hind* (Meerut), of the 16th September, has the following in connection with the affairs in Turkey :— SHAHNA-I-HIND, 16th September 1909.

"Turkey occupies a very unique position in Europe. Though from a military point of view there is nothing to make it an object of fear to others, still its size and extent and the unlimited field that it offers for commercial exploitation, have always excited the envy and avarice of the foremost empires of the world. In 1877, after the Russian war, it was in a tottering condition, but the policy adopted by Sultan Abdul Hamid Khan infused new life into the country, so that, in a short time it assumed its proper place amongst the nations of Europe. Its charms did not fail to attract the rulers of the world and in their efforts to surpass each other in courting its favour, Germany and England fell out. The two countries were not yet reconciled when the Armenians rose and were subsequently crushed under the 'millstone of the Sultan's policy of repression,' and the 'party of the Cross' in England was carried away to such an extent that it forgot the precepts of its Heavenly Father' and disregarded the golden maxim: 'If any one strikes thee on thy left cheek turn unto him thy right also.' These were the days of Mr. Gladstone. Through his stirring speeches he raised the cry of 'out with the Sultan and down with the Turks' until at last the fleets of the world laid seige to Constantinople. But as Sultan Abdul Hamid Khan had already secured the friendship of Germany and Russia, the whole matter ended in smoke. Then followed a leaning on the part of the Sultan towards Germany which soon developed a close intimacy between the countries. The Kaisar visited Turkey and received a warm welcome there. The Germans found the whole field of commercial exploitation in Turkey open to them and directed their whole energy to suck the life blood out of the country.

Abdul Hamid Khan did not, however, relax his vigilence and was always on his guard against the Liberal party that was ever aiming at the overthrow of the personal and despotic form of government in Turkey. An elaborate system of espionage was maintained and thousands of Liberals were mercilessly slaughtered and drowned in the sea. But from the blood of martyrs sprang the true church and the year 1909 saw the consummation of the mighty struggle for liberty, and, lo! there lies the despot, maimed and helpless, crippled of the powers that once contributed to the perpetuation of despotism in the Ottoman Empire.

Turkey has now at the head of its affairs Sultan Muhammad V. The excesses which characterized the reign of Abdul Hamid have now disappeared, and one sees the English goddess of liberty enshrined in the hearts of the people everywhere. Let every one hope that the inauguration of this new era will draw Turkey and England closer to each other and that their union will at last prove as beneficial to Turkey as the circumstances of the case lead one to believe."

(b)—Home.

Lord Curzon on Turkish and Indian affairs.

2. The *Oudh Akhbar* (Lucknow), of the 18th September, referring to the speech of Lord Curzon on the occasion of the dinner given in honour of the Turkish Delegates in England, remarks that really when a nation has achieved national and political greatness, it looks down upon the methods which made such an achievement possible and condemns the subject races for adopting them. Having regard to this view it becomes easy to account for the hostile attitude of Lord Curzon to the reform movements in India. But one who had expected consistency even in this matter from a man of Lord Curzon's temperament, must have been surprised to see him congratulating the Turkish Delegates for the inauguration of constitutional government in Turkey. This is due, the editor concludes by saying, to the fact that the establishment of a Parliament would lead to a closer union between England and Turkey, a consummation which can never be ignored as long as Germany continues to be a source of anxiety to England. OUDH AKHBAR, 18th September 1909.

Turkey and the Muhammadans of India.

3. A correspondent of the *Mashriq* (Gorakhpur), writing in the issue of the 21st September, asks the Turks to admit their mistake in dethroning Sultan Abdul Hamid Khan and appeals to them to maintain the present status of Islam in the Empire, otherwise, the writer MASHRIQ, 21st September 1909.

prophesies, the Muhammadans of India will have nothing to do with the Sultan and his spiritual leadership and will proclaim a general boycott of Turkey.

INDIAN PEOPLE, 16th September 1909.

The Muhammadans and the Reform Scheme.

4. The *Indian People* (Allahabad), of the 16th September, in view of the threat of a certain section of the Muhammadans to have nothing to do with the reformed councils if their proposals are not listened to, asks how the Anglo-Indian community will justify this boycott when they have so emphatically condemned that of the Bengalis.

SWARAJYA, 18th September 1909.

Sir Charles Crosthwaite on Muhammadan representation.

5. Referring to Sir Charles Crosthwaite's criticism of the Reform Scheme and to his plea for special concessions to the Musalmans, the *Swarajya* (Allahabad), of the 18th September, remarks that the man who thinks that Government by granting the Reform Scheme is really transferring the administration of the country to the hands of Indians is undoubtedly fit for the lunatic asylum.

INDIAN PEOPLE, 16th September 1909.

Rules for the expanded councils.

6. The *Indian People* (Allahabad), of the 16th September, criticises the manner in which the officers appointed to inquire into the best way of working the Reformed Councils Act have proceeded, and remarks that the proposals of the Madras officer, who conducted his proceedings publicly, are the only ones likely to gain general confidence. The writer asks that public criticism be invited before the rules are finally passed.

ANAND, 16th September 1909.

An open letter to Lord Krishna.

7. The *Anand* (Lucknow), of the 16th September, publishes an open letter to Lord Krishna by an anonymous correspondent. He reproaches Krishna for taking no care of cows and cowherds, with the result that milk has become scarce in India and cultivators are hard pressed by hunger and poverty. He taunts him for feeling no shame at the absence of a flag in India and says that the flag of sovereignty was torn to pieces by the Muhammadans, while that of religion has been reduced to shreds by the mutual wranglings of the various sects. He asks him what he is doing with his weapons which protected the helpless and distressed, and why he does not protect the people who are distracted by falsehood, injustice, oppression and selfishness, and who are oppressed by want and poverty. In conclusion he prays him not to delay in manifesting himself in human form on earth, otherwise it will be impossible to save India from utter ruin and destruction.

KARMAYOGI, 8th September 1909.

Lord Krishna Chandra and the Nationalist Movement.

8. The *Karmayogi* (Allahabad), of the 8th September, reproduces the translation of an article entitled "Lord Krishna Chandra and the Nationalist Movement" from the *Bande Mataram.*

KARMAYOGI, 8th September 1909.

The Birth of Krishna.

9. The *Karmayogi* (Allahabad), of the 8th September, publishes the translation of an article entitled "The Birth of Krishna" from the *Bande Mataram.*

KARMAYOGI, 8th September 1909.

Prayer to Krishna to save Indians.

10. The *Karmayogi* (Allahabad), of the 8th September, contains a poem by Madhava Shukla on the birth of Krishna, in which the writer relates the circumstances of his birth and the deeds he performed for the good of his country, and concludes by saying "if we accepted his teachings and acted up to them, we would not find it necessary to beg for what is our own. O, Lord! look on the miserable condition of India, take pity on it and save us, helpless beings, speedily from a terrible hell."

KARMAYOGI, 8th September 1909.

Karmayoga.

11. The *Karmayogi* (Allahabad), of the 8th September, reproduces the translation of an article entitled "Karmayoga" from the *Karmayogin* (Calcutta).

KARMAYOGI, 8th September 1909.

The appearance of the *Karmayogi*.

12. An anonymous correspondent contributes an article entitled "Prayer" to the *Karmayogi* (Allahabad), of the 8th September. The writer, after invoking a blessing on the true religion, says that the *Karmayogi* has appeared to spread the teachings of Lord Krishna, who taught the doctrine of *Karmayoga* (devotion of action) to Indians with a view to prevent them from becoming idle and indolent in the performance

of their duties. "It is but in the fitness of things that the *Karmayogi* should make its appearance on the day when the Lord was born on earth, thereby calling to mind the sage *(mahatma)*, who showed to the world that even one's own relative, even one's maternal uncle, and kinsman like Shishu Pal, ought to be punished if they commit themselves to the path of unrighteousness and practise oppression; and who taught Arjun how firm and determined a man ought to be in order to secure his rights and privileges. Accordingly, the *Karmayogi* makes its appearance this day and prays to God for the fulfilment of its object, for its growth and protection, for the attainment of ability commensurate with its name, and for the good and welfare through its instrumentality of its country, society, religion, language and literature and its final goal." The writer next describes the circumstances in which India was when Lord Krishna was born and continues: "This day (the anniversary of his birthday) is indicative of the fact that when righteousness declines, when the path of religion, i.e. of Truth is blocked, when the foundations of religion, which is the protector of society, are uprooted, and when unrighteousness, that is oppression and injustice, is openly practised, then for the protection of the good and for the maintenance of Truth, God has, from time to time, to manifest himself in some form or other. To-day counsels those who are hard pressed with injustice and oppression to take refuge in the Lord, and whosoever trusts himself to His mercy is sure to be relieved of his miseries. Accordingly, the *Karmayogi* seeks His shelter and thus prays unto Him: 'I am a mere child and do not know what are my duties. You yourself should show me the path. You should make not only me but all my country devoted to action. You should point out the way leading to salvation and the means whereby we may be relieved of all our misery, humiliation, troubles, sufferings and all other difficulties and obstacles. O, Lord! it cannot be that boys are not entitled to perform glorious deeds and take part in the work of the regeneration of their country. You yourself have placed this ideal before the world that a worthy son, devoted to virtuous acts, as soon as he is born has to devote himself to the liberation of his country from its miseries . . . . This is your own ideal that if anybody, assuming a false appearance and casting a spell over others, should administer poison in the shape of milk, or should be ready to kill under the guise of love, or should make a show of friendship but act in a hostile manner, one even, though he be but six days' old, should expose the secret of his false appearance and should lay bare his real self before the public. (This refers to an incident in Krishna's infancy. When he was only six days' old, Kansa sent a woman named *Putna* to destroy him by feeding him from her breast to which poison had been applied.) It is your own teaching that if a *Bakasur* (name of a demon with a bird's head who attempted to devour Krishna) should be ready to devour you with His all-devouring beak, you should stop its very function, and that if a hornless calf, with its tail upraised should be ready to charge at you and to do you any violence, it is but just that you should twist its tail (the respect of society). O, Lord! grant such strength to the infant *Karmayogi* as may make it so firm in its duties that caring not the least for obstacles, it may remain firm and steadfast in its mission . . . . In conclusion O, Lord! we pray you not to keep us always thinking of the day of incarnation or engaged in celebrating its anniversary. Bring about the day of actual incarnation and let us be so fortunate as to actually enjoy the pleasure of seeing the works of that incarnation. The miserable condition of the country is not unknown to you. It is before our eyes but we are not allowed to see it. We realize it but we are not allowed to describe it. At the close of the *Dwapar* (i.e. the age preceding the Iron age when Krishna was born) gods betook themselves to the Ocean of Milk and called out to you there. But we see no such place where we may stand and give free expression to our lamentations. O, Lord! we do not know if your independent abode, the Ocean of Milk, exists anywhere. We do not see in any of the oceans your serpant-bed *(Shesh-shaiya)*. Everywhere only smoke-steaming ships are seen. O, Lord! we have forgotten ourselves. Grant us intelligence to recognize ourselves . . . . O, Lord! fill this country with *Karmayogies* (those who devote themselves to action), we shall then pray to you. O! Giver of well-being, assure us our well-being, O! Dispeller of the fear of devotees, remove our fear. O! Protector of the helpless, protect us who are helpless. O! Destroyer of *Asuras* (demons), O! Destroyer of evil-doers, O! Weilder of the *shudarshan* disc, destroy the course (or sway) of the false policy (or politics). Crush all our misfortunes with *shudarshan* and show us our goal, *Swaraj*."

KARMAYOGI, 8th September 1909.

The *Karmayogi* (Allahabad): its aims, objects and methods.

13. "We bow in obeisance to Him, who is the King of Kings, who is all powerful and who lends his ear to the prayers of every one, and we pray 'O, thou Mighty Being, who fulfilest the desires of every one, continue to grant all our wishes. O, ye who are omnipresent and to whom the prayers of all human beings are directed, be pleased to accept our humble salutations and grant that we may prosper in this world. O, thou Almighty one, grant us an empire, an empire which may produce all the different kinds of articles of food, and which may have the *swaraj* form of government, that is, government by the people. And may it please Thee, our empire should be such as may contribute to our highest happiness or the bliss of salvation. Its boundaries should be limitless and it should count among its subjects many petty chiefs. Our kingdom should embrace all the world and should be everlasting. Thus spread all the world over our empire should constitute one vast continent which is to last for ever.'"

With this prayer, the text of which is borrowed from the Vedas, the *Karmayogi* (Allahabad), of the 8th September, announces its coming into existence in the world on the birthday anniversary of Lord Krishna. It says it will not belong to the number of those persons who come into existence, lead a life of dependence upon others, and unable to face the onslaught of time, despair of the world and ultimately find nothing pleasant in it and give themselves up to pessimism. On the contrary, it will throw itself headlong into the mighty struggle of life, derive its strength thereby and attain to perfect happiness. 'The *Karmayogi*, so long as it lives, hopes to lead a life of independence and usefulness to the country' Its chief aim will be to prepare the Hindu race for the battle of life which is assuming gigantic proportions every day, by infusing a new spirit into its drooping heart by means of the rejuvenating doctrines of the Vedas.

It holds two things essential for the regeneration of any nation, namely a knowledge of the past and confidence in its future. In fact the latter depends upon the former. Any nation which allows the memories of the past greatness of its forefathers, or of its heros and heroines to fall into oblivion and looks up for its success in life to other nations, must be considered to be on the path leading to its extinction. Greece and Rome have perished, Assyria and Phonecea have followed their fate. India alone of all these nations of antiquity has survived, and why? because she had a knowledge of her past and cherishes a hope for her future. Because, in spite of her hundreds of years of subjection she still holds her *mahatmas* and *rishis* in veneration, considers the Vedas the fountain head of all knowledge, keeps the memories of Ram and Krishna always fresh in her mind, holds celebrations in their honour every year and even to-day regards Sita as the ideal of perfect womanhood. And when one considers this and the might of the Vedic religion, at the same time comparing them with the materialism of the West, the conviction dawns upon one that a day will come when the Vedas will constitute the religion of all the world and India will hold under her sway the whole of Europe and America. It is materialism alone that has reduced Spain to such a helpless condition and is leading France to destruction. It is materialism again that has made the future of Italy, the country that gained its independence only the other day at considerable loss of blood, so dark, and it is materialism and nothing else that has, to all discerning minds, shaken the foundations of the English race. On the contrary, one has only to look to the awakening of Asiatic countries, Turkey, Persia, China, Japan and India, to be convinced of the fact that spiritualism has saved them from the doom that has awaited so many prominent nations of the world. In fact too much devotion to spiritualism has kept these countries back in the race of life, and they had consequently to pay dearly for this default in the form of poverty, subjection and helplessness. They ignored the concerns of the world to such an extent that they began to think that politics was something irreconciable with religion, while in fact it was one of its most important branches. And even when some people did realize the close connection existing between them they erred in trying to bring about political regeneration without reviving national consciousness in the minds of the people. While trying to follow the foreigner's method of agitation, they ignored the fact that nationalism was the important factor in all reform movements. However, a few years' fruitless endeavours were fortunately sufficient to open their eyes to the futility of their methods, and this was the time when the

nationalist party came into existence. Now the chief mission in life of nationalist is to bring about the regeneration of humanity, to effect which they should first of all improve their own social, moral, educational and political condition. This is why the nationalists preach *swadeshi*, boycott, national education and *swaraj* to Indians. The *Karmayogi* too consequently stands pledged to these principles and in the course of its life undertakes to inculcate these doctrines as best as it can, for the present contenting itself only with a brief exposition of each of them :—

Swadeshi—Or the love of one's own country, is no new thing to India and Indians. It has been enjoined in the Vedas and constitutes one of the chief tenets of the Hindu belief.

Patriotism—As has been so fully illustrated in the life of the Japanese, means a steadfast devotion of one's self to the service of the mother land.

Boycott—In the first instance aims at reviving the dying arts and industries of the country, and for this purpose enjoins upon the people to give up using anything other than *swadeshi*.

National education—Means education on national lines and under national control.

Swaraj—Means the government of a country by its own people. This conception too is nothing new to Indians. It has been cherished by the ancients, as will appear from the opening prayer at the beginning of the article, as the highest form of self-realization. The way to *swaraj* is no doubt strewn with thorns. Many have already begun to represent its advocates as the high priests of violence and anarchy. And some of our English rulers also, led away by the reports of an unscrupulous police, have given credit to them. They think that the aim of the nationalists is to turn Englishmen out of India by means of bombs and guns; and in fact the deportations are the outcome of apprehensions like these. The *Karmayogi* knows all this and fully realizes the dangers of the situation it is placed in. Nevertheless, it considers it to be its duty to proceed with its work, with heart within and God overhead, having due regard at the same time to the laws of man and God. Law and order it considers necessary for carrying out its propaganda and it denounces in unrestrained terms the murderous attempts of false patriots. Virtue alone leads to success while vice retards the progress of all movements. If in spite of all this it has to bear troubles and difficulties, the *Karmayogi* is ready to undergo them; for it construes them in the light of ordeals which are meant to test the strength and the tenacity of purpose of a nationalist.

In the end the *Karmayogi* prays that the Almighty be pleased to grant it wisdom and commonsense so that it may perform its mission worthily and without fear or faltering.

14. The *Karmayogi* (Allahabad), of the 8th September, contains an ode to India by Madhava Shukla, of which the following is a translation :— **KARMAYOGI, 8th September 1909.**

Ode to India.

"India, I have now come to know of thy virtues,
I could find no one in the world so loving, so brave and so wise as thee;
Unjustly did I disappoint thee and love another,
O, dear one, who could be more unfortunate than myself who could not appreciate thee (thy merits) ?
Now, leaving aside all this, I, O dear one, acknowledge thee the lord of my heart,
I am now yours and thou art mine, what can others do (in this) ?
Madhava says that in this way the two lovers embraced each other lovingly."

15. The *Karmayogi* (Allahabad), of the 8th September, contains an ode to Mr. Tilak by Madhava Shukla, of which the following is a translation :— **KARMAYOGI, 8th September 1909.**

Ode to Mr. Tilak.

"Victory to Shri Tilak Deva, the benefactor of India,
The store-house of learning, good qualities and intelligence, and the possessor of a divine form;
Fearless like a lion and stable like the Himalayas,
Shining like the sun and of pure fame.
He has dispelled darkness, and all wicked persons tremble (for fear of him).
Who is so brave, as you, in (the cause of) the country ?
Who is the destroyer of the evil-minded ?
India is the most degraded country, nothing would have remained of it,

But for such a strong man as you of divine form
O, Maharaj, the *guru* of India, you have this day saved the honour of us all.
Swadeshi and boycott, the spread of national education, *swaraj* in India, you are the propagator of all these four cults.
The nation is revived and the country has flourished,
Patriotism pervades (all), O, blessed (really) thou art.
Thy great virtues and fame, even the *Shesha* (the serpant god who supports the earth and has a thousand tongues) cannot fully praise.
Being a man of dull intelligence, how can I then know them.
'Madhava' constantly prays, may the patriot and the great benefactor of India be endowed with power and wisdom."

KARMAYOGI, 8th September 1909.

Mahatma Arabinda.

16. The *Karmayogi* (Allahabad), of the 8th September, proposes to publish in instalments the translation of Arabinda Ghosh's account of his imprisonment which is appearing in the Bengali monthly magazine, *Suprabhat*. The editor, in publishing its first instalment in this issue, makes the following observations:—

"How eager every Indian is to read the words of Arabinda Ghosh and the account of his imprisonment, and what a place every Indian gives him in his heart need not be described at length here. Since the incarceration of the honoured Tilak Arabinda has been the head of the nationalist party. All the youths of the country hold him to-day as their ideal. Our readers must be well aware that the Bengal police wanted to implicate Arabinda Babu in the Alipore bomb case. His countrymen could not believe even for a moment that a man, so learned, so unselfish, so politic and so spiritual *(Ishwar bhakta)* as Arabinda could ever be an accomplice in a deed of murder; and it is nothing less than astonishing that the Indian police should prefer a false charge against an innocent man; but in the end the English Judge too had to hold him innocent. Indians now respect Arabinda Babu far more than they respected him before he was sent to jail. Moreover, even those who regarded him as their enemy now acknowledge his greatness and respect him. There is one more peculiarity in this article which deserves the attention of the readers. It is that if indiscreet persons who do not discriminate between justice and injustice want to put any true *Ishwar bhakta* (religious devotee) or patriot to trouble, God makes even that trouble productive of good for his devotee and even the strategems of his enemies prove beneficial to him."

TOHFA-I-HIND, 18th September 1909.

Mr. Arabinda Ghosh.

17. The *Tohfa-i-Hind* (Bijnor), of the 18th September, urging that the Indian population is generally peaceful and loyal, condemns the mischievous activities of the anarchists and joins with some of the Bengal papers in counselling Mr. Arabinda Ghosh to keep himself aloof from politics and to discountenance in every way the actions of those who at the last Hooghly Conference showed themselves to be advocates of violence and unconstitutional methods.

KARMAYOGI, 8th September 1909.

British rule in India.

18. Bal Krishna Bhatt contributes an article entitled "Enviable [*(lit.)* Best] is the lot of Those Fools who are not affected by the World's Course", to the *Karmayogi* (Allahabad), of the 8th September, in which, after a long discourse on ignorance being bliss, he writes:—

"Foreigners obtained the sovereignty of India through our sheer ignorance. A few merchants, who came to this country under the pretence of carrying on trade, finding us to be an ignorant people, assumed full mastery over us. In proportion to the whole population sensible people do not represent even so much as salt in a meal. The ignorant people seem to be quite happy. They do not reflect even in their wildest dreams on their present degradation and its cause. Those who ever think of it console themselves (with the idea) that it is the will of God or that it is due to the *kaliyug* (Iron Era) and they consider it certain that they will continue to go down (in the scale of existence) day by day. Their keen intelligence cannot be too highly spoken of. The instinct of servitude is ingrained in them. They do not pause to consider even for a moment why the *kaliyug* (Iron Era) did not produce its effect on Japan, America and on the countries of Europe, and how it was that the accursed *kali* was able to spread its influence in India alone. Why is the will of God in their favour and against us? If such partiality exists in the Lord how, then, could He be the Lord? Our authorities too like only such people. They are vexed when people become sensible, and seem to desire that those who are far-seeing should not gain in numbers, but this increase or decrease (in their number)

depends on the most secret forces of God. Howsoever we may try to reverse it, there is little possibility of success in our efforts. If the meritorious deeds *(punya)* of India have any effect at all, then the prudent will go on increasing, otherwise ignorance will continue to hold sway throughout the country. Although the foolish may not display their ignorance because of the wealth taken away from the country or because of the loss of their independence, yet there has been neither increase nor decrease in their ignorance. Only recently Lord Morley said that if the protection of the British Government were removed from the country the people would destroy themselves by slaying one another. This fact appears to be somewhat true when we consider the number of these ignorant people. But that time is gone by. Lord Morley should take note that the justice of the British rule and the spread of education are gaining in strength in their effect on the country. A decrease in the number of the ignorant and an increase in that of the prudent is continually going on. We, therefore, respectfully pray our authorities to govern India prudently and to be always devoted to our progress and welfare."

Mr. Mackarness on Indian affairs.

19. The *Swarajya* (Allahabad), of the 11th and 18th September, publishes a translation of Mr. Mackarness' speech on Indian affairs delivered in the course of the Indian budget debate.

SWARAJYA, 11th and 18th September 1909.

Political offenders and their treatment in India.

20. The *Swarajya* (Allahabad), of the 18th September, publishes a translation of the article which Mr. C. J. O'Donnel has contributed to the *India* (London), in connection with the political offenders and their treatment in this country.

SWARAJYA, 18th September 1909.

India and self-government.

21. The *Oudh Akhbar* (Lucknow), of the 21st September, referring to the spread of democratic ideas all over the world, says that India too has awakened to the need for self-government, but her difficulty lies in the fact that her rulers consider 'national government' as suited exclusively to the circumstances of their own country and have never recognized, except in the case of the Boers, the claim of any other nation for self-government.

OUDH AKHBAR, 21st September 1909.

Indian method of progress and reform.

22. The *Swarajya* (Allahabad), of the 18th September, referring to the religious and spiritual tone of the *Karmayogi*, which has been recently started at Allahabad under the editorship of Sunderlal, considers it a sign of its strength and stability that the Indian reform movement is based neither upon secular considerations nor upon the hatred of foreigners, but has its root embedded deep in the Indian's love of his mother country and in his fervent faith in the beneficence of the Almighty. The editor, in order to illustrate his point, refers to the anarchist, who, even in his nefarious business, had the *Gita* with him to guide and help him in his hour of trial. He expresses the opinion that if he had understood the teachings of the *Gita* and had realized its true significance he would have given up the course of life he had embarked upon.

SWARAJYA, 18th September 1909.

The secret of success is faith.

23. The *Swarajya* (Allahabad), of the 18th September, in emphasising that the secret of success is faith in one's own potentiality, remarks :—

SWARAJYA, 18th September 1909.

"O, ye sons of India, consider yourself as strong and capable as the strongest of nations. Remember that this world has no great place for pigeons who are swallowed up by cats. Think that you are lions and then no one will dare look you in the face.

Darwin holds that this world is not for the weak who are the prey of the strong. Hence, O, sons of India, if you wish to survive, you should become fearless, fearless like prudent and reasonable human beings who respect the rights of others and perform their own duties, and not fearless like blind boars."

Mr. Gokhale on the Extremist party.

24. The *Swarajya* (Allahabad), of the 18th September, reproduces the translation of an article by Babu Bepin Chandra Pal contributed to the *Manchester Guardian* in reply to Mr. Gokhale's strictures on the Extremist party.

SWARAJYA, 18th September 1909.

The Indian National Congress.

25. The *Shahna-i-Hind* (Meerut), of the 16th September, deplores the split in the Congress camp and insists that the Congress should be continued somehow or other in spite of

SHAHNA-I-HIND, 16th September 1909.

the opposition of the Extremists. The editor suggests that if some retired Anglo-Indian friend of India is chosen to preside at the forthcoming session at Lahore the possibility of an open friction would be avoided.

ABHYUDAYA, 17th September 1909.

The Hindu Conference.

26. In view of the growing decay of the Hindu race and its present deplorable condition, the *Abhyudaya* (Allahabad), of the 17th September, perceives the necessity of an All-India Hindu League being formed on the lines of the Moslem League, with a view to protecting the interests of Hindus and ameliorating the state of their society, and notes with gratification that the Punjab Hindu Conference is a step in the right direction and urges that similar conferences should be organized all over India.

KARMAYOGI, 8th September 1909.

Ill-treatment of Indian labourers in the Mauritius.

27. The *Karmayogi* (Allahabad), of the 8th September, has the following under the heading "The Horrible Situation in the Mauritius" :—

"The injustice and cruelty practised on Indian coolies employed in sugar factories in the Mauritius is quite heart-rending. It appears from the last report that there are 261,550 coolies in Mauritius, the half of whom are women and girls. Last year 103,922 sons and daughters of India died there. Readers, this number of deaths is calculated to stagger the mind of every human being. Holding out monetary and other temptations they recruit these persons from India and they have to work there for more than twelve or fourteen hours a day. They are given the worst kind of food to eat and scanty clothing to put on. They are whipped and, to crown all, they are sent to jail, if they fail to finish their allotted work, and there they have to eat beef. The women, who were born in the Hindu religion, have to carry night-soil (on their heads) all day long. As a result of all this many persons commit suicide. Under these circumstances the instantaneous dying of many men and women like worms and insects, within one year, is in no way astonishing. It is but too true that he who is not independent in his own home has to bear oppression and disgrace abroad. But we ask whether India cannot accommodate these persons. If they even starve here instead of being oppressed there, they would at least have the consolation of dying in their mother's bosom and would be saved from disgrace. A curse on our *swadeshi* and our lives, if thousands and lakhs of Indians have to go to Mauritius and other places to be whipped and to die the death of worms and insects. One thing more: will not those Indians who consume *bideshi* (foreign) sugar and deal in it even now abstain from this act which makes them guilty of committing the sins of cow-killing, man-killing and nation-killing ?"

RAHBAR, 21st September 1909.

High death rate among Indian emigrants in the Mauritius.

28. The *Rahbar* (Moradabad), of the 21st September, draws the following conclusions from the high death rate prevailing among Indian emigrants in Mauritius :—

That nature looks upon their emigration from their mother country with disapproval and that they should therefore discontinue it, and that the use of *bideshi* sugar should be given up, for in all probability it is on account of using this sugar that the Indians die in such large numbers.

ADVOCATE, 16th September 1909.

The South African Union Bill.

29. The *Advocate* (Lucknow), of the 16th September, remarks that the principle of "India for the Empire and Indians for India alone" is being fully upheld by the provisions of the South African Union Bill and by the policy which compels India to maintain an army much beyond its requirements, simply for the sake of the safety of the Empire beyond the seas.

ADVOCATE, 19th September 1909.

Indians in the Transvaal.

30. The *Advocate* (Lucknow), of the 19th September, reproduces a letter from a correspondent appealing to the people of India to assist their brethren in South Africa by holding protest meetings in every district in the country and by sending a memorial to the Government of India asking for its interference in the matter.

TAFRIH, 21st September 1909.

Indians in the Transvaal.

31. The *Tafrih* (Lucknow), of the 21st September, is of opinion that no amelioration in the lot of Indians in the Transvaal can be effected unless the British Government takes up their cause in right earnest and imposes restrictions on foreigners in India.

32. The *Indian People* (Allahabad), of the 16th September, referring to the removal of Mr. Joseph Baptista, Barrister-at-Law, from the office of Justice of the Peace for the city of Bombay, remarks that this is obviously a sign of official displeasure due to Mr. Baptista's political views. The writer suggests that the Bombay Government would have acted more wisely in allowing Mr. Baptista to resign his honorary office, instead of removing him from it, as the step which has been taken will injure Government more than Mr. Baptista, who is neither disloyal nor seditious and will now become deservedly popular.

The removal of Mr. Joseph Baptista from the office of Justice of the Peace.

INDIAN PEOPLE, 16th September 1909.

33. The *Advocate* (Lucknow), of the 19th September, complains of the unnecessary shadowing of Pandit Vishnu Dutt, who himself says that he is perfectly loyal and never preaches sedition. The writer remarks that if there really be anything objectionable in his speeches, he should first be warned. Then, on his failing to give an undertaking of future good conduct, he might be unobtrusively watched.

The shadowing of Pandit Vishnu Dutt.

ADVOCATE, 19th September 1909.

34. The *Indian People* (Allahabad), of the 19th September, referring to the reply given in the Legislative Council to Pandit Madan Mohan Malaviya's query regarding the watch kept on Pandit Vishnu Dutt Duwedi, remarks that, unless there is some evidence that the man is spreading dangerous doctrines or inflaming the minds of the people, he should not be watched. It is suggested that a man can say anything he likes in public. If he then offends against the law, he must take the consequences; otherwise he should be left alone.

The shadowing of Pandit Vishnu Dutt.

INDIAN PEOPLE, 19th September 1909.

35. The *Nasim-i-Agra*, of the 19th September, hopes that the views of His Honour the Lieutenant Governor of Bengal regarding the participation of students in politics will recommend themselves to the people of these provinces.

Students and politics.

NASIM-I-AGRA, 19th September 1909.

36. The *Musafir* (Agra), of the 18th September, referring to the case of Aldred, who has been recently sentenced in England to one year's rigorous imprisonment for publishing Shyamji Krishna Varma's *Indian Sociologist*, remarks that the punishment, considering the character of the offender, is quite disproportionate to the offence. The editor further holds that if the offence had been committed in India by an Indian his doom would have been transportation for life.

The prosecution of Aldred, the second printer of the *Indian Sociologist*.

MUSAFIR, 18th September 1909.

37. The *Indian People* (Allahabad), of the 16th September, in recording the conviction of Aldred, the second printer of the *Indian Sociologist*, remarks that, unless Shyamji Krishna Varma can arrange to print his paper in Paris, we have probably seen the last of it. The writer concludes by saying: "A revulsion of feeling is distinctly noticeable and, whatever the future may bring, it may be asserted with some confidence that anarchism will not flourish in India or among Indians, because it is realized that the cause of the country can never be advanced by terrorist methods."

The prosecution of Aldred, the second printer of the *Indian Sociologist*.

INDIAN PEOPLE, 16th September 1909.

38. The *Hindustan Review* (Allahabad), for September, expresses its gratification at the appointment of Colonel Dunlop Smith, Private Secretary to the Viceroy, to succeed the late Sir W. Curzon Wyllie as Political Aid-de-Camp to the Secretary of State.

The appointment of Colonel Dunlop Smith as Political Aid-de-Camp to the Secretary of State.

HINDUSTAN REVIEW, September 1909.

II.—Afghanistan and Trans-Frontier.

39. The *Oudh Akhbar* (Lucknow), of the 23rd September, fails to understand why the present Amir is taking so much trouble in making military preparations at a time when his relations with Russia are supposed to be on a friendly footing on account of the Anglo-Russian Convention.

The Amir of Kabul.

OUDH AKHBAR, 23rd September 1909.

III.—Native States.

40. The *Musafir* (Agra), of the 15th September, referring to the notification issued in the Bundi State regarding the prevention of sedition there, ridicules the Maharaja's officiousness in authorizing the public to arrest suspected offenders without a warrant.

The Bundi State sedition proclamation.

MUSAFIR, 15th September 1909.

INDIAN PEOPLE, 16th September 1909.

Professions of loyalty and warnings issued by Native Chiefs to their subjects.

41. The *Indian People* (Allahabad), of the 16th September, referring to the many professions of loyalty and warnings issued to their subjects by native princes, remarks that these words were not called for, nor would they have any effect on the people of India. Acts of sedition or rebellion can be suppressed by Government and it would be ridiculous to magnify them into a grave danger. But the real danger lies in the current of thought of the people, which it is impossible to suppress. The writer considers, therefore, that it is the duty of Government to turn public thought into a right channel by exhibiting its desire for the progress of the country. He concludes by remarking "if taken well in hand, the India of the future will be a pillar of the Empire; but, if the new signs are misread or disregarded, the result will probably be disastrous."

RAHBAR, 21st September 1909.

Proclamations against sedition by Native Chiefs.

42. A correspondent of the *Rahbar* (Moradabad), who signs himself an "Enemy of Sedition—Bharati", contributes an article in the issue of the 21st September, in which he sarcastically describes the Indian Rajas and Maharajas as the only persons who can know where sedition lies. The task of Government, he goes on to say, has been rendered much more difficult owing to the fact that they are strangers in the country. He therefore suggests that all persons who, like himself, are loyally disposed, should attend upon Government and explain what measures it should adopt in combatting this evil. Newspapers are in the first place the primary medium of communicating sedition. The Maharaja Scindia's method should therefore be followed and seditious newspapers should be completely suppressed. If this were done sedition would go over to the other side of the Bay of Bengal and would never come back again.

IV.—Administration.

(a)—Judicial and Revenue.

INDIAN PEOPLE, 19th September 1909.

The High Court's circular letter regarding the employment of counsel for undefended prisoners charged with capital offences.

43. The *Indian People* (Allahabad), of the 19th September, expresses satisfaction at the issue of the circular to all Sessions Judges subordinate to the Allahabad High Court commending the practice of inviting members of the Bar to look after the interests of accused persons in poor circumstances.

MASHRIQ, 21st September 1909.

The High Court's circular letter regarding the employment of counsel for undefended prisoners charged with capital offences.

44. The *Mashriq* (Gorakhpur), of the 21st September, expresses satisfaction at the circular which has been recently issued by the North-Western Provinces High Court under the signature of the Registrar requiring District Judges to appoint proper persons as counsels to conduct the cases of undefended prisoners.

HINDUSTANI, 20th September 1909.

Prosecutions under section 110, Criminal Procedure Code.

45. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 20th September, remarks that the police by their unscrupulous conduct in instituting baseless prosecutions under section 110, Criminal Procedure Code, bring Government into discredit and create unnecessary bitterness between the rulers and the ruled. The editor, after referring to some such prosecutions in Kakori, district Lucknow, asks Government to exercise strong control over the police, otherwise the people of these provinces also will get accustomed to jails like the Bengalis and then punishments will no longer serve as deterrents to them.

ADVOCATE, 16th September 1909.

The case of Pandit Baleshwar Prasad of Etawah.

46. The *Advocate* (Lucknow), of the 16th September, congratulates Pandit Baleshwar Prasad and all concerned on the satisfactory termination of the Etawah cases brought about by the intervention of Sir John Hewett.

INDIAN PEOPLE, 19th September 1909.

The case of Pandit Baleshwar Prasad of Etawah.

47. The *Indian People* (Allahabad), of the 19th September, once more referring to the Etawah case in which Pandit Baleshwar Prasad was concerned, asserts that it was not a mere error of judgment of which Mr. Gracey was guilty, but he was guilty of deliberate and prolonged misconduct resulting from malice, for which he should not be allowed to retain such a responsible office as that of District Magistrate.

ADVOCATE, 19th September 1909.

The case of Pandit Baleshwar Prasad of Etawah.

48. The *Advocate* (Lucknow), of the 19th September, congratulates the Local Government on the termination of the Etawah cases, but remarks that the public would have been

better satisfied if Government, by its expression of displeasure at the conduct of Mr. Gracey, had made such indiscretions impossible in future.

49. The *Mashriq* (Gorakhpur), of the 21st September, congratulates His Honour the Lieutenant Governor of the United Provinces on the satisfactory manner in which he has concluded the Etawah case.

MASHRIQ, 21st September 1909.

The case of Pandit Baleshwar Prasad of Etawah.

50. The *Rahbar* (Moradabad), of the 21st September, while appreciating the motive of His Honour in concluding the Etawah case, hopes that the decision of Government will have a far-reaching effect in reassuring the minds of the people, which is bound to be the case if the policy which actuated it is strictly adhered to in similar cases.

RAHBAR, 21st September 1909.

The case of Pandit Baleshwar Prasad of Etawah.

51. *Al Bashir* (Etawah), of the 21st September, suggests that in order to prevent misapprehensions that may create mischief in the future, the facts of the Etawah case should be published in full. The editor also takes advantage of the case to remark that the system of mixed electorates would always prove detrimental to the interests of the Musalmans who should never accept it if they have any conscience left.

AL BASHIR, 21st September 1909.

The case of Pandit Baleshwar Prasad of Etawah.

52. The *Tafrih* (Lucknow), of the 21st September, advises Government to prefer an appeal against the order of the Deputy Commissioner of Kachhar (Assam) acquitting an European manager of a tea garden of the offence of rape alleged to have been committed upon a young coolie girl.

TAFRIH, 21st September 1909.

The Kachhar rape case.

(b)—Police.

53. The *Advocate* (Lucknow), of the 16th September, referring to the case in which a Sub-Inspector of Sandi accused a man of having attempted to bribe him but was not believed by the Magistrate, asks whether the Superintendent of Police of Hardoi will take steps to have the officer removed from the force, as he is strongly suspected of having himself attempted to extort a bribe.

ADVOCATE, 16th September 1909.

The Sandi (Hardoi) police case.

54. The *Indian People* (Allahabad), of the 16th September, complains that the resolution of the Punjab Government on the case of Ghulam Bano, which has attracted so much notice in India and which formed the subject matter of several questions in the House of Commons, is one of the most unsatisfactory documents that have been issued during recent years by any administration in India.

INDIAN PEOPLE, 16th September 1909.

The Punjab Government resolution on the conduct of the police in connection with the case of Ghulam Bano.

55. The *Indian People* (Allahabad), of the 19th September, expresses dissatisfaction with the inquiry by the Punjab Government into Ghulam Bano's case, and suggests that all inquiries into the conduct of the police should be made with the utmost publicity. "But," the writer concludes, "public confidence is usually sacrificed at the altar of prestige."

INDIAN PEOPLE, 19th September 1909.

The Punjab Government resolution on the conduct of the police in connection with the case of Ghulam Bano.

56. A correspondent of the *Rahbar* (Moradabad), in the issue of the 21st September, dealing with the question of police reform, remarks that the real remedy lies in the hands of the people themselves; for, as long as their morals are not improved from their very childhood, it is absurd to hope that on arriving at the age of discretion they will be able to shake off the accumulated evils of some twenty years of life spent in ignorance and selfishness. The writer, in conclusion, advises the aspirants of *swaraj* and self-government, as also those whose remedy lies in violence and bloodshed, to take a calm view of their own shortcomings and national weaknesses and to give up uselessly abusing Government for their own faults.

RAHBAR, 21st September 1909.

Police reform.

57. The *Abhyudaya* (Allahabad), of the 17th September, agrees with the *Bengalee* and the *Statesman* in the reasons adduced by them for the reluctance of the people to co-operate with the police in the detection of crime, and says that it is a well-known fact that people are these days so much afraid of the police that if a theft were committed in their house they would hesitate to report it to the police, and that in view of such cases as the Sarai Akil case, it is not to be wondered at that they do so. It is to the advantage of the people to help in the detection of crime for they want to

ABHYUDAYA, 17th September 1909.

The attitude of the people towards the police.

keep themselves safe from offenders, but they are so much afraid of the police that they prefer to put up with their sufferings rather than have anything to do with them. He deplores the fact that such relations should exist between the people and the police and suggests the improvement of the police administration as the best remedy for the evil.

RAHBAR, 21st September 1909.

The police and the people.

58. The *Rahbar* (Moradabad), of the 21st September, referring to the complaint of the Punjab Government regarding the apathy of the people in co-operating with the police in the detection of crime, remarks that this indifference is due to the high-handed and unscrupulous way in which the police discharge their duties.

INDIAN PEOPLE, 19th September 1909.

The provision of constables on point-duty with umbrellas.

59. The *Indian People* (Allahabad), of the 19th September, suggests that constables on point-duty should be supplied with umbrellas as a protection against the sun and rain.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

SHRI YADAVENDRA, September 1909.

The pilgrim tax in Ajodhya.

60. The *Shri Yadavendra* (Allahabad), for the month of September, in view of the deprecation of the pilgrim tax in Ajodhya by the Municipal Taxation Committee, expresses the hope that His Honour Sir John Hewett will abolish this vexatious tax and will thereby earn the gratitude of all pilgrims visiting Ajodhya.

ADVOCATE, 16th September 1909.

The question of housing the poor and middle classes.

61. The *Advocate* (Lucknow), of the 16th September, commends to the notice of the municipalities of all large cities in India the proposals made by the Health Officer of Calcutta for the sanitary housing of the poor and middle classes, in which he suggests that the Corporation should first prepare the land for the houses by raising a two-feet plinth of brick and concrete and making suitable arrangements for watering and draining; after which the inhabitants, by paying a ground-rent for the sites, should be free to build their own houses. The writer also agrees with the Revd. Alexander Tomory that large public bodies should invariably undertake the purchase of land and rent it out at low rates, in order to do away with the evils resulting from the possession of sites by large landowners.

ADVOCATE, 19th September 1909.

The Lucknow Victoria Park.

62. A correspondent, writing in the *Advocate* (Lucknow), of the 19th September, draws the attention of the Municipal authorities of Lucknow to the insanitary state and the bad lighting of the road by the fountain in the Victoria Park.

HINDUSTANI, 20th September 1909.

The assessment of house tax in Kakori, district Lucknow.

63. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 20th September, complains in bitter terms of the tahsildar's high-handedness in assessing house taxes in Kakori, district Lucknow.

NASIM-I-AGRA, 23rd September 1909.

Scarcity of water in Agra.

64. The *Nasim-i-Agra*, of the 23rd September, complains that the local rate-payers are put to much inconvenience on account of the fact that water is not available at the street hydrants after the appointed hours. The editor also suggests that some arrangement should be made so that females may get water without coming into contact with men.

(e)—Education.

SHRI YADAVENDRA, September 1909.

Religious education in schools and colleges.

65. The *Shri Yadavendra* (Allahabad), for the month of September, expresses surprise that while the Hon'ble Pandit Madan Mohan Malaviya blames Government for not introducing religious education into schools and colleges, he has taken no steps to impart religious teaching to the boarders of the Allahabad Hindu Boarding House. The editor says that Government is by no means to be blamed in this matter, since the Educational Department has already ruled that arrangements can be made in every school for religious education provided those who want it pay for it. He asks whether Mr. Malaviya ever took advantage of this rule and made any efforts to get religious teaching introduced into the schools of these provinces.

66. The *Hindustan Review* (Allahabad), for September, contains an article on the Central Hindu College, Benares, by Pandit Manohar Lal Zutshi, which is in the nature of a protest against the appropriation by the Theosophical Society of the control of the principles of the college and that thereby a spirit of cant and insincerity is cultivated which perpetuates those weaknesses in the Hindu character which are almost chronic.

HINDUSTAN REVIEW, September 1909.

The Central Hindu College, Benares.

67. The *Advocate* (Lucknow), of the 16th September, recommends that University examiners should be drawn from outside the province in which the examinations are to be held, in order to free the students from the necessity of cramming certain Professors' notes in addition to the prescribed texts, and also to make the course of study of a more general character.

ADVOCATE, 16th September 1909.

University examiners.

68. The *Swarajya* (Allahabad), of the 18th September, has the following in connection with the backward condition of India in educational matters :—

SWARAJYA, 18th September 1909.

Need for national education in India.

"O, Indians, remember that as long as you are not ready to make every kind of sacrifice in imparting higher education to your children, you should never hope that others will treat you in any way better than blind beasts, for in reality a man devoid of education is no better than the lower animals. In the goddess *Saraswati* (goddess of learning) alone lie all hopes of spiritual and temporal welfare. If your children remain uneducated, they will beg from door to door and their condition will be miserable in this world and pitiable in the next also, for no man without education can attain to the realization of God."

In another note, in the same issue of the paper, the editor, while exhorting his countrymen to establish national universities like those of Oxford and Cambridge, concludes with the following remarks :—

"O, Indians, as long as you do not improve (strengthen) the (basis of) morality, mind and physique of your children, it is vain for you to claim equality with your rulers who look upon, and will continue to look upon, your professions with contempt. Remember, your claims will be respected only when you have excelled them in moral, intellectual and physical qualities. Then the might of the whole world will not be able to overcome you. Even an enemy picks up a jewel from the drain, and likewise your rulers will be compelled to admit you to the administration of the country to the extent to which you shall be entitled."

69. The *Naiyar-i-Azam* (Moradabad), of the 19th September, proposes that the Muhammadan Educational Conference should hold its sittings this year at Allahabad, as the Muhammadans would thereby gain another advantage, namely that of attending the Provincial Exhibition to be held there in December next.

NAIYAR-I-AZAM, 19th September 1909.

A proposal to hold the Muhammadan Educational Conference at Allahabad.

70. The *Indian People* (Allahabad), of the 19th September, has the following :—

INDIAN PEOPLE, 19th September 1909.

Sir John Hewett and the *gurukul*.

"A Lahore telegram says that Lala Munshi Ram, governor of the *gurukul* at Rikikesh, near Hardwar, writes in a vernacular paper that he saw Sir John Hewett at the Dehra Dun Circuit House on the 31st August on receipt of a letter from His Honour asking Lala Munshi Ram to see him. Lala Munshi Ram does not publish all that transpired in the interview, but says that the Lieutenant Governor explicitly told him that he entertained no doubts about the *gurukul* and he considered the conductors sincere preachers of a religion, though he had doubts about certain individuals. His Honour assured Lala Munshi Ram that his officers would treat the *gurukul* with sympathy, and if Lala Munshi Ram writes anything to the Private Secretary it will have His Honour's best consideration. It is quite by accident that the *gurukul* is located in the jurisdiction of Sir John Hewett, and we are glad that His Honour has shown his sympathy with it. The institution is a striking example of self-sacrifice, organization and discipline, and is supported with enthusiasm by a large section of the *Arya Samaj*. All the influences are healthy and wholesome and the academy is deserving of all support."

71. The *Advocate* (Lucknow), of the 19th September, issues an appeal from a Fyzabad correspondent for the support of the Forbes' School, which, on account of the indifference of the public, has fallen from its former prosperous condition.

ADVOCATE, 19th September 1909.

The Forbes' School, Fyzabad.

ADVOCATE, 19th September 1909.

The Medical College at Lucknow.

72. The *Advocate* (Lucknow), of the 19th September, referring to the Medical College to be built in Lucknow, expresses the hope that no more delay will be caused by the Government of India, but that every effort will be made to start classes, even before the completion of the buildings.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

HINDUSTAN REVIEW, September 1909.

Indian cotton duties.

73. Mr. Hemindra Prasad Ghosh, writing in the *Hindustan Review* (Allahabad), for September, on the subject of "Indian Cotton Duties", refers to Colonel Seely's speech at Oxford, asserting that "disaster would follow the introduction of a tariff, especially in regard to cotton. India would claim protection for her factories, and the whole of our millions of exports would be excluded." The writer calls this assertion an open avowal of the policy persisted in by England ever since her commercial connection with India, which commenced long before the closer connection of conquest. He then cites the humiliation the English merchants had to undergo and the machination they had to resort to for gaining their object in India during the Muhammadan rule, and observes that ever since her connection with India, England formulated and followed a policy calculated to stifle Indian industries and convert India into a mere producer of raw materials for the benefit of English capitalists and workmen. He quotes Bolts to describe the oppression of the English towards the producers of piece-goods which culminated in the passing of two Acts in Parliament by which it was enacted that all wrought silks and other commodities of Bengal, China, Persia or the East Indies imported into Great Britain should not be worn or otherwise used in the kingdom, and should be warehoused or exported again.

Referring to India's place under protection the writer says that even Lord Curzon has admitted that England in safeguarding her own interests disregarded those of the teeming millions of India who have in many cases been deprived of their means of livelihood. The Indian fiscal policy, he says, has for the last thirty or forty years been dictated, not from Calcutta but from Manchester, as was very shrewdly remarked by an Indian member in the Legislative Council of Lord Elgin when the Viceroy imposed the Excise duties on the cloth woven in Indian mills.

Adverting to the real attitude of Englishmen towards the *swadeshi* movement, the writer makes the following observations:—

"The interest of British industries is the one thing worth consideration with the Englishman. And this expression of the actual attitude of the Englishman towards the movement ought to make Indians realize the difficult nature of the work before them and work accordingly."

HINDUSTAN REVIEW, September 1909.

The United Provinces Provincial Exhibition.

74. The *Hindustan Review* (Allahabad), for September, discussing the composition of the Committee for the United Provinces Provincial Exhibition, expresses dissatisfaction that the three principal officers, the Chairman of the General Committee, the Chairman of the Executive Committee and the Secretary should be Europeans, and also that the name of Munshi Ganga Prasad Varma is omitted from the list of the Executive Committee.

MUSAFIR, 15th September 1909.

An appeal for the protection of cows.

75. The *Musáfir* (Agra), of the 15th September, has the following:—

"We have received a printed leaflet which we publish below in full so that our readers may enjoy its language and ideas as best as they can:—

O, learned Pandits! What a deep sleep of sloth and idleness you are all merged in. Be careful and wake up and pray and offer incense and ask others to do the same, otherwise you will dearly rue it and lose your lives for nothing. Hundreds of thousands of cows are being slaughtered and there has been a general commingling of castes, even then you say that *Kaliyug* is in the first stage. Open your eyes and be vigilent: *Kaliyug* is now in its plenitude. *Nish Kalank Bhagwan* (the manifestation of God in a particular form which will take place immediately before the great day of destruction) has appeared in the world and has inspired me to communicate to human beings the following message:—

'O, ye human beings, you are all sleeping and do not pray for the protection of cows. You have ceased to perform *Hawan* and *Yagya*, which constitute your

essential duties, and have taken to wearing shoes made from the hides of cows, and you use their fat in your *ghi* and do not pay the least heed to the question of cow-killing.

I have been repeating this message to you all for the last twenty years, but no one has as yet asked what is my object and what ought he to do. And the Almighty God of the *Kaliyug* has a constant eye upon those who are applying their energy, intellect and wealth to the protection of the cows. Now I, the messenger of *Nish Kalankji* and the incarnation of Hanuman, notify the public and warn them that *Maharaj Nish Kalank Bhagwan* has deigned to appear in this world for the protection of cows; and all the gods, Hanuman, Sugriva, Angad, Nal, Nil, Jamwant, Dwivendra, Govaksh, all the Pandavas, Alha, Udal and Malkhan, have come down upon earth in human forms and are constantly praying. If you value your lives and religion, try heart and soul, offer prayers and perform *Hawan* and *Yagya*, and entreat *Kaliyugi Bhagwan* to manifest Himself and save the lives of the cows and spread true religion. If you fail to pay attention on reading this notice then, like weevils in the corn, you too will lose your life.'"

The protection of cows.

76. A correspondent, writing to the *Abhyudaya* (Allahabad), of the 17th September, points out the importance of cattle for India on account of its being an agricultural country and calls upon Indians to take measures for the protection of cows if they are anxious to keep the people alive. The editor asks them to carry on a vigorous agitation on the subject and to memorialize Government for the prohibition of cow-killing.

ABHYUDAYA, 17th September 1909.

A memorial for the protection of cows.

77. The *Oudh Akhbar* (Lucknow), of the 18th September, referring to the memorial which has been recently submitted to Lord Minto by Mr. Khurshedji Sorabji Jassawalla, of Jabbalpur, for the stopping of cow-killing in India, expresses its warm appreciation of the memorial and hopes that Government will pay attention to the arguments advanced therein and frame laws to meet the requirements of the case.

OUDH AKHBAR, 18th September 1909.

The editor of the *Awaza-i-Khalq* (Benares), of the 16th September, also expresses a similar hope but adds that Indians themselves can do much in this direction by their own independent exertion. He recommends to his readers a perusal of Babu Dhanpat Rai's (Kassur, Punjab) book on the "protection of the cow."

AWAZA-I-KHALQ, 16th September 1909.

Proposal for a museum at Allahabad.

78. The *Indian People* (Allahabad), of the 16th September, proposes that, after the conclusion of the United Provinces Provincial Exhibition, the more important of the exhibits might be retained to form the nucleus of a museum in Allahabad.

INDIAN PEOPLE, 16th September 1909.

The Malaria Conference.

79. A correspondent of the *Hindustani* (Lucknow), in the issue of the 17th September, who confines his observations to the requirements of two of the tahsils of Gorakhpur district, namely Padrauna and Maharajganj, makes the following suggestions for the consideration of the Conference which is to enquire into the causes of the spread of malaria in these provinces:—

That *pakka* wells should be provided in every village so that the evils arising from the use of impure water might be avoided.

That some scientific method for the rapid extermination of mosquitos and flees should be introduced in the villages.

That the free distribution of quinine should be supplemented by the grant of small doses of caster oil; for, as long as the bowels are not purged of their impurities quinine fails in its effect and becomes harmful.

That the distribution should be made through *zamindars* and *mukhias* instead of through post offices, for the postal employees in villages have been often found demanding money for the pills they were given to distribute free.

HINDUSTANI, 17th September 1909.

The scarcity of cattle and dairy produce.

80. As is evidenced by the resolution on the necessity for convening the Cattle and Dairy Produce Conference, says the *Abhyudaya* (Allahabad), of the 17th September, Government fully realizes the gravity of the situation with regard to the scarcity of

ABHYUDAYA, 17th September 1909.

cattle and dairy produce; but Mr. Moreland's speech and the resolutions passed at it show that the Conference does not regard this scarcity with concern and anxiety. The editor points out that despite the fact that cow-killing and the closing of forests to public grazing are the root causes of this scarcity, the Conference has neither recommended the prohibition of cow-killing nor the opening of the forests. He remarks that the adoption of these two measures would have been far more effective in obviating the difficulty than all the various remedies suggested by the Conference.

Referring to the first resolution of the Conference, he says that the abnormal decrease in the number of cattle is fully proved by the increase in their prices and that, if there has been a corresponding increase in the income of the people, there would have been no cause for anxiety, but he notes that on account of their growing poverty and the high prices of foodstuffs they have not sufficient money to buy cattle at the prevailing prices. As to the deterioration in the quality of the available supply of cattle, he maintains that they are deteriorating for want of fodder, and consequently they are less prolific than before.

Adverting to the second resolution, he remarks that the fact that Indians now prefer keeping oxen to cows shows that they cannot afford to keep cows, and that as they cannot do without oxen they are compelled to keep them even at abnormal costs for agricultural purposes.

ABHYUDAYA, 17th September 1909.

81. In continuation of its remarks on the scarcity of food grain in India, the *Abhyudaya* (Allahabad), of the 17th September, says with reference to the duties of the people regarding general education, that they should forego luxuries and devote the money thus saved to the education of the masses. The editor urges that every Indian should lend his aid in this direction, whether it be in the shape of money or time, and that every village should provide for the support of a teacher to impart education to its inhabitants. He concludes with the remark that if Indians want to survive in the struggle for existence between the various civilized nations of the world, they should do all they can to spread education in the country, otherwise rival nations, which are already far advanced in education, will crush them down in every department of life.

The scarcity of food grain in India.

KHICHRI SAMACHAR, 18th September 1909.

82. The *Khichri Samáchár* (Mirzapur), of the 18th September, invites the attention of the Local Government to the harmful practice of lac speculation in Mirzapur and suggests the desirability of steps being taken to put a stop to it. The editor further suggests that the practice of gambling during the Dewali festival should also be stopped.

Lac speculation in Mirzapur.

NAIYAR-I-AZAM, 19th September 1909.

83. The *Naiyar-i-Azam* (Moradabad), of the 19th September, deplores the want of public spirit among Muhammadans and advises them to emulate the example of the Hindus for the protection of their own interests.

The want of public spirit among the Muhammadans.

INDIAN PEOPLE, 19th September 1909.

84. The *Indian People* (Allahabad), of the 19th September, relying on the information that the prohibition of Bengalis visiting Agra Fort has been withdrawn, expresses satisfaction at the interference of Sir John Hewett. But, at the same time, it is asked why the order was ever issued, as the Fort has no strategic value and, as an example of Moghul architecture, would be safe from the depredations of fanatical anarchists.

The prohibition of Bengalis from entering the Agra Fort.

ADVOCATE, 19th September 1909.

85. The *Advocate* (Lucknow), of the 19th September, approves of the action of the Hindus of Bengal in exercising a censorship over dramas likely to prove offensive to Muhammadans, and remarks that it is an example that might well be followed in other provinces as a means of establishing goodwill between the two communities.

Public opinion regarding the stage in Bengal.

MASHRIQ, 21st September 1909.

86. A correspondent of the *Mashriq* (Gorakhpur), writing in the issue of the 21st September, suggests the advisability of publishing a book in the principal vernaculars of the province dealing with the diseases of cattle and the easily available remedies for the same. The writer says that it should be published at the cost of Government and distributed gratis among the peasants through *kanungos* and *patwaris*.

Diseases of cattle.

87. The *Rahbar* (Moradabad), of the 21st September, recommends that the method of treatment of prisoners which has been prevalent in America for so long a time and which is being tried in England nowadays should be adopted in India also.

RAHBAR, 21st September 1909.

The jail administration in India.

88. The *Oudh Akhbar* (Lucknow), of the 24th September, deplores the extinction of the sugar industry in India and calls upon the people of this province to bestir themselves at this critical juncture, otherwise in a few years one of their most important industries will be completely destroyed.

OUDH AKHBAR, 24th September 1909.

The Indian sugar industry.

V.—Legislation.

89. A correspondent of the *Tohfa-i-Hind* (Bijnor), writing in the issue of the 18th September, expresses the opinion that Government should not pay the least consideration to the objections of the *mahants* and *mutwallis* to the passing of the bill regarding religious endowments introduced by Dr. Rash Behari Ghosh in the Imperial Legislative Council.

TOHFA-I-HIND, 18th September 1909.

Dr. Rash Behari Ghosh's Religious Endowment Bill.

VI.—Railway.

90. The *Oudh Akhbar* (Lucknow), of the 24th September, referring to the recent rumour regarding the throwing of an explosive on the Eastern Bengal State Railway, remarks that such attempts on the part of some of the Anglo-Indians to create panic in official circles is fraught with great danger and should be given up at once.

OUDH AKHBAR, 24th September 1909.

Rumoured explosion on the Eastern Bengal State Railway.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

91. The *Shri Yadavendra* (Allahabad), for the month of September, approves of the action of "The Brahman Sabha" of Calcutta in deciding to have no social connection with the *Arya Samajists* in consequence of their inter-dining and inter-marrying with Christian and Muhammadan converts to the *Arya Samaj*, and exhorts all Hindus to place the *Arya Samajists* under social ostracism if they are at all anxious to preserve their purity of blood.

SHRI YADAVENDRA, September 1909.

Social excommunication of *Arya Samajists.*

92. The *Samrát* (Kalakankar), of the 16th September, says that ever since the *Arya samajists* have started the *shuddhi* movement, they have been striking at the very root of the Hindu religion by inter-dining and inter-marrying with Muhammadan and Christian converts to the *Arya Samaj*. The editor points out that the only way in which the Hindus can save their purity of blood is to ostracise the *Arya Samajists* from their community, and he calls upon them to lose no time in adopting this measure for the protection of their castes and religion.

SAMRAT, 16th September 1909.

The proposed excommunication of *Arya Samajists.*

93. The *Zia-ul-Islam* (Moradabad), for the month of September, in a spirited article gravely warns the Muhammadans against the dangers which the success of the *shuddhi* movement portends to the very existence of the religion of Islam in India.

ZIA-UL-ISLAM, September 1909.

The effect of the *suddhi* movement on Muhammadanism in India.

94. Under the heading "Topics of the Day", the editor of the *Hindustan Review* (Allahabad), for September, suggests the desirability of taking steps to preserve the relics of Buddha in the place where they were found, or, if this be impossible, at Budh Gaya, in Behar. He presses this matter upon the attention of Government and asks the people to co-operate with Government in making the shrine a fitting memorial of the great personage, a portion of whose remams will be preserved in it.

HINDUSTAN REVIEW, September 1909.

The relics of Buddha.

95. The *Karmayogi* (Allahabad), of the 8th September, enters its emphatic protest against the removal of the relics of Buddha from India, where he was born and died, and says that such an action would be a great insult to the Hindu religion and the Hindu community, as he is one of the ten incarnations of the Hindus and is held in

KARMAYOGI, 8th September 1909.

The relics of Buddha.

greatest reverence by them. The editor expresses the hope that in view of public feeling on this subject, Lord Minto will acknowledge his mistake and will arrange to deposit the relics in a befitting manner at Gaya or at some other holy place.

MUSAFIR, 15th September 1909.

Resignation by Sirdar Hira Singh of his office of president of the *Bharat Shuddhi Sabha*.

96. The *Musáfir* (Agra), of the 15th September, referring to the resignation by Sirdar Hira Singh, of Dhami, of his office of president of the *Bharat Shuddhi Sabha*, pays a warm tribute to his moral courage which made it possible for him to continue in office for so long a time. The editor concludes by saying: "In our present circumstances when even ordinary men are looked upon with suspicion by Government it was no small thing for a native chief to continue as the president of an institution like the *Shuddhi Sabha*."

MUSAFIR, 15th September 1909.

The morality of Islam, and its claim to being a revealed religion.

97. The *Musáfir* (Agra), of the 15th September, publishes a few poems ridiculing the morality of Islam, its claim to being a revealed religion and the character of its founder. The writer refers especially to the institution of marriage among Muhammadans and bases his remarks upon the allowance made by Islam for plurality of wives, divorce and dower. He also points out the ridiculousness and the unscientific and incredible nature of many of the recognized *mojzas*, and winds up his remarks with an attack upon the moral character of the founders of the Muhammadan faith.

SWARAJYA, 18th September 1909.

A prosecution for social ostracism.

98. The *Swarajya* (Allahabad), of the 18th September, referring to the custom of shunning those who break the laws of society or religion, refers to a case in which a *patwari* and some Brahmans of *mauza* Koil were sentenced to different terms of imprisonment for ostracising a person who was given to using *bideshi* sugar, and remarks:— "We deplore the judgment of the Magistrate, not so much because some people have been put to trouble on account of it, but because the Judge has deprived us even of the right of social boycott which we have enjoyed for thousands of years. In our opinion the ostracism of the man for using *bideshi* sugar was based on religious grounds, for our religion does not permit the using of sugar which is purified by means of the bones and blood of swine and cows. And when our Government has given us full religious liberty, is it proper to punish those who, on account of their religious scruples, ostracise a sinner from the community? We hope our Government will consider the injustice of this affair."

BHARAT JIWAN, 20th September 1909.

Hindu orphans in Durbhanga.

99. The *Bhárat Jiwan* (Benares), of the 20th September, protests against the action of the District Magistrate of Durbhanga in handing over a number of Hindu orphans to Christian missionaries, despite the request of Hindus to commit them to their charge, and asks if he has any relative in the local mission on whose behalf he has committed such an unjustifiable act so that his relative may be credited with having gained so many converts to Christianity. The editor calls upon the Maharaja of Durbhanga, the president of the *Bharat Dharma Maha Mandal*, to make a sifting inquiry into the matter and to put a question with regard to it in the Imperial Council. But it is not to be expected, he adds, that the Magistrate who has disregarded the Proclamations of Queen Victoria and the King-Emperor, will pay any heed to the orders of the Viceroy.

IX.—Miscellaneous.

Nil.

Naini Tal:
The 24th September 1909.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 „
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	4,500 „
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
9	Advocate	Lucknow ...	Twice a week,	Munshi Ganga Prasád Varmá; Khatri; 50.	1,033 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	482 „
	ROMAN.				
12	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*13	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*14	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*15	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
16	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	257 copies.
†17	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
18	Al Aziz...	Agra	Do. ...	Haji Muhammad Ismail Khan; Muhammadan; 52. Muhammad Abdul Rauf Khán Hatif; Muhammadan, Pathan; 27.	500 „
†19	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
20	Angrezi Ráj	Allahabad ...	Do. ...	Shyam Kishore Varma; Kayasth; 38.	
21	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathan.	550 copies.
22	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
23	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
24	Brahman Samáchár... ...	Saharanpur ...	Do. ...	Chotey Lal Sharma.	
25	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 copies.
*26	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	1,000 „
*27	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
28	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
29	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
30	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	500 „
31	Kul Bhaskar	Allahabad ...	Do. ...	Shridhar Prasad; Kayasth.	

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	600 copies.
33	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
34	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
*35	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
36	Vaishya Hitkari	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
37	Yad-i-Bayzá	Ghaziabad (Meerut),	Do. ...	Hakím Saiyid Muhammad Said; Muhammadan; 26.	250 „
*38	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*39	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*40	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*41	Akhbár-i-Imámia	Lucknow ...	Twice a month,	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 „
†42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakaryá; Muhammadan; 21.	150 „
*43	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
44	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
45	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
46	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan.	
47	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
48	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
49	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	308 „
50	Cawnpore Gazette	Cawnpore ...	Do. ...	Babu Harnám Singh; Khatri; 55 ...	500 „
51	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
52	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
53	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*54	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	250 „
55	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
56	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	500 „
57	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
58	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
59	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
60	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
61	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
62	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
63	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
64	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29,	450 „
65	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
66	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
67	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „
68	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
69	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
†70	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30,	200 copies.
*71	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
72	Swarájya	Allahabad ...	Do. ...	Nand Gopal; Khatri	1,000 „
73	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	550 „
74	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 „
75	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
76	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
77	Hindustani	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
78	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
79	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
80	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
81	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*82	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	100 copies.
83	Bharatodaya	Jwalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shastri.	
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman: 50.	300 copies.
85	Bráhman Samáchár... ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49,	656 „
87	Dharm Divakar	Agra ...	Do. ...	Puttoo Lal.	
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
89	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil.	
90	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám, Bania; 43	320 copies.
91	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	375 „
92	Kányakubj Hitkári	Cawnpore ...	Do. ...	Manohar Prasád; Brahman; 35 ...	1,100 „
93	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
94	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	4,410 „
95	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
96	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28.	
97	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†98	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
99	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	1,700 „
100	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
101	Stri Darpan	Allahabad ...	Do. ...	Srimati Rameswari Nehru; Kashmiri.	
102	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39,	700 copies.
†103	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*104	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
105	Almora Akhbár	Almora ...	Twice a month,	Munshi Sadánand Sanwál; Brahman; 58.	155 „
106	Karmayogi, ...	Allahabad ...	Do. ...	Sundar Lal; Kayasth; 26.	
107	Kshatriya Mitra	Benares ...	Do. ...	Prasidh Narayan Singh, B.A.; Kshattriya; 35.	
108	Rájpút	Agra	Do. ...	Kunwar Sher Singh Varmá ...	1,700 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals – (concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
109	Vyapári and Karígar ...	Benares ...	Twice a month.	Bábu Thakur Prasád; Khatri; 42 ...	782 copies.
110	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,600 „
111	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	249 „
112	Árya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman ...	1,469 „
113	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
114	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
115	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
116	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	2,050 „
117	Samrát	Kálákánkar (Partabgarh).	Do. ...	Raja Ramesh Singh; Kshatriya; 45 ...	554 „
	HINDI-URDU.				
*118	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasad; Barnwál Hindu; 36 ...	200 copies.

* Irregular.

I.—Politics.

(a)—Foreign.

1. The *Oudh Akhbar* (Lucknow), of the 30th September, referring to the proposal to place the Revenue Department of Turkey under Sir Bampfylde Fuller, remarks that, to do so, no doubt, will draw the two countries, England and Turkey, closer together but at the same time it will demonstrate to the world that Turkey, though she has acquired constitutional government, is incapable of managing efficiently one of her most important departments without extraneous help.

Sir Bampfylde Fuller and the revenue administration of Turkey.

OUDH AKHBAR, 30th September 1909.

2. The *Oudh Akhbar* (Lucknow), of the 1st October, says that the reform movement in Turkey will not be allowed to continue for long, and that the European Powers who cannot bear to see a rival empire flourishing will some day or other find out some pretext to interfere and thus retard the progress which Turkey has already achieved.

Turkey and the European Powers.

OUDH AKHBAR, 1st October 1909.

(b)—Home.

3. The *Hindustán Review* (Allahabad), for August, referring to the statement by His Honour the Lieutenant Governor that the people of these provinces are, owing to their backwardness in the matter of education, less fitted for reforms than those of Bengal, Bombay and Madras, remarks that this backwardness is mainly due to the fact that those in authority have given education little encouragement. The writer disagrees with Sir John Hewett's views on the endowment of village *panchayats* with some real power and expresses satisfaction that the Decentralization Commission has formulated valuable proposals for the concession of village self-government. He further denies the truth of His Honour's statement that the educated Indian community recognize the unfitness of the people of the United Provinces to be placed on a level with their brethren of Bengal, Bombay and Madras.

Sir John Hewett on the reforms.

HINDUSTAN REVIEW, August 1909.

4. Referring to the memorials of the various small communities of India for separate representation under the Reform Scheme, the *Samrát* (Kalakankar), of the 23rd September, remarks that in the first place Government ought not to have granted representation on a common basis, but now that it has granted separate representation to the Muhammadans, apparently there is no reason why other communities should remain deprived of the same right.

The Reform Scheme and the representation of minorities.

SAMRAT, 23rd September 1909.

5. The *Indian People* (Allahabad), of the 26th September, has the following:—

Muhammadans and the Reform Scheme.

INDIAN PEOPLE, 26th September 1909.

"*The Young Muslim*, a new paper issued in London, writes:—The following letter was addressed by us to the editor of the *Times*, under date 29th June, but it was not published:—

SIR,—Allow me to say a few words in connection with the Muhammadan rights in the Reform Scheme, which you adverted to in your issue of the 25th, while commenting on the speech made by Sir Agha Khan, on Thursday last, in the Caxton Hall. Let me premise in the beginning that your Messrs. Ameer Ali and Agha Khan are undoubtedly the representatives and advisers of a certain class of Muhammadan thought, but they are the exponents of a small section only which has grown stale in India, and is almost dying out. There is another young, though small but increasing section of the intelligent and new Muhammadan thought which is represented in London by the journal *Young Muslim*. While we are grateful to the Government for the sympathetic attitude they have assumed towards our community we disrelish—nay, strongly deprecate any special favours that may be shown to us. We do not regard such favours as a boon. We know that every special advantage to us is offered at the sacrifice of our Hindu brethren. We know it is unjust and unrighteous to encroach upon the rights of others. We are reasonably convinced that if a larger number of our representatives is allowed to the Councils than is our due, we shall gain absolutely nothing thereby. The Upper Ten may have a little more of sunshine. But the flotsam and jetsam of the community shall have to suffer, and suffer immensely. We are about one-fourth of

the Hindus in population. In most cases our bread and butter depends upon them. We live together in the same streets, we associate with each other in society, and we have close relations in commerce and trade. If a preference is given to us over them, and we willingly appropriate their dues, it is not likely that we shall keep on terms of amity and neighbourliness. And then, how can a quarter of the population brave the enmity of the remaining three-quarters? These reasons have convinced the Young Muslims that the Reform Scheme will be disastrous to the Muhammadan interests if it flavours of any partiality. We, therefore, while thanking Lord Morley for his good wishes, respectfully refuse to accept any special favours.

It is a matter for regret, Sir, that you, who are expected to know constitution and civilization, should lend your valuable support to such unjustifiable claims. Do you wish to make us again the rulers of the Hindus, and land us in perpetual warfare and bloodshed? . . . . The danger it creates will embarrass both the communities . . . . The Young Muslims believe, therefore, that in the interests of justice, in the interest of the Hindus, in the interest of the Government, and in the interest of the Muslims, the best line of action for the Government will be to keep impartial to all the different communities in India irrespective of their religion or race. The Government commits a mistake in raising hopes in the breasts of the Muslims that they (the Government) will help them in tyrannizing over the Hindus. The evil is not past cure as yet. We earnestly believe that honest Lord Morley will even now desist from such a perilous and baneful experiment.

Before concluding allow me to say that we do not doubt the good spirit in which the scheme has been conceived. But it is our duty to bring to the notice of the framers of the scheme that any special favour shown to us or separate representation granted to us will stand in the way of our progress, and will do us incalculable harm . . . .

Yours, &c.,
SAIYID HAIDAR RAZA,
Editor, *The Young Muslim*."

SWARAJYA, 26th September 1909.

Muhammadans and the Reform Scheme.

6. The *Swarajya* (Allahabad), of the 26th September, publishes the translation of an article contributed by Saiyid Haidar Raza to *The Young Muslim* (London), regarding the special concessions claimed by the Muhammadans in connection with the proposed reforms.

ROHILKHAND GAZETTE, 16th September 1909.

Muhammadans and their policy of separation.

7. The *Rohilkhand Gazette* (Bareilly), of the 16th September, says that the policy of separation which the Muhammadans advocate in political matters is meant tc protect their interests from the partiality and prejudice of the Hindus.

NAIYAR-I-AZAM, 26th September 1909.

***Shudras* and their claim for special representation.**

8. The *Naiyar-i-Azam* (Moradabad), of the 26th September, agrees with the writer in the *Madras Times* in asking Government to nominate some European or Eurasian officials for protecting the interests of the *Shudras* who no longer regard themselves as belonging to the Hindu race.

HINDUSTAN REVIEW, August 1909.

An appeal for the release of political prisoners and the commutation of their sentences to simple imprisonment.

9. The *Hindustán Review* (Allahabad), for August, appeals to Government to release as many of the political prisoners as possible and to reduce the sentence of the remainder. The writer remarks that it would be only a matter of justice to commute all their sentences to simple imprisonment and to set the deportees at liberty.

HINDUSTAN REVIEW, August 1909.

The abolition of the Military Supply Membership of the Viceroy's Council.

10. The *Hindustán Review* (Allahabad), for August, approves of Lord Morley's abolition of the Military Supply Membership and says that by it the military element in the Governor General's Council has been reduced to its proper proportions. It is further suggested, however, that there should be a Civilian as Military Member of the Council, corresponding to the Secretary of State for War in London, and that, in place of the Commander-in-Chief there should be an officer corresponding to the Inspector General of Forces in England, who would be in every respect subordinate to the Military Member.

11. An anonymous correspondent of the *Karmayogi* (Allahabad), writing in the issue of the 8th September, proposes to publish in instalments a national song from the *Atharva Veda*. He quotes from Sayanacharya, a commentator on the Vedic literature, to show that the Vedas deal not only with the attainment of Heaven but also with the attainment of worldly prosperity. The original of this national song is called "Prithivi Sukta" in the Vedic literature and is to be found in Chapter XII of the *Atharva Veda*. He says that the use of the words, *Bande Mataram*, is not one of modern growth and quotes from the Vedas to show that the conception of the worship of the motherland in India dates back to Vedic times.

National songs in the Vedas.

KARMAYOGI, 8th September 1909.

In this issue, the first *Sukta* is quoted and the writer gives its purport in the following words:—

"The man who desires to be a power in the State should be possessed of the following qualities:—Love of truth; devotion to duty; zeal in starting a work to see it accomplished; an accurate idea of the relations between things; perseverance, courage and power; devotion to duty (or religion); control of the senses and mind; knowledge of books and patience in debate; tranquillity of temperament and absence of fickle-mindedness; benevolence towards others; love of God; perseverance in self-imposed duties; obedience to the law (or of systematic work); the aptitude to acquire wealth and the necessities of life; mutual respect; stedfastness; pity for the needy and those in distress; self-sacrifice and firm devotion to the motherland. Only those who are possessed of these qualities can maintain their sovereignty and acquire new territories. Hence in the first *mantra* of this Vedic national song, the necessary qualities of the protectors of the State (or nation) have been mentioned, and then the following prayer is offered:—'O, motherland we, endowed with these good qualities, protect thee and are ever ready to do so. Thou art able to maintain, in the best possible manner, all the things of the past, the present and the future. When we protect thee day and night, may thou too be the cause of adding to our fame.'"

12. A correspondent signing himself "VARMA", contributes an article entitled "Our Patriotism" to the *Karmayogi* (Allahabad), of the 8th September, in which he gives a classification of Indian patriots and his impressions with regard to them.

Patriotism.

KARMAYOGI, 8th September 1909.

Indian patriots, he says, can be well divided into three classes. The first are those who derive their patriotism from the works of English authors during their student life. Patriotism of this nature is of a very evanescent character and disappears as soon as it clashes with their self-interests in life.

The second class comprises all those who sincerely desire the progress of their country and look up to England as their ideal. They hold that patriotism was an unknown commodity in India in ancient times and that they have acquired it now. Such persons, the writer remarks, are quite unacquainted with the traditions of the country and so they only betray their ignorance by making such baseless allegations. He further observes that in no other country was worship of the motherland given so high a place as in India, which is evidenced by many Vedic hymns addressed to the motherland, and that no greater patriot or lover of liberty could be found on earth than Maharana Pratap Singh who preferred to put up with all sorts of privations and sufferings than to acknowledge the supremacy of Akbar. This class of patriots, in his opinion, does not love India but adores the image of England. They discard everything Indian and are the greatest lovers of foreign goods. They hate all things which are calculated to keep alive the Indian nation and look down with contempt upon their country.

The third class, he says, represents all those who love India and all it possesses, whether beautiful or ugly, with warm and ardent affection, and who worship her as one should love his motherland and are proud of being her sons. These are the real patriots, the true workers in the service of their country.

13. The *Kshatriya Mitra* (Benares), of the 16th September, contains a lengthy article on loyalty to Government in which the writer quotes from the *Dharma Shastras* to show that Hindus are a traditionally loyal people and that they are enjoined to be unflinchingly devoted to their sovereign as the representative of God on earth. He describes

Loyalty to Government.

KSHATRIYA MITRA, 16th September 1909.

the blessings conferred by the British Government upon India, and says that Indians should express their gratitude to it by being loyal to it and by giving a wide berth to political agitators who wantonly malign it to serve their own ends.

He remarks that as good government is preferable to a corrupt self-government, Indians should support the British Government whose administration of India has been the best possible.

INDIAN PEOPLE, 23rd September 1909.

14. The *Indian People* (Allahabad), of the 23rd September, remarks that, although the fall of the British Empire is not yet in sight, nor would it be to the advantage of the people of India, nevertheless the upheaval that is going on in this country will require very delicate handling. Although Government and the law are powerful enough to suppress any acts of violence, it is the mental attitude of the people that is the most important factor. And it is only by the exercise of conciliating measures that the minds of the people can be won over.

The future of British rule in India.

RIYAZ-I-FAIZ, 28th September 1909.

15. The *Riyaz-i-Faiz* (Pilibhit), of the 28th September, dealing with the various blessings which the British Government has conferred upon India, refutes the argument that impartial justice is not done in the law courts between Europeans and Indians, and further remarks that famine and scarcity are chiefly due to the habits of sloth and idleness, to which Indians have become addicted, and not to the so-called "drain" upon the pecuniary resources of India.

The blessings of British rule in India.

The editor in conclusion exhorts his countrymen to hold fast loyally to the British Crown and to work out their salvation under the guidance of the British Government.

ANGREZI RAJ, September 1909.

The *Angrezi Ráj* (Allahabad), for the month of September, also contains a leading article on the same theme.

MUSAFIR, 23rd September 1909.

16. The *Musáfir* (Agra), of the 23rd September, referring to the removal of Mr. Joseph Baptista from the office of Justice of the Peace on the alleged grounds of his being an associate and friend of Mr. Tilak, remarks that if the reason for removal is really what it is rumoured to be, then Government has undoubtedly embarked on a policy which is likely to further embitter the relations between the rulers and the ruled.

The removal of Mr. Joseph Baptista from the office of Justice of the Peace.

HINDUSTAN REVIEW, August 1909.

17. The *Hindustán Review* (Allahabad), for August, in answer to Lala Lajpat Rai's objection that the Congress, by its support of the reform proposals, has condemned itself, remarks that it is not necessary to withhold one's support from a measure simply because it is impossible to agree with every detail of it. Therefore, whilst disapproving of the special treatment accorded to Muhammadans, the Congress feels bound to support the Reform Bill as a whole.

Lala Lajpat Rai and the Congress.

SAMRAT, 23rd September 1909.

18. Discussing the necessity for changes in the ranks of the Congress committee, a correspondent of the *Samrát* (Kalakankar), writing in the issue of the 23rd September, suggests that the Congress should take steps to prevent students from taking part in political meetings as this is calculated to interfere with their studies and sometimes leads them to commit such rash acts as bring the whole country into discredit. He further suggests that writers in newspapers and speakers on public platforms should never preach sedition in the country as this stirs up racial feeling and is thereby likely to preclude sympathetic Englishmen from supporting the cause of India in England.

The duties of the Congress.

He also urges that the Congress should condemn all those who go to America and France with the object of disseminating disaffection with the British Government, as such persons do far more harm than good to their country; for, while their representations have no effect on foreign countries, they certainly embitter the feelings of the rulers in the country.

OUDH AKHBAR, 29th September 1909.

19. In view of the difference of opinion between the Moderates and the Extremists, the *Oudh Akhbar* (Lucknow), of the 29th September, is of opinion that the Congress should be held this year in England and that some Anglo-Indian well-wisher of India should be asked to preside at the session.

A suggestion to hold the Indian National Congress in London.

20. The *Abhyudaya* (Allahabad), of the 24th September, expresses surprise and regret at the omission of the question of cow-protection from the list of subjects to be discussed at the ensuing Punjab Hindu Conference and, in view of the utility of cows to mankind in general, and to Indians in particular, asks it to include this question in its programme, and give it the importance it deserves in their discussions. The editor also appeals to all other Indians to take proper steps in this direction.

The Punjab Hindu Conference and cow protection.

ABHYUDAYA, 24th September 1909.

21. The *Abhyudaya* (Allahabad), of the 24th September, referring to the beneficial effect on the people of a policy of reconciliation, as evidenced by the release of political prisoners in France and in Persia, remarks that it is the best means of disarming opposition and agitation on the part of the people, and that the Government of India will do well to take a lesson from these two countries in this matter. The editor says that there is every likelihood of agitation in India subsiding if deported persons are released and if similar generous treatment is meted out to other political prisoners also. He further recommends the adoption of a sympathetic attitude towards Indians in all matters generally.

Reconciliation and Indian agitation.

ABHYUDAYA, 24th September 1909.

22. The *Hindustán Review* (Allahabad), for August, appeals to the Indian public to lend their support to their brothers in South Africa, especially in urging Government to demand consideration for Indians before passing the Union Bill. The writer remarks that the situation is worse to-day than it was ten years ago on the eve of the war, although it was the ill-treatment of Indians by the Boers that was one of the causes of that war.

Indians in the Transvaal.

HINDUSTAN REVIEW, August 1909.

23. The *Advocate* (Lucknow), of the 23rd September, once more referring to the treatment of Indians in the Transvaal, remarks that, although, even according to Mr. Chamberlain and Lord Lansdowne, the Boer antipathy against Asiatics was one of the causes of the South African War, yet the Dutch have now gained, with the co-operation of those who fought so hard against them, what they could not carry into practice under the old Republic. The writer suggests that the Indian Government should now adopt a system of retaliation by restricting the immigration of Indian labour into South Africa, as a protest against the treatment of British Indian subjects.

Indians in the Transvaal.

ADVOCATE, 23rd September 1909.

24. The *Abhyudaya* (Allahabad), of the 24th September, refers to the speeches delivered at the meeting held in Bombay to protest against the ill-treatment of Indians in the Transvaal, and remarks that if Indians were respected in their own country and were not helpless in every way, none would dare to ill-treat their countrymen in the Transvaal nor in any other colony, for, if they did so, Indians would bring pressure to bear upon the Government of India to accord similar treatment to them in India. But they have no substantial rights in the government of their country, and this being so, their mere representations can have no effect on Government. The editor, therefore, urges that they should first carry on a vigorous agitation on constitutional lines for the attainment of a substantial share in the government of the country and should try to stand on their own legs before they can aspire to an equality of treatment in other countries.

Ill-treatment of Indians in the Transvaal.

ABHYUDAYA, 24th September 1909.

25. Referring to the reply which the Hon'ble Mr. Hose gave on behalf of Government to the question of Pandit Madan Mohan Malaviya in the Provincial Legislative Council regarding Pandit Vishnu Dutt, the *Musáfir* (Agra), of the 23rd September, remarks that it was not very satisfactory, considering the reputation which the Lieutenant Governor bears in these provinces for his sense of justice and statesmanship.

The editor expresses the hope that His Honour would reconsider the question at some other convenient time.

The shadowing of Pandit Vishnu Dutt.

MUSAFIR, 23rd September 1909.

26. The *Abhyudaya* (Allahabad), of the 24th September, considers the reply given in the Legislative Council to Pandit Madan Mohan Malaviya's question regarding the shadowing of Pandit Vishnu Dutt unsatisfactory. The editor says that if Pandit Vishnu Dutt attempted to spread sedition in any place, Government could undoubtedly take criminal proceedings against him. but to prevent him from delivering speeches on controversial subjects is not a right step. He fails to understand what is meant

The shadowing of Pandit Vishnu Dutt.

ABHYUDAYA, 24th September 1909.

by controversial subjects when the press has the option to discuss such subjects with regard to which there is a difference of opinion between Government and the people. He also asks Government to consider who is competent to decide whether there is anything objectionable in his speeches, and says that if this question is left to the discretion of uneducated or half-educated Sub-Inspectors, there is no chance of justice being ever done in this matter. He expresses the hope that with these suggestions before him His Honour will reconsider his decision and that if Pandit Vishnu Dutt is after all to be watched, the police will be directed to exercise surveillance over him without harassing him.

SWARAJYA, 26th September 1909.

Mr. C. G. O'Donnell on Indian affairs.

27. The *Swarajya* (Allahabad), of the 26th September, publishes a translation of Mr. C. G. O'Donnell's speech on Indian affairs delivered in the course of the Indian budget debate.

NAIYAR-I-AZAM, 26th September 1909.

Coming changes in the East and West.

28. The *Naiyar-i-Azam* (Moradabad), of the 26th September, foretells that in a few years East and West will change places with each other and that the institutions and ideas which now characterize the European countries will become distinguishing features of the East. This process of transformation, the editor says, has already begun in Turkey, Persia, Japan and Kabul, and the struggle between the aristocracy and the commons in England, marks the beginning of the counter movement in the West. This is inevitable, inasmuch as the law of change works in the same way in the fortunes of nations and countries, as it does in the physical world.

NAIYAR-I-AZAM, 26th September 1909.

Mr. Rees on the effects of Western education.

29. Referring to the controversy which has raged for some time in the *Fortnightly Review* between Mr. Rees, M.P., and the Master of Elibank regarding the effects of Western education in India, the *Naiyar-i-Azam* (Moradabad), of the 26th September, ridicules the logic of Mr. Rees, who has sought to prove that Western education, instead of infusing a spirit of justice and liberty into the minds of the people of the East, makes people violent anarchists and revolutionists. In a subsequent note the editor says that if there is anarchy in the country it is due to the fact that religion has been allowed only a secondary place in the educational institutions of the country.

SWARAJYA, 26th September 1909.

Rao Bahadur G. V. Joshi's lecture on "Self-government in the Colonies."

30. The *Swarajya* (Allahabad), of the 26th September, publishes translations of extracts from the third and fourth lectures of Rao Bahadur G. V. Joshi on "Self-government in the Colonies" delivered in the hall of the Sarvajanik Sabha, Poona.

SWARAJYA, 26th September 1909.

Mr. Gokhale's strictures on the Extremist party.

31. The *Swarajya* (Allahabad), of the 26th September, publishes the second instalment of the translation of an article by Babu Bepin Chandra Pal contributed to the *Manchester Guardian* in reply to Mr. Gokhale's strictures on the Extremist party.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

TOHFA-I-HIND, 18th September 1909.

A model Native State.

32. The *Tohfa-i-Hind* (Bijnor), of the 18th September, expressing its gratification at the efficient management obtaining in the Baroda State, remarks that the *panchayat* system is best suited to the needs of the country and should therefore be encouraged everywhere.

The editor refers at length to the speech of the Gaekwar delivered at the Baroda College on the occasion of the prize distribution and observes that if the grievances of the people are redressed, anarchism will disappear from the land altogether.

SAMRAT, 23rd September 1909.

Government and the Native States.

33. The *Samrát* (Kalakankar), of the 23rd September, writes:—

Feudatory Chiefs are the friends of the British Government and that is why it takes no tributes from them and helps them whenever any calamity overtakes them. Similarly it is incumbent upon these friendly Native States to help the British Government in its hour of need by their sympathy, advice and troops. At the present time when the Indian Government suspects disloyalty

on the part of its subjects, it is the duty of all Indian Chiefs to co-operate with it as they generally do, but it is to be deplored that while Gwalior, Kashmir, Jaipur and other Native States have made a show of their loyalty by declaring themselves to be the well-wishers of Government, by punishing sedition mongers in their territories and by prohibiting their subjects from subscribing to certain newspapers, they have taken no trouble to give sound and sincere advice to Government, of which it stands in urgent need at the present moment, and for this reason we dare say that they have not fully discharged their duties as friends to Government. We do not mean to say that these steps are contrary to the spirit of friendship or that they ought not to have been taken, but our contention is that all these acts form but the ordinary duties of a friend. The chief duty of a friend is to point out right and wrong, and in this respect the Gaekwar of Baroda has given proof of his friendship to Government.

The journal here quotes the views of His Highness the Gaekwar on the present situation in India as embodied in his speech on the occasion of the recent prize distribution at the Baroda College and commends them to the consideration of Government as the best solvent of the present unrest in the country. It says that Government should welcome this unrest as a sign of the people's emerging from ignorance and of their recognition of their duties and rights, and urges that it should, like a loving father, entrust them with responsible work and should thus try to make them efficient citizens of the Empire.

The Maharaja of Jaipur's proclamation against sedition.

34. Referring to the Maharaja of Jaipur's proclamation against sedition, the *Abhyudaya* (Allahabad), of the 24th September, fails to understand why Indian Chiefs conjure up visions of sedition and bombs in their states and make professions of loyalty to Government without rhyme or reason. The editor remarks that an inopportune step taken without any sufficient cause only tends to make one ridiculous (in the eyes of the public).

ABHYUDAYA, 24th September 1909.

IV.—Administration.

(a)—Judicial and Revenue.

The *Englishman* and the Arms Act cases in Bengal.

35. Referring to the comments of the *Englishman* on the Arms Act cases in Bengal in which it suggested, with a view to preventing the unlawful possession of arms by natives, the desirability of cancelling the licenses of Indians and of prohibiting the sale of arms to Eurasians, the *Samrát* (Kalakankar), of the 23rd September, remarks that there is no doubt that the *Englishman* is always on the look out to cause injury to Indians in some way or other by misrepresenting them to Government, and that as the people look upon it as the organ of the English, such articles in it tend to estrange the people from the rulers of the country. The editor, therefore, points out that the Anglo-Indian papers are one of the causes of the present strained relations between the rulers and the ruled in the country.

SAMRAT, 23rd September 1909.

The High Court's circular letter regarding the employment of counsels for undefended prisoners charged with capital offences.

36. The *Sahifa* (Bijnor), of the 26th September, expresses its gratitude to His Honour the Lieutenant Governor for the recent circular issued by the High Court under the signature of its Registrar regarding the employment of counsels at the expense of Government for undefended prisoners charged with capital offences.

SAHIFA, 26th September 1909.

Recent judicial appointments in the Punjab.

37. The *Indian People* (Allahabad), of the 26th September, complains of the promotion of Mr. S. S. Harris, of the Punjab Provincial Service, over the heads of eight or nine Hindu officers to a divisional judgeship.

INDIAN PEOPLE, 26th September 1909.

The case of Pandit Baleshwar Prasad of Etawah.

38. The *Tafrih* (Lucknow), of the 28th September, gives expression to its sense of gratification at the happy termination of the Etawah cases and hopes that the rulers of other provinces also will follow the example of the just and kind Lieutenant Governor of these provinces.

TAFRIH, 28th September 1909.

(b)—Police.

JADU, 21st September 1909.

Charges of corruption against the police.

39. The *Jadu* (Jaunpur), of the 21st September, refutes the charges of unscrupulous conduct that are often brought against the police and remarks that except in a few stray cases here and there they have acquitted themselves fairly well.

MASHRIQ, 28th September 1909.

Corruption among the subordinate police.

40. The *Mashriq* (Gorakhpur), of the 28th September, after narrating a number of instances in which innocent people were *challaned* by the police for offences committed by others, remarks that the European officers should be very scrupulous in placing reliance upon the reports of the subordinate police.

ADVOCATE, 26th September 1909.

Reply to the Hon'ble Pandit Madan Mohan Malaviya's question regarding the conduct of a police Sub-Inspector at Cawnpore.

41. A correspondent of the *Advocate* (Lucknow), of the 26th September, referring to the statements in the Legislative Council that the Sub-Inspector of Cawnpore, who forced his way into a meeting of the Tax-Payers' Association, had been censured and that the District Magistrate had expressed his regret at the occurrence, remarks that these replies were entirely unsatisfactory. He points out that, far from the Sub-Inspector's having been punished in any way, he was almost immediately promoted to the more lucrative post of excise inspector; and, as regards the apology of the District Magistrate, he had not even the courtesy to reply to the note from the members of the committee until again approached by the Revd. Canon Westcott.

ADVOCATE, 26th September 1909.

The suggested adoption of the Bombay night patrol system.

42. The *Advocate* (Lucknow), of the 26th September, recommends to the notice of the authorities of all populous centres the new system of police night patrol adopted in Bombay, by which constables are not stationed at fixed points, but are always moving about their beats.

INDIAN PEOPLE, 26th September 1909.

The police administration of the United Provinces.

43. The *Indian People* (Allahabad), of the 26th September, commenting on His Honour's resolution on the Annual Police Administration Report in the United Provinces, remarks that the keynote of the complaint of the public against the police has been struck by the reference to the want of supervision of the investigating officers of the lower ranks. The writer asserts that, although there are honest and conscientious officers in the police as in other departments, yet in no other department is zeal allowed to outrun discretion to such an extent.

Referring to the numerous dakaitis committed on the Nepal border, the editor remarks that it is a serious stigma on the British Indian administration that honest and law-abiding men are not permitted to take up arms in defence of their homes against these lawless characters.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

JADU, 21st September 1909.

The introduction of the drainage system in Jaunpur.

44. A correspondent of the *Jadu* (Jaunpur), writing in the issue of the 21st September, while disapproving of the introduction of the drainage system in Jaunpur, remarks that the members of the municipality voted for it simply because the Magistrate and Chairman of the Municipality, Mr. Streatfeild, was in favour of it. However, since the scheme is already advanced and cannot be retracted now, the writer suggests that proper measures should be adopted to keep the drains clean. He also advises the members to be a little more independent in their opinions and to pay special heed to the unsatisfactory lighting arrangements of the town.

INDIAN PEOPLE, 23rd September 1909.

Footpaths in Allahabad.

45. The *Indian People* (Allahabad), of the 23rd September, draws attention to the bad state of the road and footpath in Johnstonganj in Allahabad city and to the fact that a large portion of the footpath is occupied by the vendors of various articles which compels many of the pedestrians to walk on the road.

INDIAN PEOPLE, 23rd September 1909.

The extension of Allahabad and removal of social evils.

46. The *Indian People* (Allahabad), of the 23rd September, suggests that now that the schemes for the extension of Allahabad are on foot, it might be possible to take steps to root out

one of the social evils of Allahabad that are common to all large cities by compelling every woman of evil repute to live within the limits of a certain quarter remote from places where men congregate.

47. In view of the hindrances and inconveniences caused by the octroi duty to the free development of trade in the country, the *Samrát* (Kalakankar), of the 23rd September, suggests that this form of taxation should be altogether abolished throughout India.

SAMRAT, 23rd September 1909.

The abolition of octroi duty.

48. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 27th September, complains of the insufficient lighting arrangement in the Victoria Park, Lucknow. He also points out that vehicular traffic through the park should be discouraged as far as possible, and that there should be only one road open to carriages.

HINDUSTANI, 27th September 1909.

The Victoria Park, Lucknow.

(e)—Education.

49. The *Hindustán Review* (Allahabad), for August, whilst sympathizing with the efforts made by Government to suppress anarchy in this country and to take charge of the training of Indian students in England, considers that the time for coercion and repression has passed. The writer expresses the opinion that more good will be done by freeing the country from the harassment of a police *régime* than by the adoption of any repressive measures.

HINDUSTAN REVIEW, August 1909.

The advisory committee for Indian students in England.

50. Writing in the *Sons of India* (Benares), for September, in continuation of his article entitled "Teach the Ignorant" (vide Selections No. 36, paragraph 33), Mr. N. G. Paranjpye, refers to the education of the poorer classes, and discusses the question of imparting female instruction in towns and villages. It is suggested that, if female teachers are not available for the whole day, they should be assisted in their work by male instructors.

SONS OF INDIA, September 1909.

The "Sons of India Society" and elementary education.

The writer also puts forward a proposal for the establishment of a school for preparing workers for the "Sons of India Order" of those who are desirous of devoting their lives to the cause of the motherland.

51. Babu Bhagwan Das, writing in the *Central Hindu College Magazine* (Benares), for September, under the heading "The Educational Needs and Institutions of India", gives a brief sketch of the two most prominent institutions in the United Provinces, viz. the Muhammadan Anglo-Oriental College, Aligarh, and the Central Hindu College, Benares. He states that both institutions are governed by principles and guided by motives more or less peculiar, more or less different from those which govern and guide the common routine of all the others. He then appeals to his Hindu brothers to imitate the good example of the Muhammadan Anglo-Oriental College and its supporters, the Islamic community, and do the best they can to strengthen, expand and improve the Central Hindu College. He says that if the Hindu community only supplied half the funds to the Central Hindu College that the Musalman community is giving to the Muhammadan Anglo-Oriental College, the Hindu College would probably show as much work as its sister college, and possibly more.

CENTRAL HINDU COLLEGE MAGAZINE, September 1909.

The Central Hindu College, Benares.

52. The *Advocate* (Lucknow), of the 26th September, in order to attract the attention and support of the Hindus on behalf of the Hindu College at Benares, suggests that a deputation should be sent to all the important places in the United Provinces and Behar to explain the objects of the College. It is also suggested that all friends and sympathizers should be invited to Benares to be present at the anniversary celebrations, in order to bring the people into touch with the College. The writer notes with satisfaction that several "young men, full of enthusiasm for the service of the motherland, are nobly turning aside from the attractions of the bar and other professions in order to consecrate their lives to the Hindu College."

ADVOCATE, 26th September 1909.

The Central Hindu College, Benares.

53. The *Árya Mitra* (Agra), of the 24th September, complains that *Dharma Samaji* students generally harass *Arya Samajist* students in Government boarding houses, and try to

ARYA MITRA, 24th September 1909.

Arya Samajist students in Government boarding houses.

compel them to return to the *Sanatan Dharma* with the connivance of the superintendents, who generally profess the same creed. The editor expresses the hope that head masters will see that *Arya Samajist* students are not subjected to annoyance on account of their religious beliefs.

MASHRIQ, 28th September 1909.

The Hewett Drawing and Survey School, Gorakhpur.

54. The *Mashriq* (Gorakhpur), of the 28th September, in notifying its disapproval of the removal of the Hewett Drawing and Survey School from Gorakhpur to Lucknow, expresses the hope that His Honour will continue to bestow his special attention upon this institution which deserves every encouragement from him.

RIYAZ-I-FAIZ, 28th September 1909.

Sir John Hewett and the *gurukul*.

55. The *Riyaz-i-Faiz* (Pilibhit), of the 28th September, referring to the conversation which took place between His Honour the Lieutenant Governor and Lala Munshi Ram regarding the *gurukul*, observes that the very existence of the *Arya Samaj* depends upon the permanence of the British Government in India, for if—which God forbid—the protection of the British Government were withdrawn, the enemies of the country would at once come down upon it and make short work of its religion and inhabitants. It is the bounden duty of every *Arya Samajist*, therefore, to keep himself aloof from all disloyal movements and to expel from the *samaj* any such person as cherishes hostile intentions against Government.

TAFRIH, 28th September 1909.

Free and compulsory education in India.

56. The *Tafrih* (Lucknow), of the 28th September, after dealing with the importance of education in the regeneration of a nation and citing long comparative statements to prove how backward India is in this respect, prays that Government be pleased to make education not only free but also compulsory. The editor exhorts his countrymen as well to realize their responsibilities in this connection, otherwise they will never be able to survive the struggle for life which is increasing every day.

AL BASHIR, 28th September 1909.

The selection of the Principal and Professors of the Muhammadan Anglo-Oriental College, Aligarh.

57. A correspondent of *Al Bashir* (Etawah), writing in the issue of the 28th September, suggests that the selection of the Principal and Professors of the Muhammadan Anglo-Oriental College, Aligarh, should be made in India, instead of in England, from among such persons as are in sympathy with the wants and aspirations of Muhammadans and possess thorough experience in educational matters in India.

AL BASHIR, 28th September 1909.

The educational policy of the United Provinces Government.

58. *Al Bashir* (Etawah), of the 28th September, in a leading article, criticises the educational policy of the Government of the United Provinces. The editor says that unless it is shown that Government has encouraged private institutions and liberally contributed to their funds, it is difficult to put a favourable construction upon the circular in which Government has, to all intents and purposes, restricted the admission of students in the different classes of the Anglo-Vernacular High Schools. The nominal grant of Rs. 5,000 for building purposes cannot encourage the public to start private and independent institutions with spacious and well-ventilated rooms. Besides, if in introducing the restriction principle Government was really actuated by a desire to improve the physique and health of Indian students, why was the principle not extended to the vernacular free schools under the management of Municipal and District Boards? To allow vernacular schools to be continued as they are and to maintain such a strict supervision over English schools are, the editor remarks, policies so opposed to each other that he fails to understand what they really signify.

(f)—Agriculture and questions affecting the land.

MASHRIQ, 28th September 1909.

The causes of the decline of the agricultural classes.

59. The *Mashriq* (Gorakhpur), of the 28th September, ascribes the decline of the agricultural classes to the following causes:—

(1) the lack of capital on the part of the zamindars and cultivators and the exorbitant rates charged by money lenders;
(2) the want of interest displayed by Government in agricultural matters;
(3) natural calamities, such as drought, with their attendant evils, scarcity of pasture-land, loss of cattle, &c.;
(4) lack of manure with a consequent decrease in the productive power of the land.

(g)—General.

60. The *Hindustán Review* (Allahabad), for August, approves of Lord Morley's proposal to establish an independent medical service in India, but remarks that the opposition raised in Anglo-Indian quarters and by the Government of India may possibly result in the matter being once more abandoned.

HINDUSTAN REVIEW, August 1909.

The proposal to encourage an independent medical profession.

61. A correspondent of the *Tohfa-i-Hind* (Bijnor), writing in the issue of the 15th September, prays that Government be pleased to exercise a systematic control over the native physicians who practise the *unani* system of medicine and thus save simple credulous people from falling victims to their dangerous methods of treatment. The writer suggests that only qualified persons who hold diplomas of such institutions as the *Madarsa-i-Tibbiya* (Delhi), should be allowed to practise within municipal limits. Shopkeepers too should be enjoined to stock only fresh and genuine medicines and herbs.

TOHFA-I-HIND, 15th September 1909.

Government control over native physicians.

62. The *Oudh Akhbar* (Lucknow), of the 1st October, expresses satisfaction at the proposal to admit capable Indians to the post of Assistant Surgeons in the Military Department and hopes that Lord Morley will soon adopt this proposal and give it a practical shape.

OUDH AKHBAR, 1st October 1909.

The appointment of Indians as Military Assistant Surgeons.

63. The *Angrezi Ráj* (Allahabad), for the month of September, in accounting for the rise in the value of money, casually remarks that foreign-made things obtained a ready market in India simply because they were cheaper and finer than the coarse *deshi* articles.

ANGREZI RAJ, September 1909.

The ruin of Indian arts and industries.

Commenting on this the editor of the *Swarajya* (Allahabad), in the issue of the 26th September, observes that such misrepresentations can never succeed in strengthening the foundations of the British Empire in India; for Indians are not such fools as to give credit to the *Angrezi Ráj* when their own leaders, men like Messrs. Dadabhai Naoroji, Bannerjea, Digby, O'Donnell, Mackarness and others have conclusively established that the ruin of Indian arts and industries is chiefly due to the prohibitive tariff imposed upon Indian goods in England, and that the heavy taxes have sucked the life-blood out of India. Such fulsome flattery can never be agreeable even to sensible Europeans. The editor of the *Angrezi Ráj* would therefore do well to abstain from such unholy perversions of the truth, or he will be held accountable for this great "sin" before God on the day of judgment.

SWARAJYA, 26th September 1909.

64. The *Rohilkhand Gazette* (Bareilly), of the 8th September, suggests that the office of the local sub-registrar should be removed into the town, as its present situation causes much inconvenience and hardship to the people in general.

ROHILKHAND GAZETTE, 8th September 1909.

The removal of the Registration office of Bareilly.

65. In the course of an article on cattle-breeding in the United Provinces, the *Vyapari and Karigar* (Benares), of the 15th September, eulogizes Sir John Hewett for his efforts and activities in the agricultural and industrial development of these provinces. The editor expresses his gratification at the action of His Honour in convening a Conference to inquire into and suggest remedies for the growing scarcity of cattle and dairy produce, but he notes with regret that the proceedings of the Conference did not result in anything of a specially satisfactory character. He points out that its recommendation for the preservation of grazing lands in every village is a step in the right direction but urges that it will produce no material results unless supplemented by the opening of Government forests to public grazing.

VYAPARI AND KARIGAR, 15th September 1909.

Cattle-breeding in the United Provinces.

66. The *Kshatriya Mitra* (Benares), of the 16th September, referring to the United Provinces Provincial Exhibition, eulogizes Government, particularly the local administration, for their zeal in promoting the welfare of the people by taking various steps to develop the agricultural and industrial resources of the country.

KSHATRIYA MITRA, 16th September 1909.

The United Provinces Provincial Exhibition.

RAHBAR, 28th September 1909.

The forthcoming Allahabad Exhibition.

67. The *Rahbar* (Moradabad), of the 28th September, points out that the forthcoming Exhibition at Allahabad will fail to attract people towards agriculture as long as Government does not assure them that it will not demand more than a fixed rate of revenue from them in any case. The actual amount payable may fluctuate from time to time according as the produce of the land decreases or increases, but the rate once fixed should never be changed.

HINDUSTANI, 24th September 1909.

Pound *muharrirs*.

68. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 24th September, draws the attention of Government to the poor prospects as regards pay and pension of pound *muharrirs* and prays that in considering promotion in other services Government will not forget to take their case also into consideration.

HINDUSTANI, 24th September 1909.

The impressment of carts.

69. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 24th September, after narrating how his cart was impressed and detained for six days for the use of the tahsil officials, implores the editor to take up the cause of poor cartmen and thus save them from the high-handedness of tahsil *chaprasis* and *chaudhris*.

INDIAN PEOPLE, 23rd September 1909.

Malaria and the price of quinine.

70. The *Indian People* (Allahabad), of the 23rd September, referring to the discrepancy in price between quinine bought in the bazar and in Government stores, suggests that, if the medicine cannot be produced in India at a reasonable rate, requirements should be indented for from Europe. The writer asks whether private companies in India can manufacture quinine at a lower price than Government, as the high prices charged by Government lead people to believe that the industry is being carried on for the sake of making money.

INDIAN PEOPLE, 23rd September 1909.

The *Bande Mataram* in Geneva.

71. The *Indian People* (Allahabad), of the 23rd September, referring to the reported production of the *Bande Mataram* in Geneva, remarks that it is more probably the *Indian Sociologist* in a new garb, as Shyamji Krishna Varma is not likely to have been deterred by the conviction of the printers of his paper as his own personal safety is not threatened.

JADU, 21st September 1909.

The late Mr. E. H. Radice.

72. The *Jadu* (Jaunpur), of the 21st September, notes with profound regret the lamentable death of Mr. E. H. Radice, sometime Commissioner of the Benares division, and remarks that in him Indians have really lost a sincere friend and well-wisher whose like it will be difficult to find for years to come.

ADVOCATE, 23rd September 1909.

The late Mr. E. H. Radice.

73. The *Advocate* (Lucknow), of the 23rd September, has the following:—

"The shocking news of Mr. E. H. Radice's sudden death cast a gloom all over the city on Sunday morning. Men who personally knew him—and their number is large—and thousands who had heard his name only and the many sterling qualities of his head and heart were all shocked by the suddenness of the sad news. A gentleman with a smiling face, with a heart flowing with love for the people among whom he had to spend the major portion of his life, a kind and sympathetic friend and withal a strict officer, with a judicial temper, always anxious to see that justice is done to rich and poor alike, the late Mr. Radice occupied a place in the heart of the people which is seldom the good fortune of an officer to possess. He was held in genuine regard and affection by all classes of people. The loss of such a person is regarded not only as personal but a national loss. Mr. E. H. Radice was yet in the prime of his life, had reached the high steps of the ladder in the service from which it was expected he would be able to influence the policy of the Government for the good of the people. But to the misfortune of the province, he has been suddenly taken away and one of the few ties that seek to broadbase the British Government on the love of the people is violently sundered by the relentless hand of death . . . . To Mrs. Radice, who, like her husband, has endeared herself to the people by active interest in social and philanthropic work, and the parents of the deceased will go the heart of the people. If the belief that one's grief by being shared by a large number of people can give some consolation, we may assure Mrs. Radice she has it in the fullest degree from all classes of people. The Indian community owes it to itself

to mark its sense of admiration of the many qualities of the deceased in a fitting manner and we trust steps will be taken to do this at an early date."

The late Mr. E. H. Radice.

74. The *Indian People* (Allahabad), of the 23rd September, has the following:— INDIAN PEOPLE, 23rd September 1909.

"We are deeply grieved to hear of the sudden and untimely death of Mr. E. H. Radice, C.I.E., Officiating Commissioner of the Lucknow division . . . . In him the Government of these provinces lose an able public servant, whose services had been already rewarded by a distinction which is not usually bestowed upon district officers. Mr. Radice reached the height of his reputation as District Magistrate and Collector of Benares. That holy city has a more mixed population than any other in the United Provinces, but Mr. Radice was equally popular with all classes. Even tempered, tactful, always accessible, invariably kind he succeeded in getting a hold on the respect and affection of the people that very few officers succeed in doing. The entire public will sympathize with his bereaved parents and widow."

The late Mr. E. H. Radice.

75. The *Ánand* (Lucknow), of the 23rd September, notes with regret the death of Mr. E. H. Radice, and remarks that there will be few officials who are more loved by the people than he was. ANAND, 23rd September 1909.

The late Mr. E. H. Radice.

76. The *Abhyudaya* (Allahabad), of the 24th September, expresses its heart-felt regret at the death of Mr. E. H. Radice, and remarks that he was a true friend of the *swadeshi* movement and that he was the only Magistrate who ever presided at a *swadeshi* meeting. The editor extends his sympathy to Mrs. Radice in her bereavement. ABHYUDAYA, 24th September 1909.

The late Mr. E. H. Radice.

77. A Lucknow correspondent of the *Hindustani* (Lucknow), writing in the issue of the 24th September, after referring to the sad and untimely death of Mr. E. H. Radice, proposes that in order to commemorate his memory and all-round popularity some suitable memorial should be erected and an opportunity should be given even to the poorer classes to contribute their mite to the fund. HINDUSTANI, 24th September 1909.

The late Mr. E. H. Radice.

78. The *Bhárat Jiwan* (Benares), of the 27th September, expresses its deepest regret at the death of Mr. E. H. Radice and says that nowhere will his loss be so keenly felt as in Benares where he won the hearts of the rich and the poor alike by his qualities both of head and heart. It also publishes the proceedings of the public meeting held in the Town Hall to express regret at his death. BHARAT JIWAN, 27th September 1909.

The late Mr. E. H. Radice.

79. The *Tafrih* (Lucknow), of the 28th September, notes with much regret the sad and untimely death of the late Mr. E. H. Radice and prays that the Almighty God be pleased to grant his soul rest and peace in Heaven. TAFRIH, 28th September 1909.

A memorial for the protection of cows.

80. The *Ánand* (Lucknow), of the 23rd September, supports Mr. Khurshedji Sorabji's memorial to the Viceroy for the protection of cows and expresses a hope that His Excellency will prohibit cow-killing and will thereby make his name immortal and loved by every Indian. ANAND, 23rd September 1909.

A memorial for the protection of cows.

81. The *Advocate* (Lucknow), of the 23rd September, approves of the suggestion made by Mr. Jassawalla, a Parsi merchant, in his memorial to His Excellency the Viceroy, that beef for the use of British troops should be imported from Australia in order that the cattle, and particularly the cows, of this country may be preserved. ADVOCATE, 23rd September 1909.

A memorial for the protection of cows.

82. The *Tafrih* (Lucknow), in a note in the issue of the 28th September, supports the memorial which has been recently submitted to the Viceroy by Mr. Khurshedji Sorabji Jassawalla regarding the protection of cows in India. TAFRIH, 28th September 1909.

Pandit Vishnu Dutt.

83. The *Swarajya* (Allahabad), of the 26th September, reports that certain mischievous persons are designing to bring a charge of assault against Pandit Vishnu Dutt, and thus involve him in trouble. SWARAJYA, 26th September 1909.

The editor, while discrediting the possibility of Pandit Vishnu Dutt's assuming an offensive attitude towards any one, remarks that his only fault lies in this that he has always been counselling people to give up their immoral habits and to refrain from debauchery, drunkenness, cunning and deceit. Besides, he is an *Arya Samajist*, which fact alone constitutes a great offence these days. The editor however hopes that Government, before taking any steps against him, will make a sifting inquiry into the case and will be very scrupulous in believing these flatterers and time-servers.

SWARAJYA, 26th September 1909.

An alleged attempt by an European to murder an artisan in Poona.

84. Referring to the case of a European in Poona who, according to a correspondent of the *Amrita Bazar Patrika* (Calcutta), recently shot at an artisan who was working in his compound, the *Swarajya* (Allahabad), of the 26th September, remarks that if Government had adopted strict measures in the very beginning, such instances of attempts to murder would not have been so frequent. Indians never complain of just retribution and punishments. They would not murmur if their own near and dear relatives were hanged for murder or some such other offence, but what they cannot bear to see is unjust oppression. They cannot allow without being aggrieved that their fellow-countrymen should be deprived of their rights or that the innocent should be hanged or deported.

SWARAJYA, 26th September 1909.

The financial condition of the *Swarajya*.

85. The *Swarajya* (Allahabad), of the 26th September, referring to its financial condition previous to its being taken up by the present editor, says that the mission of the paper being a divine one, it cannot suffer for lack of funds; still it is the duty of all lovers of *swaraj* to strive that the organ that expresses their opinions may be established on a strong financial footing.

The editor in conclusion says that he is ready to continue to serve his countrymen if only they back him up.

ADVOCATE, 26th September 1909.

The excise policy of the Government of India.

86. The *Advocate* (Lucknow), of the 26th September, remarks that the excise policy of the Government of India appears to be one intended to create a class of moderate drinkers.

SWARAJYA, 26th September 1909.

***Swadeshi* and boycott.**

87. The *Swarajya* (Allahabad), of the 26th September, in dealing with the relative importance of *swadeshi* and boycott in the economic regeneration of the country, illustrates its point thus :—

Swadeshi and boycott are like medicines and directions for one's diet and rule of life respectively. The medicine is prescribed and the directions are enjoined for the cure of the sick and weak (from a commercial point of view) country. If the directions are not observed, no medicine can do good to the patient. It follows, therefore, that the indigenous industries cannot revive unless the use of foreign-made things is given up.

SWARAJYA, 26th September 1909.

***Swadeshism* of the Europeans.**

88. The *Swarajya* (Allahabad), of the 26th September, after referring to the patriotic sentiments which inspired the German statesman, Bismark, in refusing to send orders for ships to England and in employing his own men to build them in the German Harbour, remarks :—

"Are not Indians, who purchase *bideshi* things, in order to effect a little saving, fools ? They do not know that by so doing they are really helping in the destruction of the trades of their own countrymen and thus contributing to the ever-increasing poverty of the country. Would that we could understand what true profit or loss really means."

In a subsequent note in the same issue of the paper, the editor exhorts Indians to follow the example of Englishmen who make it a point to see that the goods they purchase are of English make.

RAHBAR, 28th September 1909.

The success of the boycott movement in Bengal.

89. The *Rahbar* (Moradabad), of the 28th September, referring to the *Englishman's* comments on the success of the *swadeshi* movement, remarks that the boycott propaganda has been so successful in Bengal simply because of the repressive policy of Government. The mill owners of Manchester have therefore to thank their own countrymen for this heavy death-blow to their trade.

90. The *Aligarh Institute Gazette*, of the 29th September, publishes an article in which the writer deals with the various evil consequences which have arisen in India owing to professional beggars who play upon the credulity and simplicity of poor Indians and rob them of what little they have got.

Professional beggars in India.

ALIGARH INSTITUTE GAZETTE, 29th September 1909.

The editor withholds the publication of that part of the article, which deals with the remedies, for the next issue.

91. A correspondent of the *Rahbar* (Moradabad), writing in the issue of the 28th September, welcomes the establishment of an institution called "The Sons of India Society" in Delhi, and remarks that its object, namely the amelioration of the lot of the poor and the sick can be satisfactorily accomplished only if the conductors have due regard to the following facts, viz. :—

The "Sons of India Society" in Delhi.

RAHBAR, 28th September 1909.

The institution should in the first place teach the persons under its charge some useful profession so that they may be able to earn their independent livelihood; and, secondly, no caste or any other such considerations should be allowed to deprive any one of its benefit.

92. A correspondent of *Al Bashir* (Etawah), in the issue of the 28th September, after deploring the want of public spirit among Muhammadans, calls upon his co-religionists to awake and realize their backward condition, or they will be for ever left behind in the race of life and progress. He concludes his remarks by an appeal for a daily organ to express Muhammadan public opinion.

Need for a daily organ of Muhammadan public opinion.

AL BASHIR, 28th September 1909.

93. *Al Bashir* (Etawah), of the 28th September, referring to the extravagant habits of Muhammadans, says that no social reform is possible unless the authorities and trustees of the Muhammadan Anglo-Oriental College themselves set an example of economy by discontinuing these costly "dinners" and guest house assemblages which are the distinguishing features of this centre of the reform movement among Muhammadans.

The extravagant habits of Muhammadans.

AL BASHIR, 28th September 1909.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

94. The *Zul Qarnain* (Budaun), of the 28th September, in expressing its satisfaction at the reduction of the charges for telegraphic money orders, remarks that the number and pay of the postal clerks should also be increased, for their work has multiplied in consequence of these changes.

A suggested increase in the number and pay of postal clerks.

ZUL QARNAIN, 28th September 1909.

VIII.—Native Societies and Religious and Social matters.

95. The *Saraswati* (Allahabad), for the month of September, referring to the discovery of the relics of Buddha, near Peshawar, expresses the hope that Government will not distribute them among foreign Buddhist nations but preserve them at the spot where they have been found.

The relics of Buddha.

SARASWATI, September 1909.

96. The *Rohilkhand Gazette* (Bareilly), of the 16th September, urges that the relics of Buddha should be allowed to remain at the place where they have been disinterred.

The relics of Buddha.

ROHILKHAND GAZETTE, 16th September 1909.

97. The *Samrát* (Kalakankar), of the 23rd September, suggests that as Gaya is held equally sacred, both by Hindus and Buddhists, the relics of Buddha should be deposited there in a shrine, towards the construction of which both Hindus and Buddhists should liberally contribute.

The relics of Buddha.

SAMRAT, 23rd September 1909.

98. One Jagannath Singh Varma, writing to the *Saddharm Prachárak* (Kangri, Bijnor), of the 22nd September, complains that *Arya Samajists* in Misrikh, district Sitapur, are

Troubles of *Arya Samajists* in Misrikh.

SADDHARM PRACHARAK, 22nd September 1909.

being threatened with murder and the destruction of their sacred threads, and that, although the local police are aware of this, no steps are taken to protect them.

INDIAN PEOPLE, 26th September 1909.

The Zanana Mission at Benares.

99. The *Indian People* (Allahabad), of the 26th September, referring to the report of the Zanana Mission at Benares, remarks that, if Hindus were mindful of their duties to their own womenfolk, they would themselves have satisfied their cravings for knowledge and spiritual advancement, and so have saved the women from the necessity of seeking refuge in the Christian Church. The writer trusts that the work of the Zanana Mission ladies will prove an object lesson to all Indians.

SWARAJYA, 26th September 1909.

Converts to Christianity.

100. One Hukam Singh, of Sangoi, district Jhelum, writing in the *Swarajya* (Allahabad), of the 26th September, calls the attention of the Hindus to the conversions which have recently been made in Kesang (?) near the Kangra district, by the "enemies of the Hindu religion," members of that "baneful institution" the German Mission Society. The writer says that if the Hindus do not bestir themselves at the present juncture and send religious preceptors to win back those that have been lost and confirm those that are wavering in their faith, this proselytizing will go on increasing like an epidemic and will at last devastate the whole realm of Hinduism in the province.

ADVOCATE, 26th September 1909.

A suggestion to refuse married students admission to schools.

101. The *Advocate* (Lucknow), of the 26th September, urges the Local Government to take steps to prohibit the entrance of married students into schools and so to assist in the abolition of child marriages. The attention of managers of schools and of Christian Missionaries is also drawn to this matter.

IX.—Miscellaneous.

Nil.

Naini Tal:
The 1st October 1909.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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Nil.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 „
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	4,500 „
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
9	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khán; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	482 „
	ROMAN.				
12	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	800 copies.
	ANGLO-HINDI.				
*13	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*14	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*15	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	823 copies.
	URDU.				
16	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35...	257 copies.
†17	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
18	Al Aziz...	Agra	Do. ...	Haji Muhammad Ismail Khan; Muhammadan; 52. Muhammad Abdul Rauf Khán Hatif; Muhammadan, Pathan; 27.	500 „
†19	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
20	Angrezi Ráj	Allahabad ...	Do. ...	Shyam Kishore Varma; Kayasth; 38.	
21	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathan.	550 copies.
22	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
23	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
24	Brahman Samáchár... ...	Saharanpur ...	Do. ...	Chotey Lal Sharma.	
25	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 copies.
*26	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	1,000 „
*27	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
28	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
29	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
30	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rajput Jat.	500 „
31	Kul Bhaskar	Allahabad ...	Do. ...	Shridhar Prasad; Kayasth.	

* Irregular.

† Temporarily stopped.

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No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
32	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	600 copies.
33	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
34	Satopkári	Bareilly	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
*35	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
36	Vaishya Hitkari	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
37	Yad-i-Bayzá	Ghaziabad (Meerut).	Do. ...	Hakím Saiyid Muhammad Said; Muhammadan; 26.	250 „
*38	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A.; Kayasth; 27.	1,000 „
*39	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*40	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*41	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 „
†42	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakaryá; Muhammadan; 21.	150 „
*43	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
44	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
45	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
46	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan.	
47	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
48	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
49	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulább Chand; Kayasth; 29 ...	808 „
50	Cawnpore Gazette	Cawnpore ...	Do. ...	Babu Harnám Singh; Khatri; 55 ...	500 „
51	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	800 „
52	Fitnah	Gorakhpur ...	Do. ...	Pandit Param Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	800 „
53	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 „
*54	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	250 „
55	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
56	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	500 „
57	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
58	Mufid-i-Ám	Agra ...	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
59	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
60	Musáfir	Agra ...	Do. ...	Pandit Bhoj Dat; Arya; 42	1,165 „
61	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
62	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
63	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
64	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29,	450 „
65	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
66	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
67	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „
68	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
69	Sháhna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
†70	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30,	200 copies.
*71	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
72	Swarájya	Allahabad ...	Do. ...	Nand Gopal; Khatri	1,000 „
73	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	550 „
74	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 „
75	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
76	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
77	Hindustani	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
78	Nasím-i-Agra	Agra	Do. ...	Babu Bireshwar Sányál; Bengali Brahman; 55.	276 „
79	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
80	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
81	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*82	Ánand Kádambini... ...	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52...	100 copies.
83	Bharatodaya	Jwalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shastri.	
84	Bharát Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Prasád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár... ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*86	Bráhman Sarvasva	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49,	656 „
87	Dharm Divakar	Agra ...	Do. ...	Puttoo Lal.	
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
89	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil.	
90	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám, Bania; 43	320 copies.
91	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34... ...	375 „
92	Kányakubj Hitkári	Cawnpore ...	Do. ...	Pandit Shivadhar Pande, M.A., LL.B.,	1,100 „
93	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
94	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarup Varmá; 30	4,410 „
95	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
96	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28.	
97	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†98	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarup; Brahman; 38 ...	1,350 „
99	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	1,700 „
100	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
101	Stri Darpan	Allahabad ...	Do. ...	Srimati Rameswari Nehru; Kashmiri.	
102	Swadesh Bándhava	Agra	Do. ...	Kunwar Hanumant Singh; Rajput; 39,	700 copies.
†103	Vánijya Sukhdáyak	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*104	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
105	Almora Akhbár	Almora ...	Twice a month,	Munshi Sadánand Sanwál; Brahman; 58.	155 „
106	Karmayogi, ...	Allahabad ...	Do. ...	Sundar Lal; Kayasth; 26.	
107	Kshatriya Mitra	Benares ...	Do. ...	Prasidh Narayan Singh, B.A.; Kshattriya; 35.	
108	Rájpút	Agra	Do. ...	Kunwar Sher Singh Varmá ...	1,700 copies.

* Irregular.

† Temporarily stopped.

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List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of editor.	Circulation.
109	Vyapári and Karígar ...	Benares ...	Twice a month,	Bábu Thakur Prasád; Khatri; 42 ...	782 copies.
110	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,600 „
111	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	249 „
112	Árya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman ...	1,469 „
113	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
114	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
115	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
116	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55	2,050 „
117	Samrát	Kálákánkar (Partabgarh).	Do. ...	Raja Ramesh Singh; Kshatriya; 45 ...	554 „
	HINDI-URDU.				
*118	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasad; Barnwál Hindu; 36 ...	200 copies.

* Irregular.

I.—Politics.

(a)—Foreign.

1. Under the heading "The Assassination of a Murderer or a Tyrant in the cause of the Country", the *Karmayogi* (Allahabad), of the 23rd September, narrates in a spirit of admiration the story of the heroic conduct of a Russian girl named Sapiridonova *(sic)* who put an end to the cruel and oppressive administration of Lupenovasky, the Governor of the Russian province of Tamboff, by assassinating him.

The assassination of a murderer or a tyrant in the cause of the country.

KARMAYOGI, 23rd September 1909.

2. The *Indian People* (Allahabad), of the 30th September, commenting on the question of election in new Persia, remarks that the new system will succeed because no favouritism is shown. All persons have equal rights, irrespective of religion, creed or colour.

The question of election in new Persia.

INDIAN PEOPLE, 30th September 1909.

(b)—Home.

3. The *Advocate* (Lucknow), of the 30th September, referring to the corrupt practices of the Chinese officials in dealing with the attempt to suppress the opium traffic, suggests that the Government of India should carefully inquire into the matter and, if necessary, either repudiate or modify the contract between the two Governments in order to prevent one-sided action in the matter.

An attempt to suppress opium traffic in China.

ADVOCATE, 30th September 1909.

4. The *Swarajya* (Allahabad), of the 2nd October, referring to the evils of separate representation by communities, says that such representation will further foster mutual ill-will and discord between Hindus and Muhammadans and ultimately involve Government also in trouble. The safety of both Hindus and Muhammadans lies in their being united, for otherwise they will all succumb to the external and internal calamities which can never be successfully braved unless every Indian be ready to sacrifice his life for the sake of his country.

Separate representation by communities.

SWARAJYA, 2nd October 1909.

The editor in conclusion refers to the speech of Sardar Jogendra Singh at the last Sikh Conference, and expresses the hope that Government will even now give up the idea that the strength of the Empire lies in keeping the different communities at variance.

5. The *Naiyar-i-Azam* (Moradabad), of the 5th October, urging the political importance of the Muhammadans, prays for the granting of separate representation with separate electorates to them, and remarks that if the wishes of the Muhammadan community in this respect are not granted, the Reform Scheme will be a complete failure.

Separate representation for the Muhammadans.

NAIYAR-I-AZAM, 5th October 1909.

6. Writing in the *Hindustan Review* (Allahabad), for August, Dr. Shaikh Muhammad Iqbal, Barrister-at-Law, discusses the political aspect of the Islamic ideal in which he attempts to refute an objection against Islam so often brought forward by European critics, that "Islam is a religion which implies a state of war and can thrive only in a state of war," and says that war is an expression of the energy of a nation, for, a nation which cannot fight, cannot hold its own in the strain and stress of selective competition, which constitutes an indispensible condition of all human progress. The writer maintains that defensive war is certainly permitted by the *Koran*, that all the wars undertaken during the lifetime of the prophet were defensive, and that the doctrine of aggressive war against unbelievers is wholly unauthorized by the Holy Book of Islam. Referring to the expansion of Islam as a religion he points out that it is in no way related to the political power of its followers, as the greatest spiritual conquests of Islam were made during the days of its political decrepitude. The writer then quotes a few verses from the *Koran* to show that Islam is essentially a religion of peace, and that all forms of political and social disturbance are condemned by it. He next proceeds to examine the purely political aspect of the Islamic ideal, as entertained by a corporate individuality, and remarks that the Islamic community, constituted as it is, considers democracy the best form of government, the ideal of which is to let man develop all the possibilities of his nature by allowing him as much freedom as is practicable. The Caliph of Islam is not an infallible being; like other Muslims he is subject to the same law, he is elected by the people and is deposed by them if he goes contrary

The relation of Islam to politics and morality.

HINDUSTAN REVIEW, August 1909.

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to the law. The political constitution of the Muslim society has only two basic propositions underlying it: that the law of God is absolutely supreme, and that all the members of the community are absolutely equal. It was this principle of the equality of all believers that made early Musalmans the greatest political power in the world, and the elevation of the down-trodden was the chief secret of the Muslim political power in India. The writer then observes that the result of the British rule in this country has been exactly the same as the Muhammadan and if England continues true to her principle it will ever remain a source of strength to her as it was to her predecessors.

In conclusion he asks: are Indian Musalmans true to this principle in their social economy, and is the organic unity of Islam in tact in this land? To this the writer replies in the negative and condemns social sectarianism.

He sums up as follows:—

"Let all come forward and contribute their respective shares in the great toil of the nation. Let the idols of class-distinctions and sectarianism be smashed for ever; let the Musalmans of the country be once more united into a great vital whole. How can we, in the presence of violent internal disputes, expect to succeed in persuading others to our way of thinking? The work of freeing humanity from superstition—the ultimate ideal of Islam as a community, for the realization of which we have done so little in this great land of myth and superstition—will ever remain undone if the emancipators themselves are becoming gradually enchained in the very fetters, from which it is their mission to set others free."

SWARAJYA, 2nd October 1909.

Religion and politics.

7. The *Swarajya* (Allahabad), of the 2nd October, referring to the "pious advice" of those who counsel that religion and politics should be disassociated, remarks that the absurdity of this will become evident to every one who bestows a moment's reflection upon this all-important question. A religious man, however deeply absorbed he may be in his *sandhya* and *puja*, will turn from his devotions to resist the thief that breaks into house. He will institute false judicial proceedings in order to protect his rights, and will even tell all sorts of lies to serve his purpose. But when it comes to taking part in politics, he will at once say that he is a religious man, and has nothing to do with temporal affairs. The simpleton does not understand that if *sandhya* and *puja* are his duties enjoined specifically by religion, how much more incumbent upon him is the performance of his wider duty towards his country and the nation. The protection of one's own children and womenfolk from thieves, robbers and *gundas* (roughs) are admittedly binding upon every one. No one upbraids a man who indulges in expensive litigation with a view to establish his title to a particular piece of land. Why is it then thought a crime for a man to protect his rights in his own country, especially when these rights have been acknowledged even by the King-Emperor? "Dear brethren," the editor goes on to say, "if it is sedition to agitate for food and raiment, our rulers themselves are the most seditious people in the world. We will continue to follow in the footsteps of this noble nation though we may be sent to jail or hanged on the gallows. If it is wrong to oppose tyrannous deeds, then the English are the worst people on the earth. We will continue to imitate these brave Englishmen, come what may, whether we are burnt at the stake or thrown into the sea. If to agitate for equality, justice and liberty is to foment disaffection, then the British are the greatest offenders in this respect. We simply follow the example set by them and will not yield however great our sufferings may be.

Friends, those who call this (performance of) holy mission by the name of sedition, mischief or disaffection, are really actuated by selfish motives and are time-servers. Some Anglo-Indian gentlemen and newspapers come under this category. Our own countrymen, who do not help in this holy mission, also belong to this class and the mighty wheel of time will eface their existence from the earth for there is no room in God's creation for useless and superfluous beings."

MOHINI, 21st September 1909.

The Punjab Hindu Conference.

8. The *Mohini* (Kanauj, Farrukhabad), of the 21st September (received on the 5th October), expresses its approval of the subjects to be discussed at the Punjab Hindu Conference, and remarks that in view of the laudable objects of this Conference, every Hindu should give it his unqualified support.

9. The *Mohini* (Kanauj, Farrukhabad), of the 21st September (received on the 5th October), ridicules the Congress Reception Committee for electing Sir Pherozshah Mehta as the President of the Congress session at Lahore, and sarcastically remarks that no one else could be a more suitable President of this sporting assembly of *Babus*.

MOHINI, 21st September 1909.

Sir Pherozshah Mehta, President-elect of the Lahore Congress.

10. The *Indian People* (Allahabad), of the 30th September, remarks that, in spite of the animosity of the *Panjabee* and the coldness of the Bengalis, the nomination of Sir Pherozshah Mehta as President-elect of the next National Congress has been received with almost universal approbation.

INDIAN PEOPLE, 30th September 1909.

The President-elect of the next Congress.

11. The *Advocate* (Lucknow), of the 30th September, in supporting the proposal to hold a session of the Congress in London as a means of presenting to the British tax-payer—the real master of the situation—the condition of Indian affairs in its true aspect, remarks that the final decision will mainly depend on the state of English politics; as it is obvious that the Congress will not receive much attention if England is in the throes of a general election.

ADVOCATE, 30th September 1909.

The proposal to hold a session of the Congress in London.

12. The *Indian People* (Allahabad), of the 3rd October, discussing the question of holding a Congress meeting in England, remarks that it will be impossible to bring this about next year should there be a general election, either this year or early next year, or should the present ministry go out of office. The writer also points out that the adoption of the suggestion can have no permanent result, as India's cause must be fought out in India itself.

INDIAN PEOPLE, 3rd October 1909.

The proposal to hold a session of the Congress in London.

13. Referring to Mr. Hobhouse's recent speech at Bristol, in which he challenged the Lords in very strong words, the *Anand* (Lucknow), of the 30th September, remarks that had such language been used by politicians in India they would have assuredly been stigmatized as disloyal.

ANAND, 30th September 1909.

Mr. Hobhouse's speech at Bristol.

14. The *Rasik Mitra* (Cawnpore), for the month of August, contains a poem in which the writer, one Shiva Balakram, of Khanpur, in the Cawnpore district, describes the past greatness of India and deplores its present degraded condition. He traces all the present evils of India to the decay of its trade and industry brought about by the love of Indians for foreign goods, and remarks that they can improve their material condition only by giving up the use of foreign goods and using home-made articles and by cultivating the qualities of union and self-reliance.

RASIK MITRA, August 1909.

The regeneration of India.

15. The *Rasik Mitra* (Cawnpore), for the month of August, contains a poem on the regeneration of India in which the writer, one Beni Madhava, of Ata, in the Jalaun district, calls upon Indians to give up using foreign-made articles and promote the *swadeshi* movement, assuring them that Government will not take offence at their doing so. He exhorts them to remove the miseries of the motherland by cultivating self-respect, self-reliance and unity. They should educate their sons to strengthen their nation and with a view to the attainment of a good form of government. They should place no reliance upon those who have taken away their all, but depend for their salvation upon their own exertions. He remarks in conclusion that a spirit of sympathy and self-help will result in many benefits, chief of which will be the eradication of plague and famine from the land and harmonious relations between the rulers and the ruled.

RASIK MITRA, August 1909.

The regeneration of India.

16. A correspondent of the *Abhyudaya* (Allahabad), writing in the issue of the 1st October, traces the present degraded condition of India to the deterioration in the character of its inhabitants and urges that if they want to raise themselves in the scale of civilization and progress they should chasten their desires and feelings, for success in the attainment of a man's desired object depends solely upon the strength of his ambition.

ABHYUDAYA, 1st October 1909.

The regeneration of India.

17. The *Samrát* (Kalakankar), of the 1st October, in urging the necessity for patriotism on the part of those who wish to protect their country, deplores the fact that although Indians now-a-days indulge in tall talk about patriotism they do not put their ideas into

SAMRAT, 1st October 1909.

Patriotism.

practice, and that if they ever do, it is only for the purpose of serving their own private ends. He points out that they can make no progress until they sincerely devote themselves to the service of their country and are prepared to endure self-sacrifice in its cause.

KARMAYOGI, 23rd September 1909.

The ideal duties of a Kshatriya.

18. The *Karmayogi* (Allahabad), of the 23rd September, publishes the translation of an article entitled "Kshatriya Dharma ká Ádarsh" (the ideal duties of a Kshatriya) from the *Karmayogin* (Calcutta).

SAMRAT, 1st October 1909.

Indians in the Transvaal.

19. Referring to the sufferings of Indians in the Transvaal, the *Samrát* (Kalakankar), of the 1st October, expresses its surprise at the fact that the just British Government cannot protect its loyal Indian subjects in the colonies, and urges that by way of retaliation, the entry of the Boers into India should be prohibited. The editor notes that as Indians are not respected in their own country, it is impossible that they can command respect in foreign countries. He points out that all Indians are extremely aggrieved at the treatment meted out to their countrymen in South Africa and expresses his approval of the resolutions passed at the Bombay meeting that was called together to protest against the treatment of Indians in the Transvaal. He suggests that similar meetings should be held all over the country to express sympathy with the Indians in the Transvaal and to urge the Government of India to take steps to protect them.

ABHYUDAYA, 1st October 1909.

Indians in the Transvaal.

20. The *Abhyudaya* (Allahabad), of the 1st October, contains a poem contributed by a female correspondent in which she describes the sufferings of Indians in the Transvaal and appeals to India to take steps to protect them. She says that if thirty crores of Indians will lend their moral support to their brethren in the Transvaal the latter will assuredly come out successful in their struggle with the white population of the colony.

SWARAJYA, 2nd October 1909.

Indians in the Transvaal.

21. The *Swarajya* (Allahabad), of the 2nd October, observes that the policy of "mutual forbearance" which Mr. Botha advocated in the case of white races can only mean that the people of the Transvaal should be given full powers to oppress the Indians residing there. The editor asks if English statesmen will allow the feelings of thirty crores of their loyal subjects to be estranged merely to please a petty state like the Transvaal. The question is a very important one and he expresses the hope that in arriving at a final decision Government will also have regard to the ever-increasing unrest in India.

INDIAN PEOPLE, 3rd October 1909.

Ill-treatment of Asiatics in the Transvaal.

22. The *Indian People* (Allahabad), of the 3rd October, remarks that the gravest danger that is likely to arise in this country as a result of the ill-treatment of Asiatics in the Transvaal is that a feeling of disaffection will spread among those classes of Indians who are at present most contented, viz. the middle and the lower classes. The writer foresees that sedition mongers, working in secret among the masses, will induce many to join their standard by painting a gruesome picture of Indians in the Transvaal.

INDIAN PEOPLE, 3rd October 1909.

The South African Union Bill.

23. The *Indian People* (Allahabad), of the 3rd October, referring to the provisions of the South African Union Bill with regard to the raising of a colour bar, remarks that India is justified in resorting to all constitutional methods of agitation to induce the Imperial Government to interfere between the coloured and white races of South Africa. It is suggested that retaliatory methods in commerce should be adopted.

SWARAJYA, 2nd October 1909.

The blessings of British rule in India.

24. The editor of the *Swarajya* (Allahabad), in the issue of the 2nd October, in discussing the importance of education in the regeneration of a nation, exhorts his countrymen to be ever grateful to the British Government which has granted peace, tranquillity and enlightenment to India, and has given Indians every opportunity to improve their individual and national status. He further advises "the good sons of mother Bharat" that they should never by word, deed or writing try to "uproot" the foundations of the British Government in India, but should always work for the regeneration of their country under the aegis of their beneficient Government. This,

says the editor, does not necessarily involve the giving up of the ideal of self-government.

SWARAJYA, 2nd October 1909.

The present situation and the duties of the rulers and the ruled.

25. Much of the present unrest, the oppression of the rulers and the excesses of the ruled are, says the *Swarajya* (Allahabad), of the 2nd October, due to a large extent to the fact that spiritualism and religious devotion are daily disappearing from the land. The rulers, intoxicated by a sense of power, forgetful of their responsibilities to the Almighty and subject to ignoble wordly passions and desires, have now and then declared that Indians should be kept in a state of subjection and that they should not be allowed any opportunity for moral and intellectual improvement. One of their statesmen has frankly said that India must be bled, and that the lancet should be applied to the part whence blood will flow profusely. Our rulers see hundreds and thousands of Indians dying every day from famine and scarcity, still they do not take pity upon them; on the contrary they add insult to injury by killing the animal that they hold sacred. Turning to the ruled, the editor notes, the anarchists who think that as they are under a foreign despotism and their national existence is being rapidly undermined, there is no reason why they should not put an end to those who are gradually bringing about their extinction. When death is the ultimate end of every human being, it matters little, they say, whether it is caused by plague, famine, hunger or malaria. Death being thus inevitable, why should they allow a sense of personal safety to interfere with them in the performance of their duty ?

This latter class of persons, according to responsible European and Indian statesmen, came into existence when Lord Curzon left India after a reign which, for its repressive and tyrannous policy, shall ever remain memorable in the annals of India. However, leaving the origin of anarchism in India aside, the editor states that he wishes to point out how these conflicting parties of both sides can be reconciled so as to work harmoniously for the common good of India and England.

In the first place he advises the rulers to be a little more God-fearing. Instead of treating Indians as a pack of fools, they should behave civilly to them and take some genuine interest in their affairs. "Replace your 'Damned fool' by a frank and cordial smile and then see how Indians sacrifice even their lives for your sake." This is the advice that he offers to the rulers and he believes that if they act up to it, all this unrest will come to an end very soon. No one desires to turn Englishmen out of India. *Swaraj*, too, is the ideal of only a few. What Indians really want is to get sufficient to eat and to protect themselves from the inclemencies of the weather, to be given every opportunity to improve their intellectual and moral faculties and so be free to produce brave men like Pratap and Arjun. "Dear countrymen! It is just possible that our rulers may consider us mad. But our duty is clear. We should improve ourselves as best as we can, and with this purpose in view, we pray that our rulers may be a little more righteous, and that our King be pleased to give effect to the wishes of our common mother, Her Most August Majesty, the late Queen Victoria, Empress of India. We sincerely believe that the soul of this departed saint can never be at rest as long as she sees that ten crores of her Indian children go without food every day. We therefore appeal again to the British Government in the name of our late Empress and in the name of all that is just and fair, that it should take pity upon our forlorn condition and remove our poverty. It should fix the land revenue at the rate which prevailed a century ago and introduce permanent settlement everywhere.

We now turn to our anarchist brethren. O! ye over-zealous sons of mother India! remember God never likes such deeds! They can never befit those who occupy the highest position in His creation. These are devilish deeds. We can never achieve our national regeneration by assassinating English women and children; nor can we turn them out by such murderous attempts. Remember that God is all-powerful. He who goes against His will really wages war against Him. Such an unworthy infidel must surely suffer a terrible defeat and at last die in despair. Bear it in mind that these "assassin martyrs" can never rouse the dormant energies of a nation. Had it been otherwise, India would have awakened long ago, for do not thousands of her criminal sons sacrifice their lives at the gibbet every day? It is only *Rishi* martyrs who can accomplish anything by

their unselfish devotion to duty. If India awakens at all, it will be due to the self-sacrificing spirit of the *Rishis* who devote their lives unflinchingly in imparting religious and moral instruction to human beings, who suffer death willingly in propagating the highest spiritual faith and who face tyranny and oppression with the cheerfulness of a simple and innocent man. Such men alone can infuse new life into the dead bodies of human beings and make them self-sacrificing patriots and devotees to the cause of their country. And, truly, when all have become possessed of these qualities, no power on earth can keep them permanently in a state of disgrace and humiliation. May God grant that our nation produce such godly men and that its star may again be on the ascendent."

SWARAJYA, 2nd October 1909.

Mr. O'Grady on the present situation in India.

26. The *Swarajya* (Allahabad), of the 2nd October, publishes the translation of a speech delivered by Mr. O'Grady in the Parliament in the course of the Indian budget debate.

MASHRIQ, 5th October 1909.

Anglo-Indian journals and unrest in India.

27. The *Mashriq* (Gorakhpur), of the 5th October, referring to the loyalty of the Native Chiefs, remarks that the comments of the *Englishman* on the conduct of the Maharaja of Baroda are most unwise and fraught with grave danger, both to the people and the State. The editor also refers to the advice which some Anglo-Indian journal has given to Government regarding the suppression of the *swadeshi* movement and observes that in view of the mischief which such writings create, Government would do well to take severe notice of them.

MASHRIQ, 5th October 1909.

The causes of the unrest in India.

28. A correspondent of the *Mashriq* (Gorakhpur), writing in the issue of the 5th October, refers to the present unrest and remarks that if, besides expressing their "horror and indignation" at the mischievous activities of some of the over-zealous youths of India, the Indian leaders were to devote their time and energy to keeping Government regularly informed of the grievances of the people, much good would result thereby, both to the rulers and the ruled. The excesses of the police, the high-handedness of tahsil officials, the arrogance of some of the Anglo-Indian gentlemen, these are the root causes of the present unrest which should first be removed before peace and tranquillity can be re-established in India. The introduction of the School-leaving Certificate Examination and the drainage system in Jaunpur are also questions which demand the serious attention of Government. "Would that," opines the editor, "Indian leaders could know what are the real causes which are at the bottom of the present day unrest."

OUDH AKHBAR, 5th October 1909.

The Bengal deportations and the present unrest.

29. The *Oudh Akhbar* (Lucknow), of the 5th October, referring to the deportations in Bengal, remarks that the present unrest can be removed to a large extent if Lord Morley gives up his false notions of prestige, modifies the Partition of Bengal and sets the deportees at liberty.

SWARAJYA, 2nd October 1909.

The awakening of the East.

30. The *Swarajya* (Allahabad), of the 2nd October, referring to the general awakening of the East, remarks:—

People all over the world are boycotting the goods of foreigners in order to improve their own industries. The whole world has awakened. Now Indians, it is your turn, have faith in God and arise! We are sure no one can dare stand in the way of your progress.

KARMAYOGI, 23rd September 1909.

Arabinda Ghosh's account of his imprisonment.

31. The *Karmayogi* (Allahabad), of the 23rd September, publishes the translation of the second instalment of Arabinda Ghosh's account of his imprisonment from the Bengali monthly magazine, *Suprabhat*.

INDIAN PEOPLE, 3rd October 1909.

The *Desha Sevak* sedition case.

32. The *Indian People* (Allahabad), of the 3rd October, criticising the opinion expressed in the *Desha Sevak* sedition case by the Magistrate as to what constituted the offence in question, remarks that to strain the spirit of the law to such an extent as was done in this case deals a severe blow to the prestige of British justice.

OUDH AKHBAR, 6th October 1909.

The rumoured general election in England.

33. The *Oudh Akhbar* (Lucknow), of the 6th October, expresses its apprehension that after the general election in England Lord Morley will no more be at the head of the India Office and that other well-wishers of India in Parliament will also lose their seats.

II.—Afghanistan and Trans-Frontier.

34. Referring to the recent Frontier raids, the *Anand* (Lucknow), of the 30th September, says that the raiders are the co-religionists of the Indian Muhammadans who profess themselves to be the best friends and well-wishers of Government and to be the gate-keepers of India. The editor asks the Moslem League, which holds the entire Hindu community responsible for the crimes of a few Bengali youths, what it has to say with regard to the raids of its co-religionists on the Frontier.

Frontier raids and the Moslem League.

ANAND, 30th September 1909.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

35. The *Indian People* (Allahabad), of the 30th September, with reference to the reversion of Pandit Sundar Lal to the Bar, remarks that the claims of Indian lawyers to the post of Additional Judicial Commissioner are so strong that it will be surprising if Sir John Hewett overlooks them in filling the vacancy.

The reversion of Pandit Sundar Lal from the appointment of Additional Judicial Commissioner to the Bar.

INDIAN PEOPLE, 30th September 1909.

36. Pandit Bhoj Datt, writing to the *Arya Mitra* (Agra), in the issue of the 1st October, complains of the order issued by the Chief Presidency Magistrate of Calcutta prohibiting him from preaching or delivering any speeches there, and expresses surprise at his being styled a political agitator in that order. He repudiates the charge and refers to the rules of the *Shuddi Sabha*, in connection with which he went to Calcutta, to show that this movement and he himself had no connection with politics in any way.

Referring to the above the editor remarks that such calamities befall the *Arya Samajists* because Muhammadans form the bulk of the secret police.

The order of the Chief Presidency Magistrate of Calcutta prohibiting Pandit Bhoj Datt from delivering speeches in Calcutta.

ARYA MITRA, 1st October 1909.

37. The *Swarajya* (Allahabad), of the 2nd October, takes strong exception to the order of the Presidency Magistrate forbidding Pandit Bhoj Datt from delivering speeches for two months in Calcutta. The editor says that the order is in direct opposition to the declared policy of neutrality to which Government stands pledged in religious matters. He further urges that in Calcutta, where Messrs. Arabinda Ghosh, Pal and Banarji are allowed to express their opinon freely, no danger could be expected from the religious preachings of Pandit Bhoj Datt. In the end he expresses the hope that the Lieutenant Governor of Bengal will take the matter into consideration and do justice in the case.

The order of the Chief Presidency Magistrate of Calcutta prohibiting Pandit Bhoj Datt from delivering speeches in Calcutta.

SWARAJYA, 2nd October 1909.

38. The *Advocate* (Lucknow), of the 3rd October, publishes the full text of the application filed by Pandit Bhoj Datt in the court of the Chief Presidency Magistrate for reconsideration of the orders issued under section 144, Criminal Procedure Code, and says that it fails to understand why and how the Pandit has begun to be considered a political agitator. The editor remarks that this shows the nature of the information of the police on which officials have to rely. If Pandit Bhoj Datt is to be prevented from delivering lectures on proselytization then similar treatment should be accorded to all preachers who discourse on controversial subjects.

The order of the Chief Presidency Magistrate of Calcutta prohibiting Pandit Bhoj Datt from delivering speeches in Calcutta.

ADVOCATE, 3rd October 1909.

39. The *Oudh Akhbar* (Lucknow), of the 2nd October, referring to the evils of litigation which is so widely prevalent in India, remarks that the restoration of the *panchayat* system alone can save Indians from their present down-trodden condition.

The *panchayat* system in India.

OUDH AKHBAR, 2nd October 1909.

40. Referring to the recent judicial appointments in the Punjab which were made without any consideration of the claims of Rai Bahadur Mulraj, M.A. to preferment, the *Swarajya* (Allahabad), of the 2nd October, remarks :—

The foundations of a government shake (grow weak) when the good qualities and honesty of a particular individual are not recognized and when Government

Recent judicial appointments in the Punjab.

SWARAJYA, 2nd October 1909.

posts are bestowed only upon members of a particular caste or upon the followers of a particular religion. This is a saying from the *Mahabharat*. We fail to understand why our Government, which is thoroughly conversant with the history of the world, wounds the feelings of twenty-two crores of its Hindu subjects by such undue partiality and prejudice. We grant that they (the Hindus) cannot threaten Government with their political importance and that Government looks upon them as a nonentity, but if they are continually treated in this way, who knows that nature will not come to their help and increase their importance a hundred fold? Is it only then that Government will do justice to them?

NAIYAR-I-AZAM, 5th October 1909.

The proposal to transfer the District Magistrate of Etawah.

41. The *Naiyar-i-Azam* (Moradabad), of the 5th October, referring to the case of Pandit Baleshwar Prasad of Etawah, observes that Government has done well to refuse to listen to any proposal to transfer the District Magistrate, for had Government transferred this officer, district officials would find their position very untenable among the people they are sent to govern.

HINDUSTANI, 1st October 1909.

***Tahvildars* in tahsils.**

42. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 1st October, suggests that *tahvildars* employed in tahsils should be placed under the direct control of Government instead of under head treasurers as is at present the case.

(b)—Police.

ADVOCATE, 30th September 1909.

The King's Police Medal.

43. The *Advocate* (Lucknow), of the 30th September, commenting on the award of a King's medal for conspicuous police service, remarks "great care will have to be exercised in distributing these medals, so that they may not adorn the lowest of police officers, whom people do not regard as really deserving of the honour."

ANAND, 30th September 1909.

The dispersion of a procession in Chandpur.

44. The *Anand* (Lucknow), of the 30th September, refers to the dispersion of a procession in Chandpur by a police Inspector for singing *Amar Desh* without permission to do so, and remarks that if steps are not taken to keep the police under proper control, much oppression will be committed upon the people.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

INDIAN PEOPLE, 30th September 1909.

Roads in Allahabad.

45. The *Indian People* (Allahabad), of the 30th September, complains of the condition of the roads within the Allahabad Municipality and contrasts the saving spirit of the municipality with the lavish expenditure in Cantonments.

(e)—Education.

MOHINI, 21st September 1909.

Sir John Hewett and the *gurukul*.

46. The *Mohini* (Kanauj, Farrukhabad), of the 21st September (received on the 5th October), notes with gratification that Sir John Hewett does not accept police reports as gospel truth, as is evidenced by His Honour's recent interview with Lala Munshi Ram, in which he assured the latter that he entertained no doubts with regard to the *gurukul* institution at Kangri. The editor suggests that if all officials were to follow the example of His Honour in the matter of accepting police reports with caution, it would do much good both to the rulers and the ruled.

SWARAJYA, 2nd October 1909.

Indian students in Christian educational institutions.

47. The *Swarajya* (Allahabad), of the 2nd October, after a long discourse upon what charity really means, comes to the conclusion that charity, tinged with selfishness, is no charity at all. The Christians who spend so much in relieving the distress of Indians would doubtless be doing a saintly work if their ultimate object were not the conversion of these simple folk to their own faith.

The editor coming to particular instances refers to the Principal of the Christian College, Allahabad, who, he says, invites his students to "At Homes" twice or three times a month and there offers them fruit, tea and such things with his own hands. This practice, combined with the religious instruction which they receive at the college, is slowly undermining the belief of the

students in their own Vedic faith. Their morals, too, are being gradually corrupted through contact with European ladies, whose fascinating charms cannot but dazzle the minds of impressionable Indian youths. Patanjali, the editor goes on to say, has expressly prohibited students from associating with women during theirs cholastic life. This falling off of Indian students from their high ideals can only result in the extinction of their religion and in the destruction of their morals. They would be very much ill-advised, therefore, if they do not cease attending such parties which, the editor reminds them again, are fraught with much danger to their religion and morals. The Principal, too, would do well to refrain from showing his cordiality in this way, for it is altogether repugnant to the taste of Indian parents. If they heard that their children were treated to fruit and tea by Christian Missionaries, they would remove them from the College, thus leaving the institution to languish for want of students.

48. The *Indian People* (Allahabad), of the 3rd October, approves of Lord Morley's suggestion with regard to oriental studies, as, the editor remarks, it is the first duty of an Englishman taking up an appointment in India to gain a thorough knowledge of the languages of the country.

INDIAN PEOPLE, 3rd October 1909.

Oriental studies in England.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

49. The *Awaza-i-Khalq* (Benares), of the 24th September, in a leading article, mourns the death, in the prime of life, of the late Mr. E. H. Radice and offers its since condolence to the bereaved family.

AWAZA-I-KHALQ, 24th September 1909.

The late Mr. E. H. Radice.

50. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 1st October, after referring to the various qualities of head and heart of the late Mr. E. H. Radice, exhorts his countrymen to give some tangible proof of the love and affection that they bore for him. The best method to perpetuate his memory, says the writer, would be to found some technical scholarship or to erect a hall in Lucknow, the need for which is often badly felt.

HINDUSTANI, 1st October 1909.

The late Mr. E. H. Radice.

51. The *Indian People* (Allahabad), of the 3rd October, suggests that the Civil Surgeons' appointments in small districts, which it is proposed to open to independent medical men, should be sought after only by young medical graduates who are thinking of entering the Subordinate Medical Service and not by those who are already making a name as private practitioners. The writer condemns the tendency on the part of prosperous Indians to accept Government service and thereby sacrifice a large part of their income.

INDIAN PEOPLE, 3rd October 1909.

The proposal to encourage an independent medical profession.

52. A correspondent of the *Rohilkhand Gazette* (Bareilly), writing in the issue of the 24th September, suggests that municipalities should appoint native physicians to supervise the sale of genuine indigenous drugs.

ROHILKHAND GAZETTE, 24th September 1909.

A suggestion to appoint native physicians to supervise the sale of genuine indigenous drugs.

53. The *Abhyudaya* (Allahabad), of the 1st October, points out the superiority of the *Ayurvedic* system of medicine over the Allopathic system, so far as India is concerned, and urges the desirability of national colleges being opened to impart *Ayurvedic* instructions to the people. The editor says that, besides being fundamentally unsuited to the Indian temperament, foreign medicines are very costly and involve a heavy drain upon the country, in that the money spent in purchasing them goes to foreign countries. He condemns their use also from a religious standpoint since they generally contain alcohol and other ingredients which are forbidden to Hindus and also because the hospitals started by missionaries are made to serve the secondary purpose of affording facilities to making converts to Christianity.

ABHYUDAYA, 1st October 1909.

The *Ayurvedic* system of medicine.

He concludes with the remark that the use of foreign medicines is opposed to the principle of *swadeshism* and that if the *Ayurvedic* system of medicines were revived and developed it would be a potent factor in the growth of Indian

nationalism and would demonstrate to the world the greatness of the ancient civilization of India.

INDIAN PEOPLE, 30th September 1909.

The exhibition of local industries.

54. The *Indian People* (Allahabad), of the 30th September, suggests to the Agricultural Department that local exhibitions showing the process of manufacture and preparation of perfumes, shellac, brushes, fibre, &c., should be held throughout the provinces with a view to showing the people the use to which the natural products of the country might be put.

ADVOCATE, 30th September 1909.

The Malaria Conference.

55. The *Advocate* (Lucknow), of the 30th September, remarks that, if the Malaria Conference confines its attention to the mere discussion of the advantages of one or two suggestions to prevent an outbreak, not much good can be expected of it. But, if it goes deeper into the question and discusses the reason for outbreaks of malaria soon after famine and scarcity years and is empowered to make recommendations on the question of food supply, then important results may be anticipated.

MASHRIQ, 5th October 1909.

The Malaria Conference.

56. The *Mashriq* (Gorakhpur), of the 5th October, referring to the Malaria Conference which is shortly to meet at Simla, remarks that its deliberations would have been more complete if Indian physicians had also been invited to give their valuable advice on the subject.

KARMAYOGI, 23rd September 1909.

A memorial for the protection of cows.

57. "TARA" writing to the *Karmayogi* (Allahabad), of the 23rd September, refers to the growing scarcity of cattle in India and holds Indians alone responsible for it. He calls upon them not to remain any longer indifferent to this most vital question, otherwise with the extinction of cattle they, too, will be blotted out from the face of the earth. He proposes to deal with the causes and remedies of this evil in some future issue.

ABHYUDAYA, 1st October 1909.

A memorial for the protection of cows.

58. Referring to the memorial submitted by Mr. Kurshedji Sorabji Jassawalla to the Viceroy for the protection of cows, the *Abhyudaya* (Allahabad), of the 1st October, expresses the hope that it will receive careful consideration at the hands of Government, especially as it is based on economical grounds. The editor emphasizes the importance of cattle and of cows in particular, for an agricultural country like India, pointing out that the very existence of Indians depends upon their preservation, and urges that Government should take proper steps for their protection. It should at least prohibit their slaughter for soldiers and should arrange for the preservation of grazing grounds in every village by making grazing land rent-free.

In conclusion he calls upon all Hindus, who regard cows with affection, to establish *gaushalas* (cow sheds) for the protection of cows in all parts of the country and to unanimously memorialize Government to put a stop to their slaughter.

SAMRAT, 1st October 1909.

A memorial for the protection of cows.

59. The *Samrát* (Kalakankar), of the 1st October, supports the memorial of Mr. Kurshedji Sorabji Jassawalla to the Viceroy regarding the protection of cows, and expresses the hope that in view of the importance of cattle to an agricultural country like India, His Excellency will prohibit cow-killing in this country.

SHAHNA-I-HIND, 1st October 1909.

Cow-killing as the cause of the scarcity of *ghi* and milk.

60. The *Shahna-i-Hind* (Meerut), of the 1st October, criticises the theory that cow-killing is responsible for the scarcity of *ghi* and milk in India and for the high prices of other foodstuffs also.

SHAHNA-I-HIND, 1st October 1909.

The reappearance of the *Urdu-i-Mualla*.

61. A correspondent of the *Shahna-i-Hind* (Meerut), writing in the issue of the 1st October, welcomes the reappearance of the *Urdu-i-Mualla*, and hopes that the editor will make it an exponent of Muhammadan public opinion.

SWARAJYA, 2nd October 1909.

Foreign sugar.

62. A correspondent of the *Swarajya* (Allahabad), writing in the issue of the 2nd October, points out how *bideshi* sugar is destroying the religion of the country and exhorts his countrymen to take a vow that even if they lose their lives in doing so, they will never use foreign sugar which is refined by the blood of the cow, the animal which is so dearly cherished and loved by them all.

63. The *Abhyudaya* (Allahabad), of the 1st October, says that although some Anglo-Indian journals, who are the enemies of the progress of India, have always tried to suppress the *swadeshi* movement, yet in reality it is through their opposition that it has flourished to such an extent. The *Englishman*, the editor says, has proved itself the bitterest enemy of the *swadeshi* movement and only recently it urged Government in very strong terms to cripple it by imposing excise duties on country-made goods. He remarks that it is self-interest that blinds a man and that the *Englishman* is no exception to this rule. He points out that Indians would however do well to take this lesson from this journal and that like it they too should yield to none in their love for their motherland and for their countrymen.

ABHYUDAYA, 1st October 1909.

The *swadeshi* movement and the *Englishman*.

64. The *Swarajya* (Allahabad), of the 2nd October, referring to the oppression to which the advocates of the *swadeshi* movement are subjected and to the strictures which have been passed upon them by their own countrymen, remarks that all this is due to their (critics) ignorance, selfishness and cowardice which prevent them from realizing the danger that awaits them in the near future if they fail to adopt precautionary measures against the evils of commercial exploitation which is going on unchecked just now. The editor then refers to the heroic conduct of Prahlad, Ramchandar and Haqiqat, who braved every calamity cheerfully but never acted against their conscience or budged an inch from their path of duty, and remarks that the followers of the *swadeshi* movement also should never be alarmed by considerations of physical pain or suffering. They should not even obey their elders if on account of the fear of the powers-that-be, they counsel them to refrain from the movement which is ultimately destined to transform their life and introduce a new era of bliss and happiness. It is improbable that like Prahlad, they will be burnt to death at the stake or like Haqiqat they will be buried up alive in a wall, or like Ram, banished from their native land for supporting the *swadeshi* movement; but if in doing so, they have nevertheless to undergo such calamities and ordeals they should bear them like the brave descendants of their worthy ancestors and should never renounce their cherished ideal of economic regeneration. If they are hanged for being *swadeshists* they should pray at the gallows that God may again send them back to this sacred land, for the benefit of which they may be able to devote their body, soul and wealth, and sacrifice their lives again and again.

SWARAJYA, 2nd October 1909.

The *swadeshi* movement and the duty of its followers towards it.

The editor in conclusion advises the "good sons of India" to be very careful in opposing the cruel pressure of their elders or of Government. They should never be guilty of wilful disobedience and should choose the line of least resistance. They should not transgress the law of the land and should never entertain hostile ideas towards Government, but at the same time they should not sacrifice the interests of the country or their own conscience in order to please an erratic official or to secure their petty ends. Lastly, they should love those that hate them and do good even to their enemies.

65. The *Indian People* (Allahabad), of the 3rd October, comparing the *swadeshi* system adopted by most of the civilized countries of the world with that in vogue in this country, states that the history of the movement in India during the last few years is one of evasions, equivocations and broken vows and indicates that the people of India are not sufficiently of one mind to be entrusted with any considerable share of self-government.

INDIAN PEOPLE, 3rd October 1909.

The *swadeshi* movement in other countries.

V.—Legislation.

66. The *Swarajya* (Allahabad), of the 2nd October, says that Government should act in a very cautious manner in giving its final assent to the Factory Bill which is calculated to create an impression that Government is unduly favouring the mill owners of Manchester who have now begun to realize the strength of the *swadeshi* movement and are anxious to crush it.

SWARAJYA, 2nd Otcober 1909.

Indian Factories Bill.

ADVOCATE, 3rd October 1909.

The revision of the Cantonment Code.

67. The *Advocate* (Lucknow), of the 3rd October, referring to the memorial submitted to the Government of India by the European and Indian residents of Barrackpore Cantonment, praying that sufficient time be allowed to the residents of cantonments to get full time to consider the proposed revision of the present Cantonment Bill, remarks that since the provisions of the Code are being revised, the Government of India cannot do better than give the fullest opportunity to the people interested in the measure to lay before it all their grievances and offer suggestions to make the drastic measure to a certain extent acceptable to the people affected by it.

VI.—Railway.

HINDUSTANI, 1st October 1909.

The water supply at the Rohilkhand and Kumaun Railway stations.

68. A correspondent of the *Hindustani* (Lucknow), in the issue of the 1st October, complains that in spite of repeated representations the authorities of the Rohilkhand and Kumaun Railway have not yet made satisfactory arrangements for water at stations situated on their line.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

SADDHARM PRACHARAK, 29th September 1909.

The future of Islam and Christianity.

69. One Sadhu Ramanand contributes an article to the *Saddharm Prachárak* (Kangri, Bijnor), of the 29th September, in which he says that as now-a-days every religion has to withstand the test of knowledge and common sense, Islam and Christianity, which are full of impossible stories, cannot keep their hold upon the minds of the people. He remarks that it will not be very long before the scriptures of these religions will have to be modified in the light of modern knowledge or else no one will believe them to be revealed books.

ADVOCATE, 3rd October 1909.

The relics of Buddha.

70. The *Advocate* (Lucknow), of the 3rd October, expresses satisfaction at the unanimity of opinion in India in connection with the preservation of Buddha's relics either at the spot where they have been disinterred or at Budh Gaya or at Benares, and asks the leaders of these provinces not to lose time in moving in the matter and in demanding that Buddha's sacred remains should remain in the land that gave him birth and in the dust of which he entered into *mahanirvana*. The retention of these relics in India, the editor observes, is to be advocated not only on historical grounds, as in these days when there is an awakening in the national consciousness of the people, it is a source of immense strength to those who worked for welding the various races and tribes, creeds and castes, into one Indian nation to be inspired by the sight of a monument sacred to one who was the first in the world perhaps to declare the brotherhood of man and to insist upon kindness to even dumb creatures, one whose sympathies were restricted by considerations of caste or colour, an example very much needed in these days of caste conferences and religious differences. He further remarks that the erection of such a place of pilgrimage will secure the flow to India of Buddhists from all places outside the country and of antiquarians from all lands. Such a thing will tend to create new bonds of sympathy between Indians and the followers of Buddha abroad and will help towards the liberalizing of the different faiths that prevail in India.

IX.—Miscellaneous.

Nil.

Naini Tal :
The 8th October 1909.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 ,,
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	150 ,,
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 ,,
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 ,,
6	Theosophy in India ...	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	4,500 ,,
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 ,,
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 ,,
9	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 ,,
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khan; Muhammadan; 55.	650 ,,
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	482 ,,
	ROMAN.				
12	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*13	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*14	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 ,,
	ANGLO-URDU.				
*15	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
16	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35,	257 copies.
†17	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 ,,
18	Al Aziz...	Agra	Do. ...	Haji Muhammad Ismail Khan; Muhammadan; 52. Muhammad Abdul Rauf Khan Hatif; Muhammadan, Pathan; 27.	500 ,,
†19	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 ,,
20	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathan.	550 ,,
21	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 ,,
22	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 ,,
23	Brahman Samáchár ...	Saharanpur ...	Do ...	Chotey Lal Sharma.	
24	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 copies.
*25	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	1,000 ,,
*26	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 ,,
27	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 ,,
28	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 ,,
29	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Bájput Jat.	500 ,,
30	Kul Bhaskar	Allahabad ...	Do. ...	Shridhar Prasad; Kayasth.	

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
31	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	600 copies.
32	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 ,,
33	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 ,,
*34	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 ,,
35	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 ,,
36	Yad-i-Bayzá	Ghaziabad (Meerut),	Do. ...	Hakím Saiyid Muhammad Said; Muhammadan; 26.	250 ,,
*37	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 ,,
*38	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 ,,
*39	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 ,,
*40	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 ,,
†41	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 ,,
*42	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 ,,
43	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 ,,
44	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 ,,
45	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan.	
46	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
47	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 ,,
48	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	308 ,,
49	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 ,,
50	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 ,,
51	Fitnah	Gorakhpur ...	Do. ...	Pandit Pram Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 ,,
52	The Independent	Allahabad ...	Do. ...	Shyam Kishore Varma, Kayasth; 38.	
53	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 copies.
*54	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	250 ,,
55	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 ,,
56	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	500 ,,
57	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 ,,
58	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 ,,
59	Mukhbir-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 ,,
60	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 ,,
61	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 ,,
62	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 ,,
63	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 ,,
64	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29,	450 ,,
65	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 ,,
66	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 ,,
67	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 ,,
68	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 ,,
69	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
†70	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30,	200 copies.
*71	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
72	Swarájya	Allahabad ...	Do. ...	Nand Gopal; Khatri	1,000 „
73	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	550 „
74	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 „
75	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
76	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
77	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
78	Nasím-i-Agra	Agra	Do. ...	Bábu Bireshwar Sányál; Bengali Brahman; 55.	276 „
79	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
80	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
81	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*82	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52,	100 copies.
83	Bharatodaya	Jawalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shashtri.	
84	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Parsád Sharma; Brahman; 50.	300 copies.
85	Bráhman Samáchár ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lal; Brahman; 36 ...	400 „
*86	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49,	656 „
87	Dharm Divakar	Agra	Do. ...	Puttoo Lal.	
88	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
89	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil.	
90	Jásús	Gahmar (Ghazipur),	Do. ...	Gopal Ram; Bania; 43	320 copies.
91	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34 ...	375 „
92	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Shivadhar Pande, M.A., LL.B.,	1,100 „
93	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
94	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarúp Varmá; 30	4,410 „
95	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
96	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28.	
97	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†98	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 38 ...	1,350 „
*99	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	1,700 „
100	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
101	Stri Darpan	Allahabad ...	Do. ...	Srimati Rameswari Nehru; Kashmiri.	
102	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 39,	700 copies.
†103	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*104	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
105	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
106	Karmayogi	Allahabad ...	Do. ...	Sundar Lal; Kayasth; 26.	
107	Kshatriya Mitra	Benares ...	Do. ...	Prasidh Naráyan Singh, B.A.; Kshattriya; 35.	
108	Rájpút	Agra ...	Do. ...	Kunwar Sher Singh Varmá ...	1,700 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
109	Vyapári and Karígar ...	Benares ...	Twice a month,	Bábu Thakur Prasád ; Khatri ; 42 ...	782 copies.
110	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,600 „
111	Anand	Lucknow ...	Do. ...	Pandit Shiva Nath ; Brahman ; 38 ...	246 „
112	Arya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri ; Brahman,	1,469 „
113	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá ; Khatri ; 34,	1,031 „
114	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore ; Saraogi ; 33 ...	1,500 „
115	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál ; Brahman ; 33 ...	175 „
116	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram ; Khatri ; 55 ...	2,050 „
117	Samrát	Kálákánkar (Partabgarh).	Do. ...	Rája Ramesh Síngh ; Kshatriya ; 45 ...	554 „
	HINDI-URDU.				
*118	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasád ; Barnwál Hindu ; 36 ...	200 copies.

* Irregular.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Indian People* (Allahabad), of the 7th October, says that the Government of India's despatch on the Reform Scheme, containing the rules and regulations and all the various details of the scheme, will be forwarded this week to the Secretary of State, and that if telegraphic sanction is received the scheme may be announced in November, but if there is any more correspondence it is very doubtful whether anything will be done this year. The editor further observes that if the scheme falls short of the general expectation, or if it seeks to favour one community at the expense of another, all the good done last year by the skeleton scheme will be undone and the whole idea will be held as visionary. The entire Moderate party will be discredited and scoffed at, and hatred and vindictiveness will be again let loose upon the country.

The Reforms.

INDIAN PEOPLE. 7th October 1909.

He remarks in conclusion that all the deliberations should have preceded the announcement, and when once the Reforms were announced they should have been carried out immediately.

2. A correspondent of the *Hindustani* (Lucknow), in the issue of the 11th October, expresses the hope that the Muhammadan leaders who have recently shown so much independence in Aligarh affairs will not allow any consideration of wealth and rank to determine their choice of representatives for the councils under the Reform Scheme.

Muhammadans and the Reform Scheme.

HINDUSTANI, 11th October 1909.

3. The *Hindustan Review* (Allahabad), for the month of September, dwells at some length upon the question of the drain from India and discusses the arguments for and against its being the cause of the poverty of the country. It refers to the budget speech of the Master of Elibank, in which he has sought to justify the considerable annual payments which India makes in England, on the ground that these payments represent the pay and pension of officers who devoted their lives to the service to the Government and the people of India. The justification in the opinion of the editor is not satisfactory at all; for he holds that if the administration of the country had been carried on through native agency, much of the wealth would have remained in the country and its economic condition would thus have been far better.

The Master of Elibank on the drain from India.

HINDUSTAN REVIEW, September 1909.

As regards the Under-Secretary's contention regarding the investment of foreign capital in India and the payment made by her in the shape of interest, the editor admits that the development of the resources of the country is impossible without some amount of borrowing in foreign countries. but he points out that there is a great difference between such borrowing by the people as in Canada and Australia and the investment which ordinarily takes place in India. There the interest on the borrowed capital is paid and nothing more—the profit of the enterprise remains in the country, as the proprietors of the concerns are the natives of the land. In India, however, foreigners come with their capital, easily obtain whatever concession they want, engage in trade and industry, and not only carry away with them the interest on the capital employed but the profits as well. Under these circumstances he holds that foreign exploitation is a source of the great and growing impoverishment of the people. He hopes, however, that with experience will come wisdom to the Master of Elibank—wisdom of which an essential part is humility—and that he will learn the virtue of being sparing in the use of severely uncomplimentary epithets in speaking of those whom he is bound to respect, though he may disagree with them. "All who speak of the injurious effect of the drain from India are not" he concludes by saying, "necessarily malicious agitators or enemies of England, any more than the youthful Master of Ellibank"—"Master" is evidently a very apposite appellation, for Mr. Murray is endowed with infallibility."

4. The *Hindustan Review* (Allahabad), for the month of September, after examining the speech of the Master of Elibank which he delivered while he was introducing the

The Master of Elibank on the deportations.

HINDUSTAN REVIEW. September 1909.

Indian budget, sums up the arguments advanced by the Under-Secretary, in support of the action of the Government of India in deporting nine distinguished persons of Bengal, as follows :—

"What does the Under-Secretary of State say in essence? Something had to be done by way of repression, by way of demonstrating our might and our resources, and so we deported these men. Is it not a libel against men who are not told why they have been punished, who are given no opportunity of vindicating their innocence, men some of whom have lived noble lives which have endeared them to millions of their fellow beings, for one to insinuate in their absence and behind their back, that they are suspected of complicity in anarchical crimes? Mr. Buchanan said very much the same thing in February. Mr. Asquith repeated the allegation twice after that, and now is the turn of the Master of Elibank. It is deplorable that responsible statesmen, like the Prime Minister himself, should find nothing unworthy in such tactics. But we may tell them that not unless and until the most conclusive evidence has been produced in support of these accusations can their countrymen bring themselves to believe that it is possible for Babus Aswini Kumar Dutt and Krishna Kumar Mitter to be guilty of any offence against the law. 'It must be remembered,' says the Master of Elibank further, 'that the methods of suppressing crime and preserving the peace rest upon the assumption that the people are on the side of law and order.' Is it suggested that they are not? Do the wild acts of a few unhinged minds justify the assumption that the community itself is not on the side of law and order? The Master of Elibank speaks as if the Government were confronted by the alternative of resorting to the Regulation or 'abandoning the task of Government.' Really—really, has it come to this? If it has, what a pitiful confession of that which Lord Morley has told us—and very rightly as we think—has never occurred—the break-down of British statesmanship!"

HINDUSTAN REVIEW, September 1909.

The Presidentship of the next Congress and the threat of Bengal.

5. Discussing the question of the Presidentship of the next Congress at Lahore, the *Hindustan Review* (Allahabad) for September, under the heading the "Topics of the Day," observes that the threat of Bengal that if the Reception Committee elects Sir Pherozeshah Mehta as the President of the Congress, it will not have anything to do with the Congress, as held out by the *Indian World*, seems childish and does little credit to the judgment of Bengal or to its spirit of loyal co-operation with the rest of the country. It is pointed out that during recent years Bengal has on more than one occasion put a heavy strain upon the patient friendship of other provinces by its dictatorial tone and manner, and that if Bengal could only always work in the spirit of compromise, its public opinion would meet with greater response in other parts of the country. The only reason put forward against the election of Sir Pherozeshah is that prejudice runs high against him in Bengal, which in itself is its own condemnation.

The editor points out that Bengal should not forget that the politics of the Congress are not the politics of any particular province, but of the whole of India; and as long as this is so, no province has any right to demand that none but those who will reflect its own views should be elected President of the Congress. At the present juncture, when the affairs of Bengal will occupy a large part of the time of the Congress at Lahore, it would have been advisible that Bengal should have preferred its cause to be pleaded and urged by one who can speak disinterestedly and yet with that sense of attachment to the country which has always characterised Sir Pherozeshah.

He concludes by saying: 'If political sagacity and judgment have still their value in our politics, if reason and not prejudice is to guide our decision in the matter, we think there should be no more fuss about the election of Sir Pherozeshah."

INDEPENDENT, 9th October 1906.

A proposal to discontinue the Indian National Congress.

6. The *Independent*, formerly the *Angrezi Raj* (Allahabad), of the 9th October, is of opinion that the Congress should be discontinued, for, according to the editor, beyond being an instrument for obtaining notoriety, it serves no useful purpose now.

CITIZEN, 7th October 1909.

Moderates and Extremists.

7. A correspondent of the *Citizen* (Allahabad), in the issue of the 7th October, writing in connection with the possibility of a united Congress, observes that the security of life

depends not on the extent of the tenacity with which one clings to life but on one's capacity to support it against opposing factors and successfully fight its battles. Such a capacity, he remarks, can never be developed as long as a nation is in a state of subjection. For a subject nation has no occasion to develop the manly qualities which are essential for its unstinted growth and happiness, and by virtue of its secondary position it is forced to take its stand on a lower stratum, thereby dwarfing and darkening its vision. When, consequently, new ideals breathing of social and political greatness are placed before its people, their eyes are dazzled and they get temporarily confounded and fail to see the innate nobility of those ideals nor do they feel their delightful enchantment. Advanced thought and lofty ideals of political faith never constitute an evil in themselves; on the contrary, their entertainment is recognised as a sure sign of healthy growth and sound progress. But our intellects are dwarfed and our energies are cabined, and we are therefore powerless to appreciate their value or to estimate their usefulness. And in this lies the true explanation of the phenomenon of the scanty reception hitherto accorded to the New Faith in the Congress *Pandal*.

The writer, however, observes that this opposition is not due to any feeling of animosity towards advanced ideas or the people who entertain them. He therefore urges that it is the duty of those who carry forward the resplendent banner of freedom not to get disconcerted or make much of the first glances of disapproval or antipathy that confront them at the outsets; but realising the powerful proselytising character of their Faith, let its disciples ever remain ready to afford all reasonable latitude to the imperfections and defects of ordinary human nature so that conversions may be numerous, and the Faith may speedily be popularised.

He next considers how the Nationalists, without stooping to sacrifice any of the basic principles of their faith, can yet work in harmony with the Moderates. If the speedy success of the Indian cause and the welding together of all the forces of progress into one homogenous whole are really desired, the different sections of Indian reformers should be imbued with the spirit of the Italians who used to say: "They may be our opponents but they shall not be our enemies."

He is also averse to the advanced section subscribing to any creed, for he holds that creeds describing the compass or limit within the range of which the persons subscribing thereto must roam and work, are primarily meant for religious sects and associations; and that if past experience and the traditions of history can at all be regarded as an index in determining the line and sphere of political work in India, the Congress should necessarily remain a progressive movement evolving from one point of progress to another without any restrictions as to the bounds wherein alone its members shall sojourn.

Without insisting therefore on the necessity of signing any certificate of faith, the whole question, he goes on to observe, can be amicably settled if a rational spirit of mutual give and take pervades the representatives of both parties. As regards the character and the scope of practical work in the Congress, he points out that a middle course could easily be chalked out wherein the different sections of workers might carry on their operations without coming into conflict with one another, if the inspiring message of the revered leader, Shri Dadabhoy Naoroji in the Calcutta Congress of 1906 and the resolutions passed in that session, together with the previous traditions of that assembly, are recognised as a common asset and are respected and observed in their true spirit by all parties.

In conclusion he appeals to Sir Pherozeshah Mehta to act in a spirit of true sincerity and with an earnest desire to weld the forces of moderation to those of nationalism, for in this alone lies the true well-being of India.

8. How to resist an evil or a wrong, observes the editor of the *Indian People* (Allahabad), in the issue of the 7th October, is a remarkable touchstone of human nature. He says that the primitive instinct is to retaliate with violence, to slay the tyrant or the wrong-doer and to resist any law that may be oppressive. Resistance is active and implies the application of physical force. The conception of passive resistance is a higher one and raises the plane of the struggle from the physical to the spiritual. People essentially spiritual are alone capable of passive resist-

INDIAN PEOPLE, 7th October 1909.

Passive resistance.

ance. In theory passive resistance is understood everywhere but it is difficult for western peoples, in their materialistic environments, to carry it out in practice.

He quotes by way of illustration the suffragette movement in England and the struggle of the Asiatics to maintain their self-respect as men and citizens in the Transvaal, where there is a degrading law with its callous agents and Asiatics are seen repeatedly going to prison and suffering all indignities cheerfully. He invites his reader's attention to the following passage from the *Indian Opinion*:—

"War, with all its glorification of brute force, is essentially a degrading thing. It demoralizes those who are trained for it. It brutalizes men of naturally gentle character. It outrages every beautiful canon of morality. Its path of glory is foul with the passions of lust, and red with the blood of murder. This is not the pathway to our goal. The grandest aid to the development of the strong, pure, beautiful character which is our aim, is the endurance of suffering. Self-restraint, unselfishness, patience, gentleness, these are the flowers which spring beneath the feet of those who accept, but refuse to impose, suffering, and the grim prisons of Johannesburg, Pretoria, Heidelberg and Volksrust, are like the four gateways to this garden of God."

KARMAYOGI, 23rd September 1909.

Religion and Politics.

9. The following is a summary of an article that appeared in the *Karmayogi* (Allahabad), of the 23rd September.

The question that is uppermost in the minds of people now-a-days is what are religion and politics and how are they related to each other? And upon a correct solution of this all-important problem depends not only the welfare of the country but also its very existence as part of the great universe to which every country and nation belongs.

Now looking at affairs around us we find that the whole Indian nation is in an extremely deplorable condition. Degeneration and immorality have crept into its system and the work of destruction is going on slowly but steadily. Still, to one who has an unbounded faith in the efficacy of his religion, the causes are not inexplicable; he knows that all this misery and degradation are due chiefly to the fact that the Hindus have forgotten their noble traditions and have discarded the high principles of their forefathers. Not only this, they have even come to think—it may be owing to the want of moral courage in them or to the cares and petty concerns of life—that religion is something quite opposed to politics and that the two can never be reconciled. They forget that their Vedas have in explicit terms prayed to God to grant to the *Aryas* an all-pervading empire and a government by the people themselves. They have grown impatient of the struggle for life and are seeking to avoid it, forgetful that their own nature will drive them into the struggle even against their will. As Bhagwan Krishna says to Arjun, who is unwilling to wage war against his own kinsmen:

"If on account of egoism thou thinkest that thou shalt not enter into war, thy thoughts are vain. Nature will compel thee to engage in battle. Thou art bound to thy duties in accordance with thy natural tendencies, and if swayed by passions and desires thou dost not like them, still thou shalt have to perform them."

What does true religion mean.—True religion is that which determines the various relations of mankind and points out the way whereby a man while combating successfully with the external and internal forces of the world, leads a life of usefulness, and shaking off the fetters which bind him, attains to perfect independence, e. g., the bliss of salvation. Now this salvation is the ideal of every human being, but those who think that it can be obtained without performing one's own natural duties and by avoiding the world and its various concerns really misunderstand the meaning of the Hindu Shastras. Before we enter into the question of what constitutes our natural duties, it would be better if we investigated the nature and characteristics of man. The great difference between human beings and other animals is that the former are endowed with reason while the latter live and act merely in response to their impulses and instincts. Man builds a house for himself and his family to live in and in course of time these houses multiply and grow into villages and towns. Afterwards a central authority called a king is established to protect individuals

from extraneous invasions and to do justice among the inhabitants themselves. The relations between the persons inhabiting these different groups of houses called a state and the sovereign who is part of it are regulated by fixed rules which are dealt with by the branch of science called politics. It is evident therefore that no class of human beings occupying a particular territory can live together peacefully without a central authority to guide and regulate the actions of the community. The form of polity may change but there must be a majority or an ascertainable class of persons whose will is, by the strength of such majority or class, made to prevail against any of their number who oppose it. This being the characteristic of man and the conception of the state it follows that no person can survive the struggle for life unless he takes an active part in politics. In fact man is, in the words of Aristotle, essentially a political being.

Another interpretation of the word religion.—In Sanskrit lexicons the word religion is taken to denote charity, well, being, virtuous deeds, justice, and rules of conduct, etc. Now if in a particular state the administration of a country be vested in the hands of unrighteous persons like the *Rakshasas* of old, the above qualities become rare and oppression and excesses take their place. The duty of a religious man therefore is evidently to devote all his energies to the betterment of the lot of his fellow-countrymen and to make the administration conform to the conception of religion set forth above. If it be otherwise the affairs of the world can hardly go on satisfactorily. In fact the virtues of the great men who do not hesitate to sacrifice even their lives in opposing the destructive elements of society and in doing good to their fellow-beings are the pillars which support the world and prevent its destruction. *Dharam* itself is derived from a Sanskrit word *dhri*, which means to support and maintain. The true religion therefore is that which enjoins a man to contribute towards the realization of the purpose of God in the universe. It follows that man has certain responsibilities towards society, the performance of which is the true criterion of his religion. These responsibilities have been variously expressed in the different languages, the English language giving it the name of social corporate responsibility. It is easy now to trace the intimate connection which exists between the different sciences, namely, those that deal with society, religion and conduct respectively. He who speaks a lie and is a drunkard and an adulterer can never be said to be a religious man, however particular he may be in his Sandhya and *puja*. So too a *pagri* (turban) or tilak (mark on the forehead) does not make a man religious if he allows a Raja (king) to tyrannise over his subjects or otherwise helps him in his evil rule. To quote the *Punjabee* (Lahore), that antiquated idea that religion, sociology and politics could be kept separate in airtight compartments has been exploded. The modern world has now frankly acknowledged—what was an eternal truth for all times– that all departments of human activity are closely inter-dependent and cannot be treated as altogether isolated phenomena, having nothing to do with each other. This antiquated notion to which the writer refers came from Europe for Hindu Shastras and sages have always held that religion and politics can never be treated as distinct entities.

Mazzini and his views regarding religion and politics.—In the first half of the 19th century the condition of Italy was very similar to that of India at the present day. Amongst her sons who sacrificed their lives in bringing about her regeneration, the name of Mazzini stands out foremost. It was he who kindled that spark of life in the hearts of his young countrymen which destroyed all oppression and injustice in Italy and ultimately secured her complete independence. It would not be out of place therefore to see what this great man has to say as to the baneful effects of keeping politics and religion apart :—

"A fatal separation has been established between religious and political belief, between heaven and earth ; this is why we wander groping from one crisis to another, from convulsive movement to convulsive movement without succeeding, without finding peace. It is necessary to reunite earth to heaven, politics to the eternal principles which should direct them ; nothing great or durable can be done without this.

"Religion and politics are inseparable. Without religion political science can only create despotism or anarchy. We seek neither the one nor the other, for as life is an educational problem, society is the medium for developing it and for

reducing it to action. Religion is the highest educational principle; politics are the application of that principle to the various manifestations of human existence."

We trust as long as the *Vedic dharma* is a living religion no Hindu needs a Mazzini to remind him of his duty towards his country and the nation. Our contention that religion can never flourish if it is dissociated from politics is further borne out by the testimony of history. Budhism must have altogether disappeared from the land if Asoka had not been there to give an impetus to it. In our own days Christianity would never have occupied the position it now does if it had not been ultimately supported by all the powers of Europe. In spite of the declared policy of neutrality of the late Queen Victoria in religious matters, Lord Palmerston has in unequivocal terms said: "We seem to be all agreed as to the end. It is not only our duty but it is our interest to promote the diffusion of Christianity as far as possible throughout the length and breadth of India." We need not mention here how this policy was adhered to by his successors and how far Christianity has been successful in exterminating the true Vedic faith. We simply want to emphasise the fact that religion and politics are inseparably connected with each other and that a man, given the requisite power and opportunity, would always try to back up and support his religion if, like Indians, the spirit of manliness has not been crushed out of him altogether by hundreds of years of subjection.

An appeal to Indian youths.—Readers! It is the chief duty of every human being to protect his religion and country. Bhagwan Krishna says: To die for the sake of one's religion is better than to adopt the religion of another. The highest aim of mankind ought to be to love one's own country and religion.

O! Sons of India! We pray that you may realise the sublimity of your religion and give in your hearts a place to your country second only to what you give to God. Remove your ignorance, discard this cowardice, strive to become true *Aryas* and take upon yourself the duty of improving the condition of this unfortunate country. The task is undoubtedly difficult. The way is dreary and dangerous but remember that no great achievement is possible without great sacrifices.

Troubles and calamities will have to be cheerfully borne. Even the sacred lives of thousands of the dear sons of Mother India will have to be sacrificed. But young men! do not falter; go on steadily. Your luck is great. The future of India and of the Hindu religion lies in your hands. Renounce all passions and desires and save the country from eternal death. Have faith in the saying that God helps those who help themselves, and that if you gird up your loins in the service of the country, the Almighty will come to your help and make your task easy. You will have to battle against your external and internal foes. Ignorance, partiality, selfishness, idleness and many such other forces will be ranged against you. But if you are true religious devotees and sincere patriots, the words of Bhagwan Krishna are sure to be fulfilled:—

"Hence O! Arjun arise and obtain the credit. Defeat thy enemies and enjoy the kingdom abounding in wealth. These thy enemies have already been conquered by me. Thou hast only to become the ostensible cause of their defeat."

INDEPENDENT, 4th October 1909.

The commercial exploitation of India.

10. The *Independent*, formerly the *Angrezi Raj* (Allahabad), of the 4th October, referring to the usual charges of commercial exploitation which are brought against Englishmen, observes that Indians have no cause whatever to complain, for by their own neglect they have deprived themselves of the benefits arising from the natural resources of their country; on the contrary they ought to be thankful to Englishmen for the work which they have provided for them by investing their capital in gigantic undertakings in India.

INDEPENDENT, 9th October 1909.

What Indians owe to Englishmen.

11. The *Independent*, formerly the *Angrezi Raj* (Allahabad), of the 9th October, observes that Indians ought to be grateful to Englishmen whose system of education has created new aspirations for liberty and equality among them; they ought never to take to such methods as may retard their progress and prove injurious to their interests in the long run.

12. The *Swarajya* (Allahabad), of the 9th October, deplores the indifference of the rulers towards their subjects, and observes that while it is the duty of the latter to represent their grievances in a respectful manner, it is binding upon the former also to listen to them patiently and to redress them to the best of their ability.

SWARAJYA, 9th October 1909.

The duties of the rulers and the ruled.

13. While condemning the habit of demanding illegal gratification which is so much prevalent in these days among all classes of officials, the *Swarajya* (Allahabad), of the 9th October, remarks that this is due to the materialistic influence of the West which has completely blinded Indians, who now fail to see anything censurable or immoral in such habits. A subject race, the editor observes, always looks up to its rulers for help and guidance in every matter. So when the rulers themselves exhibit every kind of weakness in their attempts to acquire wealth it is inconceivable that Indians should remain unaffected by the evil consequences resulting from such examples. But it is astonishing, he points out, that the good qualities of Englishmen are never imitated by Indians. Boycott and Swadeshi which are zealously advocated by them are denounced by Indians as something suicidal to their interests. "Would that", observes the editor in conclusion, "Indians could realise the baneful effects of materialism and stick to their own sublime spiritual faith which always teaches the beautiful lesson of doing good to one's countrymen, and of helping them in their misery and distress.

SWARAJYA, 9th October 1909.

The effect of Western civilisation on Indian morals.

14. The *Swarajya* (Allahabad), of the 9th October, has the following:—

SWARAJYA, 9th October 1909.

Swaraj or Self-Government.

"*Swaraj* or Self-Government does not mean that the foreigners should be turned out of India and that the administration of the country should be vested in the hands of Hindus. *Swaraj* in the true sense of the word implies that every one, be he a Hindu, Muhammadan or Christian, should be placed on the same footing of equality without distinction of caste, creed or colour, and that equal opportunity should be given to all to improve their moral, physical and intellectual capacities. *Swaraj* means an open competition in which every one should either partake or cease to exist altogether. Favouritism and jobbery find no place in it. Every one has to rely on his own resources. So far as the Hindus are concerned we are sure they have great faith in their potentiality and would never seek to avoid any struggle for fear of the ultimate consequences. But as regards Englishmen we are sorry to note that they are not willing to meet the Hindu in open competition. They are afraid that if a free opportunity is given to them, Hindus would overpower them in every department of life and would ultimately leave them in the lurch. This is why the Civil Service examination is held in England and candidates have to go over to London to qualify themselves as barristers. Now in a country where *Swaraj* prevails such things would be impossible and Government service, instead of being a commodity to be purchased by the lavish expenditure of money, would require real talents in those who aspire for it. Mussalmans, too, entertain similar apprehensions, and are therefore unwilling to meet Hindus face to face. They rely solely upon their 'political importance' and do not care to improve their social, moral and educational conditions which alone constitute the real strength of a race. To Muhammadans, and such of the Hindus as well who rely upon others, we would therefore say that they should have faith in themselves and in God, who alone can lead us safe across this dreary ocean of life. 'Political importance' and other such false notions of one's power can only lead to self-destruction. Obedience to divine injunction alone can secure the ultimate success of individuals and nations. These injunctions are:—

"Discard selfishness. Love your country and your nation with a sincere heart. Sacrifice your body, heart and wealth for their sake. Lead a life of asceticism and self-abnegation. Do not entertain any feeling of enmity or ill-will towards your countrymen and refrain from religious controversies which only cause mutual dissensions. Make it a point to use country-made goods, and keeping yourself within the bounds of law devote yourself to the cause of the country and the nation. You should never try to do harm to the rulers by writings and speeches and should always keep aloof from anarchists. These are the injunctions of God. It is your duty to obey them."

SWARAJYA, 9th October 1909.

Self-help.

15. In concluding an article on self-help in which the editor points out how self-reliance is the key-note of success in every undertaking, the *Swarajya* (Allahabad), of the 9th October, remarks :—

Hence, O! friends! Let us all pray to God that to lead us along the path of righteousness and teach us how we ought to help ourselves; let us pray that He may endow us with courage and will and grant us that we may give up habits of flattery and baseness and stick to our duties, in the performance of which we should never hesitate to sacrifice our lives like Haqiqat Rai and other Sikh heroes.

HINDUSTAN REVIEW, September 1909.

The South African Union Bill.

16. The *Hindustan Review* (Allahabad), for the month of September, after recounting the various magnificent outcomes of the courageous statesmanship of the Liberal Government in connection with African and Indian affairs, observes that there is a darker side also to the picture which has to be exposed, as it chiefly concerns this country. The South African Union Bill, which is regarded as a triumph of British statesmanship would have been welcome to Indians also were not their country regarded as the skeleton at the feast of the celebration of the Bill. The hopeless attitude of Englishmen towards their "great dependency" is, says the editor, most insulting to Indians. He refers to the amendments to the Bill which were moved by the honourable gentlemen and noble Lords in whom the Briton's instinct has not ceased to operate, with a view to get the distinction between men "of European descent" on the one side and "coloured people" on the other removed from the Bill, and observes that Lord Crewe's speech on the occasion betrayed an anxiety to remove "the skeleton out of sight for the time." He proceeds :—

"That after all the bitter experience of the past two years an imperial statesman should rise in his place in Parliament and seriously urge that the interests of the Indian population may be safely left in the hands of the Colonial politicians, how is one to characterise this position? It can only be denounced: moderation becomes quite a misplaced virtue in dealing with such pitiful and discreditable exhibitions of imperial imbecility and want of humanity. We hope we are not ordinarily disposed to take a pessimistic view of men and things, but we must confess we see not a ray of hope to enliven us in this matter of our countrymen's sufferings in the British colonies. The only question is, how long is this to go on? How long is the tragic drama to be enacted in the Transvaal? How long can Indians here—most docile of men—help expressing their bitter resentment against the humiliation of the whole situation? National self-respect is growing, and the disposition to accept events as they come is becoming perceptibly less every day. A man of the name of Meer Allam Khan, a Pathan and soldier, recently arrived in India, having been deported from the Transvaal, wrote a letter to Mr. Gandhi, in his own uncouth language, in which he said: 'And when I shall approach to frontier (?) then also I shall publish to all of our friends, and I shall try my best and dare say that you may not fear and don't afraid I shall take much effect (?) in this case and I shall go to Afghanistan and will inform each and everyone.' The writer evidently means to carry on a personal campaign among the frontier tribes. How undesirable it is? But as our Natal contemporary has said: 'The responsibility must be entirely borne by the Transvaal Government and, in the last resort, by the Imperial Government who have so weakly betrayed the unfortunate Transvaal Indians into the hands of their enemy?' Yes; 'betrayed into the hands of their enemy;' that is it; and this betrayal is now perpetuated by the Union of South Africa Bill. Who will care to contemplate the remote, far-reaching consequences of this great betrayal?"

He next refers to the deportation of Indians from the Transvaal, and, after examining their grievances which have been set forth in their memorial to the Imperial Government, concludes thus:—

"The prayer is made therefore that instead of their being made over bound hand and foot to the tender mercies of 'hostile' men, His Majesty's Government should insist on the Bill being so amended as would give to every British Indian citizen in Natal equal civil rights with other British subjects of

South Africa in the eye of the law, and further, that a Royal Commission be appointed to investigate our grievances. And right well have the Earl of Crewe and the other members of His Majesty's Government, including the Secretary of State for India, who is the guardian of India's rights and interests, responded to the appeal. Still it is the fault of these perverse Indians that they are not happy and contented, that they agitate instead of singing *Te Deums* to their saviours, that they do not repose confidence in the Colonial Goverment as they are bidden to do. Really, how wrong of them, these Indians! We repeat again, how long are these suffering men to go without redress or relief?"

17. One Meer Alam Khan, a Pathan soldier, who recently arrived in India having been deported from the Transvaal, wrote a letter to Mr. Gandhi in which he said: "When I approach the frontier I will publish the news to all of our friends and I will do what I can. Do not be afraid or fear. I shall do much and will go to Afghanistan and will inform each and everyone."

INDIAN PEOPLE, 7th October 1909.

Indians in South Africa.

With reference to this the *Indian People* (Allahabad), of the 7th October, remarks:—The intention is clear and what mischief can this man do if he carries out his intention! Will the loyalty of the Indians increase then? The result of the South African Union Act has been that the Indians in South Africa have been put at the tender mercies of the Colonials, the Indians have been betrayed into the hands of the enemy; and the consequence will be that a feeling of disaffection will be generated in the Frontier Province and other places, a fire will be lighted which will not be easy to quench.

18. The *Swarajya* (Allahabad), of the 9th October, reproduces a translation of the letter which Mr. Polak addressed to the press on the eve of his departure from Bombay regarding the situation in the Transvaal.

SWARAJYA, 9th October 1909.

Indians in the Transvaal.

19. The *Rahbar* (Moradabad), of the 7th October, says that though in matters which affect the interests of England, Liberals become as Conservative as the Unionists, still Indians would welcome the success of Liberals at the next impending general election.

RAHBAR. 7th October 1909.

The rumoured general election in England.

II.—Afghanistan and Trans-Frontier.

20. The *Oudh Akhbar* (Lucknow), of the 13th October, referring to the raids on the frontier, observes that it is unwise and impolitic to hold the Amir responsible for the mischievous activities of the tribesmen; the true remedy lies only in strengthening the frontier.

OUDH AKHBAR, 13th October 1909.

Raids on the frontier.

III.—Native States.

21. The following is from the *Indian People* (Allahabad), of the 7th October:—

INDIAN PEOPLE, 7th October 1909.

The Jam Sahib of Nawanagar.

"What will be the feelings of Prince Ranjitsinghji when he reads the questions put in the House of Commons concerning him? One of the questions was whether the Under-Secretary of State for India was aware that this chief is alleged to owe a great deal of money to small local tradespeople in Sussex. There must be truth in this allegation, When the Jam was only Ranji, the famous cricketer but doubtful heir to a Native State, he might have lived beyond his means and contracted debts in Sussex, where he captained the county cricket team. But as soon as he succeeded to the *gadi* he ought to have paid off his debts at once. Instead, we find him going to England and spending money lavishly and on his return to his State inviting his English friends and entertaining them royally. It is a shame and a scandal, and it is to be hoped that the Jam will be compelled to pay his creditors without delay."

IV.—Administration.

(a)—Judicial and Revenue.

22. The *Rahbar* (Moradabad), of the 7th October, takes exception to the order of the Chief Presidency Magistrate forbidding Pandit Bhoj Datt from delivering lectures in Calcutta for two months.

RAHBAR, 7th October 1909.

The order of the Chief Presidency Magistrate forbidding Pandit Bhoj Datt from delivering lectures in Calcutta.

TAFRIH, 7th October 1909.

Counsels for undefended persons in Criminal Courts.

23. The *Tafrih* (Lucknow), of the 7th October, suggests that counsels should be employed to plead the case of undefended persons in Criminal Courts also, specially when the case for the Crown is conducted by Court Inspectors who are usually very zealous in procuring convictions.

INDIAN PEOPLE, 7th October 1909.

The appointment of the Hon'ble Mr. V. Krishnaswamy Iyer as Judge of the Madras High Court.

24. The following is from the *Indian People* (Allahabad), of the 7th October:—

"The appointment of the Hon'ble Mr. V. Krishnaswamy Iyer recalls the good old days when the most prominent public men used to be marked out by a lynx-eyed Government and deposited on the lofty bench of the High Court to keep them out of harm's way. Mr. K. T. Telang was a leading Congressman and might have lived to be President, but he was spirited away to the High Court. Mr. Badruddin Tyebji accepted a Judgeship on account of failing health several years after his Presidentship of the Congress. Sir Subramania Iyer had been elected President when he was suddenly called to the Bench, and Mr. Ananda Charlu was hurriedly elected to fill the gap. Mr. Chandavarkar also had been nominated a Judge when he went to preside over the second Lahore Congress. Mr. Krishnaswamy Iyer is not only the first man at the Madras Bar, but he is also one of the keenest and ablest politicians in the country, and consequently the gain of the High Court of Madras is the loss of the country. That he will be an ornament to the Bench and a worthy successor of Sir Bhashyam Iyengar and Sir Subramania Iyer goes without saying. He is young and will be entitled to a pension. The Madras Government is to be sincerely congratulated on this appointment."

HINDUSTANI, 8th October 1909.

Corruption in the Registration department.

25. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 8th October, refers to the corruptions and malpractices prevalent in the Registration department and suggests that District Registrars should exercise strict supervision over their subordinate sub-registrars, who should in no case be allowed to remain for more than two or three years at the same place.

SWARAJYA, 9th October 1909.

The *panchayat* system in India.

26. The *Swarajya* (Allahabad), of the 9th October, urges that there storation of the *panchayat* system alone can remove the evils which result from heavy and expensive litigation in India.

(b)—Police.

ABHYUDAYA, 7th October 1909.

A letter from Pandit Vishnu Datt.

27. The following appears in the *Abhyudaya* (Allahabad), of the 8th October :—

To the editor of the *Abhyudaya*.

SIR,—

I arrived in Benares on the 30th September 1909, at 4-30 p.m. A detective followed me immediately I alighted from the train. He accompanied me up to the house of Pandit Krishna Ram, Vakil. When I came out of the house with the Vakil Sahib I found that instead of the man who had followed me up to then, a police constable was sitting at the door. As soon as he saw me he got up and said: "Where do you intend going? I have been asked by a man to wait here and detain you till he comes back." I said that as it was quite uncertain when he would come back I could not wait indefinitely. Conversing thus I went on till I arrived at the Bulla Nalla crossing, where the constable said I could not proceed further as his beat ended there. He added at the same time that it would be better for me to stop there till he (the detective) returned. Seeing him so determined I waited, and when the man came back I asked him why he had handed over the warrant of my arrest to the constable and for what offence I was detained. He simply replied by calling the constable a fool, and having asked another to follow me he went away.

I have often laid my grievances before Government and prayed for protection; but since I heard of the reply to the Hon'ble Pandit Madan Mohan Malavya's question regarding myself, I have (*lit.* become quite disappointed) no hope from that direction. Consequently I give publicity to my grievances and request the leaders and newspaper editors to advise me what I am to do. Shall I turn away from the service of the country) to which I dedicated my life before thousands of persons on the 27th April 1907) and consider myself dead while

still alive? I may add that it is most unbearable to be subjected to this humiliation without any fault when I am working only in the spirit of righteousness and peace.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

28. The *Abhuydaya* (Allahabad), of the 8th October, refers to the report of the Octroi Commission and remarks that the imposition of any direct tax in place of the octroi duties, the abolition of which has been suggested, would be felt as a great hardship by all classes of people and that it would never recommend itself even to the merchant classes for whose benefit the idea was originally entertained. The editor in conclusion suggests that terminal taxes would be the best substitute for octroi duties, and that if they be not sufficient to make up the deficiency caused by the abolition, Government too should contribute something from their own coffers.

ABHYUDAYA, 8th October 1909.

The abolition of octroi.

29. A correspondent of the *Hindustani* (Lucknow), in the issue of the 11th October, complaining of the insanitary condition of the Moradabad town, draws the attention of Government towards the highhanded action of the municipality in forbidding people to have their houses thatched. The writer points out that the poor residents of the town who cannot afford to live in houses with tiled roofs have migrated to the villages, and those that are still living in the town are being put to all sorts of trouble and inconvenience.

HINDUSTANI, 11th October 1909.

The Moradabad Municipality.

(e)—Education.

30. Under the heading "Topics of the Day" the *Hindustan Review* (Allahabad) for September congratulates the Trustees of the Muhammadan Anglo-Oriental College on the firmness and wisdom of their decisions anent certain matters concerning the management of the College, and expresses the hope that there will be no recurrence of a similar *contretemps*.

HINDUSTAN REVIEW, September 1909.

The Muhammadan Anglo-Oriental College, Aligarh.

Adverting to some suggestive observations on matters of general interest in the address presented to His Honour by the Trustees, it is remarked that European professors, not at Aligarh only, will note that in the opinion of the Aligarh Trustees they "should inspire not only fear but also respect and confidence on the part of their pupils, which can only be secured by affectionate and sympathetic attitude towards, and real interest in, the growing aspirations and prosperity of our students, and that the actual conduct of the professors and their treatment of the students alone can mould their (the students') ideas about the English and their rule in India."

Referring to that part of the address in which it has been said that European professors should seek to know the real needs and wishes of the Muhammadan community, the editor observes that virtually the Trustees want the Principal and other European professors to identify themselves with the Muslim League and such other political propaganda. He points out the folly of such a course and remarks that the Trustees cannot hope to keep proper control over the staff if they are to place themselves under the latter's influence in the manner indicated. In conclusion he says that the whole trouble at Aligarh would probably have been avoided if there was less desire that the College should be staffed by Europeans and greater confidence in the capacity of Indian talent.

31. The *Independent*, formerly the *Angrezi Raj* (Allahabad), of the 4th October, advises the authorities of the Aligarh College to reconsider the question of the resignation of Mr. Archbold and insist on his rejoining his office, for it is never wise to displease "respectable English professors."

INDEPENDENT, 4th October 1909.

Mr Archbold and the Muhammadan Anglo-Oriental College authorities.

32. *Al Bashir* (Etawah) of the 5th October notes with disapproval the abolition of the technical class of the Roorki Engineering College.

AL BASHIR, 5th October 1909.

The abolition of the technical class of the Roorkee Engineering College.

ADVOCATE, 7th October 1909.

The Government and the University.

33. The *Advocate* (Lucknow), of the 7th October, referring to the affiliation of certain colleges in East Bengal and Assam recommended by the Syndicate of the Calcutta University and the final orders passed by the Government of India on a representation made by the Government of the new province, remarks that the impression is already universal in this country that the University is more or less a department of the State and that it has little or no freedom in taking any important step without consulting the wishes of Government, even if the regulations do not require any such procedure. And when even such a university is totally ignored by Government in matters affecting it vitally, people naturally think that Government is not so anxious to observe discipline itself as it is to enforce it upon others. The editor observes that this sort of treatment has naturally created an unfavourable impression in the public mind about the attitude of Government towards university education as fostered by unaided institutions.

SWARAJYA, 9th October 1909.

National education.

34. The *Swarajya* (Allahabad) of the 9th October says that the present down-trodden condition of Indians, their poverty, the exploitation of their country by foreigners, their servitude, the scant respect with which they are treated in foreign countries—all these are due to the want of education among them. The editor then refers to the past greatness of India, and in conclusion makes the following observations:—

Brethren! Death is far better than a life of humiliation and disgrace . . . . Arise! You have courage. You are the descendants of *Rishis*. What are you afraid of? Make education popular everywhere, start national schools in every village and establish national colleges and universities at different places. Then see how prosperous India will become and how poverty and diseases will fly from amongst us. We shall then be called the worthy sons of our forefathers and we shall be able to recover our lost kingdom. Education is the highest of all the powers in the world . . . . . So, brethren, if you want salvation turn your attention to your educational condition, otherwise there is no doubt that you will cease to exist altogether. Such (ferocious) dragons as Europe and America can never bear to see you alive. It would be really gratifying if, like devouring snakes, you swallowed up those who stand in the way (of your progress). Give up this habit of servitude. You are no slaves. You are free. You are descended from the holy and free *Rishis* and *Munis* of old. Realise yourselves. If you stir in the least, no power can stand before you; for all fly away before lions. So just for once show yourselves as lions and all these vixen will take to their heels.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

HINDUSTAN REVIEW, September 1909.

The Evolution of *Swadeshism*.

35. Mr. P. C. Ia, B.A., contributes an article on the Evolution of *Swadeshism* in the *Hindustan Review* (Allahabad), for the month of September. He first of all defines *Swadeshism* as the explanation and solution of the problem which the inconsistency implied in the statement that "India is the richest of all countries and Indians the poorest of all people" forces to the front. He says that India has fallen into a swoon, the result of a prolonged process of bleeding. *Swadeshism* is poor India coming into the consciousness of its poverty. It is weak India coming into the consciousness of its weakness and trying to stand on its own legs without the aid of foreign crutches.

He next proceeds to give an account of the different stages through which the movement has passed. *Swadeshism*, he reminds his readers, owes its origin to the Partition of Bengal—that "capital blunder of a master statesman." The movement in its *first stage* was therefore entirely political. It was *completely local*. The source from which the strength was drawn was the spirit of retaliation and revenge. It is angry Bengal weeping and kicking. The first stage is the stage of "Bonfires" fed with foreign articles. The movement had no bearing upon the economic situation of the country.

The political situation which called for oppressive action did not exist beyond Bengal. With a view therefore to enhance the aggressive propaganda and to increase the rank and file of opposition, the Bengali leaders anxiously desired to enlist the sympathy of the masses and to obtain the co-operation of other provinces. The movement in the *second stage* therefore ceased to be political and the grounds on which the boycott was based changed. Racial aversion was the motive appealed to with the lower classes and commercial interest with the cultured. Still the movement was as yet of a negative character. It meant very little for the positive improvement of poor India. Now intellect could not abide at this negative result. Reasons imperatively demanded "what next?" The only possible result of a voluntary renunciation of foreign goods would be a slow and certain starvation unless India could supply the void which could be produced by a vigorous application of boycott. The whole energy has therefore to be directed towards the revival of such industries which have suffered under the keen competition of the modern world and the creation of new industries which will meet the new needs of the country. It is from this point that the movement merits the title of *Swadeshism.*

In the *third stage*, therefore, a holier and by far a more difficult task of constructing industrial India emerged and took the place of the trying duty of self-defence:

"We no longer save India by shouldering every outside article out of the country. We fight them by creating a strong army which will perform this task. Every new industry rings the death-knell of a foreign trade. The foreign articles are not expelled by us but banish themselves. The movement no longer draws its vitality from racial hatred. The dynamic is Love, is Patriotism."

The *fourth stage* is marked by the introduction of an element of discrimination in the choice of industries to be called into being. Only such industries whose revival would tend to enrich the country and foster home enterprises must be selected at the outset. And since new industries require to be protected if they are to succeed in maintaining their stand in the market, and since Government help is out of the question, boycott must step in to save the situation. Boycott in this stage therefore ceases to be prohibition and becomes preference. Now if the movement stops short at this stage India would be self-sufficient no doubt, but it will be isolated; and isolation spells death inevitably. Boycott as an end in itself carries its own condemnation. Protection finds its justification in its being a step towards free trade. India must compete successfully with other countries, both at home and abroad. This element of purpose must be introduced into the movement. The ultimate object of every *swadeshi* effort must be to render India competent to fight its own battle. This would be the last stage of the *swadeshi* movement.

In the concluding portion of the article the writer explains the relation of Boycott to *Swadeshism* and observes that they are the two aspects of the same question. Industrial boycott, however, might be distinguished from a political boycott. The former is actuated by a spirit of sincere patriotism and the latter is the outcome of resentment directly allied to some special political grievance. The writer concludes the article thus:—

"In *Swadeshism* we have the acorn which has the potentialities of a mighty oak-forest under whose ample shade future generations shall rest and bless us. The spark which we strike to-day will be kindled into an august blaze which is to enlighten the slackened corners of the poor Indian cottage. This movement has God's blessing and it shall progress. If it draws back it will be only to pounce forward. If it recoils it will be only to rebound. It is the greatest and grandest heritage which this generation bequeaths to the future sons of the land. As long as patriotism endures, as long as the Indian heart beats under the emotion of love, so long will this movement advance unchecked. *Swadeshism* will work out the emancipation of India from the thraldom of poverty—such is our hope, such our prayer."

Swadeshi or Boycott.

36. The *Hindustan Review* (Allahabad), for the month of September, points out that the 7th of August celebration is meaningless in the extreme, for the *swadeshi* movement took its

HINDUSTAN REVIEW, September 1909.

origin long before that day; and as the partition day also falls on the 16th October, it is inconceivable what this celebration really signifies. It cannot be said that it is a celebration of the boycott, for boycott has completely failed as is evident from the statistical reports of foreign trade.

The editor in the concluding portion of the article observes that the thinking men in the community are agreed as to this that it is *swadeshi* and not boycott they are to strive for; and when one hears very little in these days of boycott being the symbol of passive resistance, why then, asks the editor, should not the boycott be quietly dropped and attention and energy concentrated on *swadeshi?* The former implies exclusion, the latter preference: it cannot, he holds, be gainsaid, even by Mr. Surendra Nath, who can make no difference between them, that there is this distinction which is not unimportant. He however leaves the Bengalis to decide the matter among themselves, and hopes that public men of other provinces will not court trouble by taking to the boycott, which has proved not merely futile but positively harmful.

INDEPENDENT, 4th October 1909.

Swadeshi and Boycott.

37. The *Independent*, formerly the *Angrezi Raj* (Allahabad), of the 4th October, expresses the opinion that *swadeshi* and boycott are one and the same thing; those that denounce boycott should not use the word *swadeshi* along with it; an honest effort for the industrial regeneration of the country alone should be the object, so that the movement may deserve the sympathy of Government also.

RAHBAR, 7th October 1909.

The success of the *swadeshi* movement.

38. The *Rahbar* (Moradabad), of the 7th October, observes that one of the aims of the *swadeshi* movement, e.g., that of directing the attention of the British democracy towards Indian affairs, has been accomplished, for many Englishmen of note have now begun to take an interest in Indian affairs and some are even coming out to India to acquaint themselves personally with the condition and grievances of the people here.

ABHYUDAYA, 8th October 1909.

Government and the *swadeshi* movement.

39. The *Abhyudaya* (Allahabad), of the 8th October, referring to the help which the Japanese Government gives to private enterprises with a view to foster and revive indigenous arts and industries, remarks that it is impossible for Indians to make any improvement in their economic condition as long as Government does not come to their rescue. As matters stand at present the attitude of Government, the editor regrets to note, has been far from favourable towards the *swadeshi* movement. Instead of imposing prohibitive duties upon foreign goods it has abolished the existing ones, and has began to levy taxes upon goods manufactured in India. The Tariff Act, the Cotton Duties Act and the Factory Labour Bill are standing blocks, says the editor, in the way of the success of the *swadeshi* movement.

ABHYUDAYA, 8th October 1909.

Government and the *swadeshi* movement.

40. The *Abhyudaya* (Allahabad), of the 8th October, after dealing with the necessity of ceaseless devotion to the cause of the *swadeshi* movement by means of writings and speeches, remarks that *swadeshism* is an all-embracing creed which enjoins upon a man to be *swadeshi* not only in his raiment but also in his thoughts, words deeds, manners and institutions. The editor, however, for the purposes of the present article, confines himself to the economic aspect of the movement, and goes on to show how people who have the *swaraj* form of Government impose prohibitive duties upon foreign goods, in order to foster and revive their own arts and industries. He refers to England particularly and quotes Lecky and other historians, to prove his contention that had no prohibitive duties and decrees existed the mills of Pasley and Manchester would have been stopped and could scarcely have been set in motion again. But what ought the people who have no voice in the administration of their country do under similar circumstances? How are they to help in the economic revival of their country? These questions, the editor says, he will deal with in his next issue.

SWARAJYA, 9th October 1909.

Government and the *swadeshi* movement.

41. The *Swarajya* (Allahabad), of the 9th October, referring to the success of the *swadeshi* movement, observes that the rulers ought to encourage the movement inasmuch as it

has really provided a means of livelihood for the dying millions of India. In this connection the editor refers to the laudable attempts of His Honour the Lieutenant-Governor of the United Provinces to revive Indian arts and industries, and expresses the hope that the rulers in other provinces also will be similarly sympathetic towards their subjects so that better relations may be established between the two parties.

42. The *Rohilkhand Gazette* (Bareilly), of the 8th October, urges upon Government the necessity of imposing some prohibitive tax upon the export of grain from India, and observes that the baneful policy of free trade should be modified so as to enable Indians to get sufficient to keep body and soul together.

ROHILKHAND GAZETTE, 8th October 1909.

The export of grain from India.

43. The success which has attended the efforts of Captain Holden in pushing his scheme for settling Anglo-Indian, Navy and Army pensioners, Reservists, Civil Servants and non-official Anglo-Indians on retirement in Australia, observes the *Advocate* (Lucknow) of the 7th October, ought to serve as an eye-opener to the people of India. It is said that in these days of strenuous struggle for existence the unemployed are so many who are in need of substantial help, and that in India they are to be met with not only among the labouring classes but among the middle classes as well, with more brains than money. In this connection the editor refers to the somewhat unsuccessful efforts of the Maharaja of Gwalior in throwing open some portions of his State, where uncultivated land was available, to cultivation, though few persons in these provinces elected to go to Gwalior and settle there as zamindars. He now advises the Maharaja to follow the example of the Australian Commonwealth and to depute some State officials to visit the congested parts of these provinces and Behar to arrange with only cultivators and zamindars to take their entire families to Gwalior. He also asks promoters of the *swadeshi* movement to co-operate with Indian Chiefs in developing the resources of their States by sending the surplus population to them.

ADVOCATE, 7th October 1909.

The question of the unemployed in India.

He concludes by saying? "Australia is of course for poor whites; the sin of colour will stand in the way of Indians to settle there. But we can do a deal by deputing a good number of young men to study the condition of things in Australia so that they may come back to advise Native States as to the best means of developing their resources and solving to some extent the poverty problem of India."

44. The *Samrat* (Kalakankar), of the 7th October, while expressing its opinion that quinine has failed to meet the ravages of malaria in these provinces hopes that the Malaria Conference which is shortly to meet at Simla will come to some definite conclusion regarding the method which should be adopted in order to save the people from the disease.

SAMRAT, 7th October 1909.

The Malaria Conference.

45. The *Indian People* (Allahabad), of the 7th October, takes exception to the nomination of Pandit Sundar Lal as a member of the Malaria Conference which meets at Simla. The editor remarks that the Conference will not receive any help from him beyond the benefit of his general experience and a trained lawyer's critical attention. The Hon'ble Pandit has not studied malaria, has not lived in a malarious city and has always enjoyed vigorous health. It would have been much better had an expert who could speak with some authority been nominated, for instance Dr. M. N. Ohdedar of Lucknow, Dr. Bagchi of Agra or Dr. Abinash Chandra Banerji of Allahabad.

INDIAN PEOPLE, 7th October 1909.

The Malaria Conference.

46. The *Aligarh Institute Gazette*, of the 6th October, referring to the re-appearance of the *Urdu-i-Mualla*, advises Saiyid Fazl-ul-Hasan *Hasrut Mohani*, the editor, either to make it the organ of the Muslim public opinion or to devote it chiefly to the cause of Urdu literature.

ALIGARH INSTITUTE GAZETTE, 6th October 1909.

The re-appearance of the *Urdu-i-Maulla*.

47. The *Samrat* (Kalakankar), of the 7th October, in reviewing the *Karmayogi* (Allahabad), expresses the hope that its countrymen will encourage the publisher by liberally subscribing to the paper.

SAMRAT, 7th October 1909.

The *Karmayogi* (Allahabad).

SAMRAT, 7th October 1909.

The revival of the Ayurvedic system of medicine.

48. The *Samrat* (Kalakankar), of the 7th October, expresses its satisfaction at the growing popularity of the Ayurvedic system of medicine and exhorts its countrymen to spare no pains in reviving this ancient Indian science which, besides being best-suited to the constitution of Orientals, is in thorough accord with their religion. European medicines ought to be scrupulously avoided, says the editor, inasmuch as alcohol and other objectionable things which are forbidden by the Hindu religion are generally used in their preparation. The hospitals started by missionaries are really meant to secure converts to Christianity. These also, says the editor, ought therefore to be avoided.

CITIZEN, 7th October 1909.

Complaint against the local head of the Accounts Branch of the Public Works Department.

49. A correspondent of the *Citizen* (Allahabad), in the issue of the 7th October, complains that the local head of the Accounts Branch of the Public Works Department almost always offers to outsiders every permanent or temporary vacancy in his office without any regard for the claims of the subordinate accountants, some of whom have served the department for more than 15 years.

INDIAN PEOPLE, 7th October 1909.

Schoolboys and bad characters in Allahabad.

50. The following is from the *Indian People* (Allahabad), of the 7th October :—

"The unusual activity of some of the notorious *badmashes* of the city has alarmed us. Some of these have a record of something like half-a-dozen previous convictions against them and have successfully eluded the law in some instances in which they had been sent up by the Police. Emboldened by their lucky escape these bullies are for some time past having a most jolly time of it. They have discovered a fresh field of action. Taking advantage of the quarrels and fights among schoolboys, some of these bullies lend themselves as mercenaries to one faction and help them to hammer their enemies in the school. In order to enlist the sympathy and help of these *badmashes* groups of schoolboys propitiate them by presents of money, sweets, sometimes drinks and other objectionable indulgences. The boys who succeed in securing these bullies as their allies pride themselves on having such strong and powerful friends, and take every opportunity of showing their rivals that they are under the protecting patronage of the most notorious bullies of Allahabad. They walk in the company of these dregs of society or drive in *ekkas* with them, and the inevitable result of association with men of this type follows as a rule in deteriorating the character of the boys. Neither the guardians of the boys nor the school authorities have yet taken any notice of this danger to the moral well-being of the school-going population. Our paternal Government have of late been showing too much solicitude for the good of the schoolboys, and all sorts of measures and precautions are taken to keep them aloof from so-called seditionists and agitators, so that their young and immature minds may not be tainted by association with political agitators: but what have the Government done to keep young men aloof from the influence of *badmashes* and bullies? There are informers and spies, detectives and agents of the Criminal Investigation department to report schoolboys attending political meetings, but there are none to report schoolboys associating with the worst of all criminals, the professional bully and *badmash*, the keeper of houses of ill-fame and others of the same ilk. The political agitator is after all a man of education and character, but what of the ordinary *badmash?* Why should not schoolmasters take notice of boys who habitually associate with men of bad character, or employ the latter to fight for them? Some of these *badmashes* have of late secured a prey in a young man who has come into the possession of some money by the death of his father. The *badmashes* are helping the young fellow to run the race to perdition as fast as possible. Rows and *fracas* between this young man and his followers are the order of the day. As a matter of fact we are having in our time the old story of Prince Hal and his adherents re-enacted in the city of Allahabad. We draw the attention of the District Magistrate and the District Superintendent of Police to the case and ask them, in the interest of society, to stop the mad pranks of the foolish young man and his riotous retainers."

51. The *Rahbar* (Moradabad), of the 7th October, referring to the ever-recurring cases of desertion from the Army, remarks that the offenders are generally Europeans who, in spite of the many comforts that are allowed to them here, do not like to live in a strange land removed from the society of their friends and relations and deprived of all the domestic happiness which surrounds an English home. The editor suggests that since they really dislike the service, it would be better if only Indian soldiers, whose loyalty has been recognised by Lord Kitchener recently, were admitted into the British Army.

RAHBAR. 7th October 1909.

Desertion in the Army.

52. The *Aligarh Institute Gazette*, of the 6th October, referring to the lamentable death of Mr. E. H. Radice, remarks that in him the service to which he belonged has really lost a man whose place it will be difficult to fill for a long time to come, for he was a man who knew how the different sections of the Indian community could be made to co-operate with one another and thus contribute to the common good of the rulers and the ruled.

ALIGARH INSTITUTE GAZETTE, 6th October 1909.

The late Mr. E. H. Radice.

V.—Legislation.

Nil.

VI.—Railways.

Nil.

VII.—Post Office.

53. Referring to a meeting of the members of the Indian Telegraph Association recently held in Calcutta in which the President referred to the alleged threatened introduction of Indian labour into the service to compete with or displace the Eurasian staff, the *Indian People* (Allahabad), of the 7th October, remarks that the fact that these Europeans and Eurasians are so much afraid of free competition clearly shows how qualified they are, and the fact that such a meeting was held shows that the subordinate branch of the Telegraph department either is, or is intended to be, reserved for Eurasians. It is difficult to say whether this is really the pious intention of the Eurasians or the settled policy of the Government. There is a general impression that the subordinate branches of the Railway and Telegraph departments are meant to be the asylum of all Eurasians, but they have now taken into their heads that the clever "Babus" are going to displace them, and a clear definite statement is asked for from Government by those who love to call themselves "Imperial" Anglo-Indians.

INDIAN PEOPLE, 7th October 1909.

The Telegraph department.

VIII.—Native Societies and Religious and Social matters.

54. The *Samrat* (Kalakankar), of the 7th October, referring to the large number of cows and calves that were slaughtered during the last year in Calcutta, asks if the Hindus there cannot persuade the Corporation to increase the tax so as to protect this most useful class of animals.

SAMRAT. 7th October 1909

Cow-slaughter in Calcutta.

55. The apathy of Hindus towards the depressed classes, observes the editor of the *Advocate* (Lucknow), in the issue of the 7th October, has begun to bear fruit, as they are now paying back the compliment by asserting that they have no confidence in the Hindus and that they would much rather have a European or a Eurasian as their representative in the Legislative Council than a Hindu whose behaviour towards them has become unbearable. If the Hindus persist in their heartless policy the cry raised in Madras is bound to be universal and tyrants, social, political or religious, must be prepared to meet with similar fate at the hands of the oppressed. He points out the necessity of taking prompt and rigorous measures to uplift the depressed classes so that the world may not witness the strange aspect of a people clamouring for rights and privileges for themselves while denying them to those who have the strongest claims on their love and affection. The editor next suggests the advisability of utilising their *panchayats* for the purposes of arriving at a speedy and right solution of the various questions relating to their progress and advancement. He concludes by saying that

ADVOCATE. 7th October 1909.

The depressed classes.

their present condition is a blot on the Hindu civilisation, and that if a sustained and strenuous attempt is not made their revenge is bound to overtake the higher classes and involve them in difficulties, if not ruin.

ABHYUDAYA, 8th October 1909.

The dying Hindu race.

56. The *Abhyudaya* (Allahabad), of the 8th October, cites comparative statements from census reports to show that the Hindu race is gradually becoming extinct. The editor calls upon his co-religionists to consider the causes of this decay, and to devise means to prevent it, otherwise in a short time the Hindu race will cease to exist altogether.

SWARAJYA, 9th October 1909.

Widow marriage among Hindus.

57. The *Swarajya* (Allahabad) of the 9th October urges that widow marriage should be introduced in the Hindu families at once, otherwise the morality and religion of their members will suffer.

IX.—Miscellaneous.

TAFRIH, 7th October 1909.

The high-handedness of Kabuli merchants.

58. The *Tafrih* (Lucknow), of the 7th October, referring to the cruel method of realizing their dues to which the Kabuli merchants in India resort, urges upon the Government the necessity of either preventing their coming to India altogether or of taking such security from them as it may deem necessary to prevent breaches of peace by them.

ALLAHABAD:
The 14*th October* 1909.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr.-General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidanand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwan Dás, B.A.; Jaiswal (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyasi; 35.	1,500 „
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India ...	Benares ...	Do. ...	Jehangir Sorabji; Parsi (Theosophist). Marian Judson	4,500 „
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahadur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
9	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulam Muhammad Khan; Muhammadan; 55.	650 „
11	Indian People	Allahabad ...	Do. ...	Bábu Nagendra Nath Gupta; Bengali Vaidya; 47.	482 „
	ROMAN.				
12	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*13	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adya Prasád Misra; Brahman; 32.	225 copies.
*14	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*15	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
16	Al Awarif	Lucknow ...	Monthly ...	Hakím Qasim Ali; Muhammadan; 35,	257 copies.
†17	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hadi, B.A.; Muhammadan; 52.	600 „
18	Al Aziz...	Agra	Do. ...	Haji Muhammad Ismail Khan; Muhammadan; 52. Muhammad Abdul Rauf Khan Hatif; Muhammadan, Pathan; 27.	500 „
†19	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
20	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nomani; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathan.	550 „
21	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
22	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
23	Brahman Samáchár ...	Saharanpur ...	Do ...	Chotey Lal Sharma.	
24	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 copies.
*25	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumar; Brahman; 22.	1,000 „
*26	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
27	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasad; Saraogi; 27 ...	1,500 „
28	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
29	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bir Naráyan Singh; Rájput Jat.	500 „
30	Kul Bhaskar	Allahabad ...	Do. ...	Shridhar Prasad; Kayasth.	

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
31	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	600 copies.
32	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
33	Satopkári	Bareilly ...	Do. ...	Lála Ramdhan Dás; Khatri; 55 ...	1,500 „
*34	Sayyahul Islam	Cawnpore ...	Do. ...	Azád Subhani; Muhammadan; 24 ...	150 „
35	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
36	Yad-i-Bayzá	Ghaziabad (Meerut),	Do. ...	Hakím Saiyid Muhammad Said; Muhammadan; 26.	250 „
*37	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*38	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*39	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*40	Akhbár-i-Imámia	Lucknow ...	Twice a month.	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 „
†41	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
*42	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
43	Vyapari-wa-Karigar ...	Benares ...	Do. ...	Bábu Thakur Prasad; Khatri; 42.	
44	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
45	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
46	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan	
47	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
48	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
49	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	308 „
50	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
51	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
52	Fitnah	Gorakhpur ...	Do. ...	Pandit Pram Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
53	The Independent	Allahabad ...	Do. ...	Shyam Kishore Varma, Kayasth; 38.	
*54	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyaz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 copies.
55	Jádu	Jaunpur ...	Do. ...	Hafiz Abdur Rahman Khán; Muhammadan; 38.	250 „
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lalta Prasád; Kayasth; 31 ...	500 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
59	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
60	Mukhbir-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjad Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúd-ul-Hasan; Muhammadan; 29,	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwari Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
†71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30,	200 copies.
*72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
73	Swarájya	Allahabad ...	Do. ...	Nand Gopal; Khatri	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Ramshankar Prasád; Kayasth; 20 ...	550 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizam-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustani	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
79	Nasím-i-Agra	Agra	Do. ...	Bábu Bireshwar Sányál; Bengali Brahman; 55.	276 „
70	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly	Maulvi Abdullah-ul-Imadi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52,	100 copies.
84	Bharatodaya	Jawalapur (Saharanpur).	Do. ...	Padam Singh Sharma and Pandit Nardeva Shashtri.	
85	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Parsád Sharma; Brahman; 50.	300 copies.
86	Bráhman Samáchár ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lal; Brahman; 36 ...	400 „
*87	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49,	656 „
88	Dharm Divakar	Agra	Do. ...	Puttoo Lal.	
89	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
80	Jain Prakashak	Deoband (Saharanpur).	Do. ...	Suraj Bhan; Vakil.	
91	Jásús	Gahmar (Ghazipur),	Do. ...	Gopal Ram; Bania; 43	320 copies.
92	Kalwár Mitra	Allahabad ...	Do. ...	Prem Nath Yogishwar; 34 ...	375 „
93	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Shivadhar Pande, M.A., LL.B.,	1,100 „
94	Nágri Prachárak	Lucknow ...	Do. ...	Rup Naráyan Pande; Brahman ...	100 „
95	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarúp Varmá; 30	4,410 „
96	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
97	Sadhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sadh; 28.	
98	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†99	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 38 ...	1,350 „
*100	Saraswati	Allahabad ...	Do. ...	Pandit Mahabir Prasád; Brahman ...	1,700 „
101	Shri Yadvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radha Krishna Misra; Brahmans.	500 „
102	Stri Darpan	Allahabad ...	Do. ...	Srimati Rameswari Nehru; Kashmiri.	
103	Stri Dharm Shiksha ...	Allahabad ...	Do. ...	Srimati Yasada Devi.	
104	Swadesh Bándhava ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 39,	700 copies.
†105	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Mathur Brahman; 36.	1,000 „
*106	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
107	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
108	Karmayogi	Allahabad ...	Do. ...	Sundar Lal; Kayasth; 26.	
109	Kshatriya Mitra	Benares ...	Do. ...	Prasidh Naráyan Singh, B.A.; Kshattriya; 35.	
110	Rájpút	Agra ...	Do. ...	Kunwar Sher Singh Varmá ...	1,700 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
111	Vyapári and Karígar ...	Benares ...	Twice a month.	Bábu Thakur Prasád; Khatri; 42 ...	782 copies.
112	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satya Nand Joshi, B.A.; Brahman.	1,600 „
113	Anand	Lucknow ...	Do. ...	Pandit Shiva Nath; Brahman; 38 ...	246 „
114	Arya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman,	1,469 „
115	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
116	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saraogi; 33 ...	1,500 „
117	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
118	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Ram; Khatri; 55 ...	2,050 „
119	Samrát	Kálákánkar (Partabgarh).	Do. ...	Rája Ramesh Singh; Kshatriya; 45 ...	554 „
	HINDI-URDU.				
*120	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasád; Barnwál Hindu; 36 ...	200 copies.

* Irregular.

I.—Politics.

(a)—Foreign.

1. The *Oudh Akhbar* (Lucknow), of the 21st October, foretells the success of the Moors in their present struggle with Spain, on the grounds that Maulai Hafid has created that harmony among them which is so sadly wanting among the Spaniards in their relations with their Government.

OUDH AKHBAR, 21st October 1909.

The Moors and Spaniards.

(b)—Home.

2. The *Citizen* (Allahabad), of the 10th October, in dealing with Surendranath Banarji's circular calling on the people of Bengal not to light fires or cook food on Partition Day, deprecates such action, as it tends to bring on Bengalis not only the hatred of the British but universal condemnation. He criticises the announcement that Christians are likely to take part in fastings, &c. The writer says "Bengal can do what it likes, but surely Bengal is not justified in dragging the Christians in by proclaiming on their own authority that they have a hand in the Boycott movement." The writer appears to admit that deportation, punitive police and restriction of the press were necessary, and considers that the Bengalis have themselves to thank for these measures.

CITIZEN, 10th October 1909.

The Partition Day celebrations.

3. After condemning the police order prohibiting the carrying of *lathis* in Calcutta on Partition Day as unnecessary, the *Indian People* (Allahabad), of the 10th October, expresses regret that the older leaders should not have invited Arabinda Ghosh to join in the manifesto, as any appearance of disunion on such an occasion is most unfortunate.

INDIAN PEOPLE, 10th October 1909.

The Partition Day celebrations.

4. The editor of the *Advocate* (Lucknow), of the 14th October, has a long article on Mr. Polak who is one of the four men originally selected as delegates to India from among the Indians in the Transvaal. The other three, he says, were arrested and imprisoned as soon as it came to be known that they had been chosen as representatives. He describes Mr. Polak as intelligent, energetic and possessed of broad sympathies, a man who would stand anything—calumny, persecution or torture for the sake of his convictions. A strong instinct of loyalty to leadership has made him the right hand man of Mr. Ghandhi. The editor refers to some of Mr. Polak's speeches and urges Indians to assist by raising sufficient funds to enable the leaders to continue the agitation.

ADVOCATE, 14th October 1909.

Mr. Polak and Indians in South Africa.

5. The *Advocate* (Lucknow), of the 14th October, quotes the following from the *Indian Opinion* :—

ADVOCATE, 14th October 1909.

Indians in South Africa.

"Poona Samy Naidoo had been guilty of making complaints to the Governor regarding the food, and the difficulty of obtaining a bath. On the 15th August, a cold day, the Chief Warder ordered the Indians to take a bath, at which they demurred. Six penal natives were then called to take Poona Samy to the bath, and while two held him, the others scrubbed him with hard yard-brooms, until he was scratched and bleeding all over. During this operation, it is alleged, that the Chief Warder touched him on the shoulder, saying :—'You are the man who complained to the Governor that you could not get a bath. I shall give you a good bath now.' Another Indian was treated similarly, but with less severity. So far as we can gather, the case broke down because it was impossible to get at the truth from the native witnesses. We trust, however, that this will not prevent a thorough investigation. If these things are so, the man responsible deserves to be cashiered."

Speaking of Mr. Ghandi's visit to England, the editor considers his efforts useless as the British people appear to have made up their minds to allow South Africa to settle its own affairs.

6. The *Advocate* (Lucknow), of the 17th October, praises Mr. Polak for his efforts to bring the case of the Indians resident in South Africa before the notice of the public in India.

ADVOCATE, 17th October 1909.

Indians in South Africa.

The writer of the article says that though there is at present a lull in the controversy, the problem is by no means solved, and that though Natal is prepared to welcome Indian immigrants, the influence of Botha and Smuts all over South Africa is too great in the opposite direction.

SWARAJYA, 16th October 1909.

Martyrs and their need in India.

7. The *Swarajya* (Allahabad), of the 16th October, has the following :—

"It is true that martyrs infuse a new life into a people. There is a saying in English 'the blood of the martyr is the seed of the church.' It was on this ground that Mr. Stead opposed the execution of Madan Lal Dhingra. But we think, as we have said, that an assassin, magnified into a martyr, cannot re-awaken a nation. It is only the martyred *rishi* who can do so. We will explain later on what a martyred *rishi* means and will request our readers to aim at belonging to this class and persuade others to do the same.

There have been hundreds and thousands of persons in our country whose sole object in life has been to serve others, while leading an austere life, and who, although they were not actually hanged, were none the less martyrs. Such was the man who entered into a religious controversy with his teacher to save Hinduism against the inroads of Buddhism, and who afterwards was ashamed of having had the presumption to challenge his own preceptor, and committed suicide. Such were the Rajput women, who destroyed themselves in order to save their honour, and such the Sikh *gurus* and their children, and lastly, such was Hakikat, who preferred to die than to renounce his religion. 'Such martyrdoms are as necessary to the existence of our lifeless nation as fire is for cooking food, and it should be remembered that the religion of the nation that can produce martyrs who sacrifice their lives for the preservation of their religion, can never be crushed even if angels from Heaven attempt the feat.'

As martyred *rishis* re-awaken nations and their religious consciousness, they are needed for national advancement. Imam Husain was murdered some thirteen hundred years ago, but his memory is still cherished by the Musalmans, and during the Muharram a strange heat comes into their blood, which is a sign of life. Similarly, when the Hindus commemorate the martyrdom of Hakikat, his soul seems to say to every Hindu 'It is a thousand times better to die for your faith (than live without religion). Do not sacrifice the life everlasting for this short span of mortal life.' The death of Guru Tegh Bahadur and the sons of Guru Gobind Singh teach the same lesson, viz. that it is a million times better to be slaughtered by the butcher, than be a traitor or to swear allegiance to the enemy and live a life of dishonour. The unparallelled bravery of Ajit and Zorawar Singh incites every Hindu youth to sacrifice his life for the country. Another lesson from the lives of the martyrs is that one should love his country and hate the enemies of his people. Love is as necessary for the bringing up of a child as hatred for the killing of a serpent. Love and hatred are similar qualities and are equally necessary for political and national progress. Christ was crucified some two thousand years ago, but His crucification lives in the memory of His followers and incites them to carry on His mission. Self-sacrifice is highly praiseworthy, but it should be exercised by *rishis* and not by accursed murderers. It is gratifying to note that even after years of servitude the noble quality of self-sacrifice has not departed from among us. Our young men, though some of them are quite innocent, are being sent to jail. Some of them are acquitted by the higher courts of justice, and this has a very salutary effect on the people; for, as Lord Roberts has said, the English hold India not by the force of arms but by their square dealing. Young Anglo-Indians who believe that India was conquered by the sword and should be retained by the sword, would do well to reflect on the words of the old veteran. The men implicated in the Alipore bomb case, who were at last acquitted by the higher courts, had to suffer many privations. Is it not possible that the tales of their sufferings, when repeated from mouth to mouth, will cause indignation in the minds of the people against Government. The people do not pause to reflect that they may have been arrested on information supplied by some unscrupulous spy, but they lay the whole blame at the door of Government. Government does not know how its servants are indirectly inciting the people against it. We would in the end request Government to employ more humane and well-behaved men in the Police and the Criminal Investigation Department."

The real needs of India.

8. The *Swarajya* (Allahabad), of the 16th October, has the following:— SWARAJYA, 16th October 1909.

"One of the blessings of British rule is the cropping up of such bodies as the Congress, Conference, Moslem League, *Arya Samaj*, Hindu *sabha* and others, which serve no useful purpose, and are only accentuating the existing differences between the various communities. The burden of their discordant songs seems to be more seats on the Legislative Council or the High Court Bench, but they never seem to stop to think whether such concessions can be of any substantial use to the people of India as a whole. The elevation of an Indian lawyer to the High Court Bench simply means that he will drive in a splendid coach, have a more luxurious table, drink more costly wines, and, above all, shun the company of his countrymen. He will be afraid to attend the meetings of a religious association, to say nothing of taking an active part in politics. No magistrate, let him be an Indian or a European, is at all interested in the fortunes of the people, although he is paid by them. Would it have been possible for Surendranath Banarji or Arabinda Ghosh to have served their people had they been members of the Indian Civil Service? All persons, who accept service under Government generally become, with a few exceptions, cowardly, hypocritical and stone-hearted.

What we mean is simply this, that the Hindu *sabha* or the Moslem League should, instead of wasting its energy in squabbles, turn its attention to 'the vital question of bread' to which the so-called leaders never pay any need, for they are overfed and pampered, but it is on a careful consideration of this problem alone that the future of the people of India depends. Mr. Dadabhai Naoroji states, on the authority of Lord Lawrence, that when the British occupied the Punjab, wheat was being sold at the rate of a maund per rupee, while at present only seven or eight seers can be had for a rupee. At the same time, the average income of an Indian was then two annas per diem, while now it is only a pice. This is the reason why a third of the people have to be content with a single meal a day, and thousands of people suffer death by starvation.

It is not malaria, plague or cholera that is carrying away the people by hundreds and thousands, but it is 'starvation,' and it will not be a thing to be wondered at if this disease makes a clean sweep of the people of India, just as European settlers exterminated the aboriginies of America and Australia. Indian leaders! bid a long farewell to mutual dissensions and do something for your dying race, otherwise there will be no one to perform your funeral rites, and it will be vain for you to clamour for your rights or for *swaraj*. There are three causes of this national calamity. The reduction of our incomes, the dearness of grain and the heaviness of the land tax. The native rulers of India demanded only a fifth or, at the most, a fourth of the produce from the cultivators, while the British Government levies a tax of 66 per cent. or more. In the past, when a famine devastated the land, the rulers not only remitted rents but helped the people with grain from their accumulated stores. But the present Government shows no such favour, it may postpone the collection of its rents for a year or two, but that is all. Cultivators constitute nine-tenths of the people of India, and that is why India has become so poor. Our land tax is two and a half times heavier than that of England, and our other taxes are three times as great as those of England and four times those of Scotland.

The Government has provided us with modern conveniences, such as railways and telegraphs, but of what avail can they be to us when our very existence is at stake? We cannot go for a short walk without seeing thousands of pale-faced skeletons on ricketty *charpoys*, and when we ask them their complaint they say they are suffering from malaria, dysentery and such like ailments, but we can diagnose their troubles better. It is nothing but want of food. Poverty of blood makes a man a prey to disease. England, too, was a victim to pestilential diseases for a long while, but since her conquest of India her people have got rid of them.

It is the duty of Government to protect us from this internal foe just as it is protecting us from our external enemies. If it does not do so we cannot take it to task, but God will certainly judge it on its merits.

The remedies for the existing state of affairs are (1) the reduction of land revenues and other taxes, (2) a permanent settlement, (3) the establishment of technical schools and the protection of indigenous industries from foreign competition and (4) the stopping of the slaughter of cows and the grant of land for grazing purposes.

These measures will have to be adopted one day or other, for a man learns from adversity and the same is true of governments."

In a subsequent article the editor again bewails the poverty of India and all the evils that have come in its train. "When he prays to God to tell him why the people of India are suffering so much, God seems to say 'O foolish and silly men, I have given you all that man could desire. I gave you the *Vedas* and *Shastras* that you might acquire knowledge from them. The special qualities with which I have endowed you are sufficient to enable you to conquer the whole world. You are the sons of the noble Aryans who obeyed me in everything, but you are shameless and have no sense of self-respect. O, fools, your degradation is due to the fact that you do not follow in the footsteps of your forefathers, and because you disregard my commandments. You are above all cowards. If you want to rise again, read the noble lives of your fathers and try to imitate them. Why do you fear and whom do you fear? You are a prey to death, whether you fear or not. My sons, you are immortal, you are not merely atoms; you have souls. No one can injure you, fire cannot burn you, fetters cannot bind you, nor can prisons contain you (for ever). When you realize this no power can vanquish you, no perils can essay you, death cannot come nigh you, nor can worry possess you. All these teachings are contained in your *Vedas* and *Shastras*, read them carefully and act upon them.'

'Brethren, let us act upon this divine advice, so that we may regain the favour of God. See what a sad plight we are in. We have become the laughing stock of the whole world, we are dying out, we are regarded as cowards, and, above all, although we work very very hard, the fruit of our labour is carried away to other countries, and, as a result, our life is slowly and surely ebbing away. If we do not try to recover ourselves, a single adverse wind will blow us into the ocean of destruction. No one condescends to speak to us. We are turned out of Africa as undesirables. Are we really bad characters? No, no, we are dubbed *budmashes* simply because we are poor, thin, lean and half-starved.

'Brethren, will it do to remain inactive? Will you allow others to snatch your bread from your mouths? No, no; then rise, assert yourself, and if you want to be honoured by others, and to be treated as equals, *try to attain swaraj*. Liberty is life and a state of slavery is death. If you wish to live, strive for *swaraj*, otherwise death is a foregone conclusion. . . . Do not cry for more, *swaraj* is enough, and it can be attained by vigorously pushing on *swadeshi*, boycott and national education. . . .'"

INDEPENDENT, 20th October 1909.

The British Government and the Indian people.

9. The *Independent* (Allahabad), of the 20th October, says that for Indians the permanence of the British Government has become absolutely essential, for without it they would scarcely be able to keep in control the religious fanaticism of the different rival sects and races.

INDEPENDENT, 20th October 1909.

Government and the people.

10. The *Independent* (Allahabad), of the 20th October, points out that Indians generally, and Congressmen in particular, ought to be thankful to Government for its generosity in conferring high judicial and executive posts upon those who spare no pains in constantly criticising and opposing Government measures.

INDIAN PEOPLE, 10th October 1909.

Sir Charles Crosthwaite on the Reform Scheme.

11. The *Indian People* (Allahabad), of the 10th October, criticising a speech of Sir Charles Crosthwaite in London on the Reform Scheme, points out that the scheme originated with the Government of India and was rendered necessary by the political progress India had made since Sir Charles was in India.

INDIAN PEOPLE, 10th October 1909.

Muhammadan representation.

12. The *Indian People* (Allahabad), of the 10th October, commenting on the action of the London branch of the Moslem League, remarks that the sole aim of the Muhammadan

agitation is to check the Hindu majority. The Muhammadans are simply making the reforms a bone of contention between themselves and non-Moslems.

ROHILKHAND GAZETTE, 16th October 1909.

Vagaries in the policy of Government.

13. The *Rohilkhand Gazette* (Bareilly), of the 16th October, in an article entitled the "Vagaries of the Government", complains that in England there is no educational test for electors and the property qualification is insignificant, while in India the Government is about to impose a heavy property test on electors. At the same time, the editor goes on to say, in Bombay the tests are to be different from those to be enforced in the United Provinces; for, in Bombay the Musalmans will be allowed to elect their own members, while in the Punjab they have been deprived of this right, although the Musalmans of the latter province are as a rule better educated.

ALIGARH INSTITUTE GAZETTE, 20th October 1909.

Government and the Musalmans.

14. A correspondent, writing to the *Aligarh Institute Gazette*, of the 20th October, says that if Government is not prepared to fulfil its pledges to the Musalmans with regard to the reforms, a memorial, signed by all the Musalmans of India, should be sent to the Home Government, setting forth that if the pledges are not fulfilled, they will have nothing to do with the reforms.

The editor, commenting on the above, says that there is no reason to believe that the Government is not prepared to fulfil its pledges, and that as the accredited representatives of the Musalmans are keenly alive to the gravity of the situation, the getting up of a memorial of such magnitude will be a sheer waste of time and energy.

ADVOCATE, 10th October 1909.

The Moslem League.

15. Referring to the Moslem League, the *Advocate* (Lucknow), of the 10th October, states that the latest pronouncements of the League lead to the conclusion that the principle of separate representation in the municipal electorate has been recognized. That if this is correct "the announcement will be received with feelings of amazement." The editor then adds: "So long we were under the impression that the principle of separate representation had been recognized as far as the electorates of the Provincial and Imperial Councils were concerned, but now it appears that this principle has been so well recognized that the Moslem League has expressed its benediction on the scheme." "All this," says the *Advocate* "has been done behind the back of Indian public opinion." The editor further remarks "the Government has not acted fairly in entering into any communication with the Moslem League leaders, ignoring the other communities" and concludes by saying: "We cannot understand what the League mean by the Hindus having overwhelming majorities, even if nine seats were reserved for Muhammadans. Instead of being in overwhelming majorities the Hindus will be nowhere. This may please a class of people among the Anglo-Indians, but it will have a mischievous effect upon the country as well as on the administration, and instead of raising popular enthusiasm will give rise to feelings of disappointment and distrust."

CITIZEN, 14th October 1909.

The ensuing Lahore Congress.

16. The *Citizen* (Allahabad), of the 14th October, after quoting several of its contemporaries on the subject of the newly-elected president of the forthcoming Congress, chides the Bengalis for their attitude of opposition to the appointment of Sir Pherozshah Mehta, remarking that Bengal has no right to dictate to the rest of India.

INDEPENDENT, 20th October 1909.

Moderates and the Indian discontent.

17. The *Independent* (Allahabad), of the 20th October, says that the Moderates are solely responsible for the existing discontent in India, as it resulted from the severe indictments of Lord Curzon's policy by Mr. Gokhale and his *confreres* and when these indictments had the desired effect they quickly disavowed the responsibility of the issue.

The Moderates, the editor further says, are always assuring the Government of their unflinching loyalty, but at the same time they do not desist from their clamouring policy. They are always arrogating to themselves the credit of any concessions made by Government, as the result of their agitation. In conclusion the editor asks Government to beware of their wiles.

SWARAJYA, 16th October 1909.

The hypocrisy of the Moderates.

18. The *Swarajya* (Allahabad), of the 16th October, commenting on a note on the hypocrisy of the Moderates in the *Independent*, remarks:—

"If the nationalists are openly the enemies of Government, the Moderates are its enemies in the garb of friends. Government is suspicious of us, and therefore it cannot suffer injury at our hands. But these gentlemen are trusted by Government and it is just possible that they may destroy Government by their 'sweetened sword' (wiles). What can a foreign Government expect from persons who betray their countrymen for a little gain and who help others to crush them? Government is wise and can think for itself."

In another note the editor says that the Moderates' condemnation of the boycott is pardonable to some extent, but their vilification of the Extremists and the false charges they bring against them, are really despicable.

ADVOCATE, 17th October 1909.

The Extremists and the *Ganpati* festival in the Deccan.

19. A correspondent, signing himself "A PROGRESSIVE", writes a long letter to the *Advocate* (Lucknow), of the 17th October, on the abuse of the *Ganpati* festival in the Deccan by the Extremists, who take advantage of the occasion to publish obscene and defamatory songs aimed at the progressive leaders and especially at Mr. Gokhale. The writer urges that criminal proceedings should at once be instituted against the publishers of these songs, so that, if the instigators of the calumnies escape punishment, an example may at least be made of the publishers. A Mr. N. W. Bhide, B.A., LL.B., is cited as the author of the most objectionable of the songs, while the moving spirit is represented as Mr. Khadelkar, editor of the *Kesari* and the *Mahratta*.

ADVOCATE, 14th October 1909.

A bomb thrown on the Eastern Bengal State Railway.

20. Referring to Reuter's telegram about a bomb having been thrown at a treasure van on the Eastern Bengal State Railway, the editor of the *Advocate* (Lucknow), in the issue of the 14th October, remarks that such unreliable and unfounded reports lead to a deal of mischief by inflaming the mind of the British public against Indians, and that it is time that action was taken against "the authors of these mischief-making messages."

AL BASHIR, 19th October 1909.

A suggestion to prevent the spread of seditious ideas.

21. Referring to the arrest in the Patiala State of fifty-three men for their alleged complicity in spreading disaffection against the British Government, *Al Bashir* (Etawah), of the 19th October, suggests that with a view to preventing the possibility of unrest becoming general in these provinces, the admission of Punjabis to the Roorkee College should be stopped and that in every department under Government posts should be equally divided between Hindus and Muhammadans, so that no one might be able to preach anti-British doctrines without the fear of being detected by the members of the rival community.

INDIAN PEOPLE, 10th October 1909.

The Bengal National Fund.

22. The *Indian People* (Allahabad), of the 10th October, condemns the suggestion to utilize the accumulated Bengal National Fund for the construction of a new Federal Hall. It advocates the encouragement of the weaving industry and of educational institutions rather than of oratory.

CITIZEN, 14th October 1909.

The Bengal National Fund.

23. The *Citizen* (Allahabad), of the 14th October, in an article on the Bengal National Fund, remarks that, though a convenient meeting-place is undoubtedly wanted in Calcutta, the employment of the fund for the construction of a Congress Hall would be open to serious objection.

RAHBAR, 14th October 1909.

The awakening of Asia.

24. The *Rahbar* (Moradabad), of the 14th October, notes with satisfaction that the Russian forces are evacuating Persia and expresses the hope that when Persia and Turkey are as strong as Japan, they will extend a helping hand to their weaker brethren [Indians (?)].

SWARAJYA, 16th October 1909.

How can Indians become a nation?

25. Srimati Basanti Devi, writing in the *Swarajya* (Allahabad), of the 16th October, says :—

"It is the fashion in some quarters to say that India is a mere geographical expression, and at the most, an aggregate of many peoples different in origin and professing different religions. But the same was at one time said of Germany and Italy which are now strong and compact nations. So there is no reason why Indians should not be successful in forming themselves into a united nation ere long.

What is necessary for the formation of a nation?

A natural defence against foreign invaders, pride in a common history and a united future for the whole nation.

As to the first qualification, India is bound on three sides by the ocean and on the fourth by the unassailiable Himalayas, whose passes can be defended by a handful of resolute men. When Indians will be united they will have no reason to fear any external foe, for it was they themselves who always helped the invaders to occupy their country. India was never conquered by a foreign sword.

As to a common history, Indians have fought with Indians in the past, but such has happened in other countries, the Prussians and Hanovereans have fought in Germany, the Gascons and Burgudians in France and the Normans and Saxons in England. When different peoples are about to unite to form a nation they must come to blows. The Musalmans, too, have had a great share in making Indian history, and therefore they, too, are children of the soil. It matters little if different religions are professed by the people of India: the call of the nation should make the people one, just as has happened in Europe. Every one is an Englishman or a German and a Frenchman and not a Roman Catholic or Protestant.

Patriots, orators and writers must emphasize the common future of the various peoples of India. The ideal of nationality must be impressed on every heart before the nation itself comes into being. History has many precedents for this. Italian poets sang of Italy when there was no Italy in reality, but when Mazzini, Garibaldi and Cavour bestirred themselves, Mazzini put forward the ideal, Garibaldi fought for it and Cavour directed the national policy. Thus united Italy became a reality."

Collectors' *darbars* in the Bombay Presidency.

26. Referring to the Collectors' *darbars* to be instituted in the Bombay Presidency, the *Citizen* (Allahabad), of the 10th October, says:— **CITIZEN, 10th October 1909.**

"Collectors on the Bombay side are in future to hold periodical *darbars*, and hear in state, like bye-gone Nawabs, representations made by *rais* and *raiyat*. The new departure is one which might well be followed in this Presidency as well, writes 'W.' in the *Madras Mail*. The Collector is the 'Lord Saheb,' the Nawab of his district. His more matter-of-fact designation is a misnomer. A *darbar* offers exceptional opportunities for the coming together of rulers and the ruled; it is an occasion when the impersonal *sirkar* appears, in less unpropitious form than when confronted as the unrelenting police officer, magistrate, or ominously named 'Sikshin' Judge. The district *darbar* should not be merely a public meeting with the Collector in the chair. It should be vested with some of the pomp and circumstance of the olden time. A list of *darbaris* should be instituted, the roll of honour of the district, and a seat in *darbar* should be a distinction to be prized. The list should include the zamindars and selected representatives of the *raiyatwari* class, and exclude all but the highest officials in attendance on the Collector, and all the lawyers. It should be essentially the people's meeting with the *sirkar*. Deputations would be heard really in the *huzoor*, or presence (the old Moghal honorifice of the Collector). Collectors' *darbars* are held even now and then on such occasions as the presentation of *sanads* and titles of honour. They might well be made a fixed institution to be held ceremonially on the King's Birthday and New Year's Day. After all, without any hankering after the pomp and pageantry of a bye-gone period it is to be regretted that British rule should be so intensely British as to exclude the characteristics of what, nevertheless, it must always be, an Oriental Government: and that the unromantic realities of the present time, represented by police and jails, law courts, local boards and revenue offices 'plenty much' whitewash, post boxes and the ubiquitous notice board, should obliterate every institution of the more idealistic *ancient regimé*, so fresh in the memories of the people."

The refusal of the Bombay Government to allow the Muhammadans of the Presidency to present a separate address to the Viceroy.

27. The leading article in the *Indian People* (Allahabad), of the 17th October, refers, in a sarcastic vein, to the meeting of protest held by Muhammadans in Poona to express regret at the Local Government's refusal to allow the Moslem community to present a separate address of welcome to the Viceroy on the occasion of his visit. The article remarks that this is the first time since its formation that the Moslem League **INDIAN PEOPLE, 17th October 1909.**

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has received a rebuff from Government, and asks whether Government are at last becoming alive to the feeling of bitterness which is growing up among non-Moslems on account of the consistent partiality shown to the Muhammadan community.

AL AZIZ, September 1909.

28. *Al Aziz* (Agra), for September (received on the 11th October), referring to the unreasonable speeches of some Indian members of the Bengal Legislative Council on the Calcutta Police Bill, which called forth an indignant protest from the Chief Secretary, remarks that members of Councils should not only have regard for the views of their constituents, but they should also take into consideration the difficulties of Government and its officials. The Musalmans, too, he says, are about to be invested with the right of choosing their own members, and they should take care to select such men only who will support Government while looking after the interests of their own community. It will not be enough he concludes, for the Musalmans to keep aloof from the Congress, they must also abstain from resorting to Congress methods of agitation.

Members of the Legislative Council.

CAWNPORE GAZETTE, 15th October 1909.

29. The *Cawnpore Gazette*, of the 15th October, suggests that as the more influential zamindars and financiers are to a great extent ignorant of English, but as they are still the most reliable exponents of public opinion in this country, they should be eligible for election to the Legislative Councils.

Qualifications for the membership of Legislative Councils.

INDIAN PEOPLE, 17th October 1909.

30. The *Indian People* (Allahabad), of the 17th October, draws attention to the release of some suffragettes in England who refused to take food, and notes that this was brought about in deference to public opinion. This action is contrasted with the state of affairs in India where under-trial prisoners are condemned to months of solitary confinement, in spite of all protests, the law being constantly overriden in political cases.

The suffragettes in England.

INDEPENDENT, 20th October 1909.

31. The *Independent* (Allahabad), of the 20th October, traces the present unrest to the misdirected energies of students who are allowed to dabble in politics without having attained sufficient maturity of understanding to be able to form a rational judgment regarding the questions of the day. The editor insists that the primary duty of every well-wisher of India is the social and moral elevation of the people. He also urges that female education should be made as popular as possible, and instead of criticising Government measures, the leaders should devote themselves in right earnest to the moral and religious uplifting of the race.

Patriotism, what it consists of.

KARMAYOGI, 23rd September 1909.

32. The *Karmayogi* (Allahabad), of the 23rd September, in emphasizing the need of service to the country, observes that to efface one's self in the service of the country is noble in the extreme and to shrink from one's duty to one's country through fear of repression and coercion is a coward's part. To be foremost in the service of the country is the truest proof of a man's bravery. The service of the country is the very essence of *swaraj* and is the pride of the brave sons of *Bharat* (India). They are always fearless who consecrate themselves to the service of the country. Sorrow or grief does not approach them and they look upon the jail as their throne. The happiness of Heaven is nothing compared with the joy of suffering in the performance of one's vow of service to the country. Those who are exclusively devoted to their country hate self-seeking and all the things that minister to it. Such is the nobility, he concludes, of the service of the country, and the readers of the *Karmayogi* should not, therefore, shrink from their duty to their native land.

The service of the country.

KARMAYOGI, 23rd September 1909.

33. The *Karmayogi* (Allahabad), of the 23rd September, contains two poems by Madhava Shukla on the regeneration of India.

Poems on the regeneration of India.

In the first the writer calls upon the people to cultivate unity as the best means of regaining their position in the civilized world and of achieving their desired object. If they become united nothing will be too difficult for them and their enemies will tremble at their tread.

In the other poem the writer says that Indians will belie their ancient traditions if they do not give up their harmful social customs and adopt new ones calculated to improve the condition of their country. He urges that they should enlighten their countrymen by spreading education in the country and by sending Indian youths to foreign countries to learn new arts and industries. They should be independent of others and should not look to outsiders for their regeneration. They should further make themselves fit for the attainment of the desired object by cultivating unity and patriotism among themselves.

A prayer for the regeneration of India.

34. The *Karmayogi* (Allahabad), of the 23rd September, contains the following prayer in the form of a poem contributed by Madhava Shukla:— KARMAYOGI, 23rd September 1909.

"O, God, the Lord of the Universe, O, Thou the Almighty one, Thou art the creator and destroyer of the (whole) world;

Mayest Thou remove all the distress, perversity (or stupidity) and afflictions of my weak and long-suffering nation."

"The ever-recurring famine and the numerous taxes have exhausted all its power of endurance.

This distressed subject, and helpless (nation) has no one to protect it."

"Whenever there is any obstacle in the way of religion, and when unrighteousness abounds and extreme distress prevails (all round)

Then, Thou, O Lord, speedily manifestest Thyself in human form;

And, destroying the *Asurus* (demons), removest all the misery of the world."

* * * * * * * *

"(But) we have become devoid of reason and have to live in a state of servitude.

And we do not ponder on our degradation even now.

There is no one on the earth so degraded, so idle and cowardly as ourselves."

"We lost all (our) rights through our own follies [*(lit)*. actions];

We sowed the seed of disunion on the happy earth.

Intoxicated with pride we have had our country brought into disrepute,

And thus we destroyed our pride in being the descendents of *rishis*.

* * * * * * * *

May (God) remove the misery, poverty, disease and dullness of India;

May all her children become possessed of intelligence,

And may they attain freedom.

(This line in the original is very vaguely worded, and so only a free translation of it is given. The word that has been translated "freedom" is निवन्धनता which means restraint or bondage. But it is exactly the reverse of the sense the writer intends to convey. Therefore, there is either a misprint in the text or the writer does not know the correct use of the word. The right synonym for freedom in Hindi is निर्वन्धनता.

Mr. Lees-Smith's lectures in Bombay.

35. The *Advocate* (Lucknow), of the 10th October, referring to the lectures delivered by Mr. Lees-Smith in Bombay, says:—"It was indeed a happy act on the part of Sir George Clarke to organize, with the help of wealthy merchants of Bombay, a course of lectures on commercial education and happier still to choose Mr. Lees-Smith to deliver the lectures." ADVOCATE, 10th October 1909.

The editor, after praising that gentleman's abilities, concludes by saying: "The great point that the lecturer seemed anxious to drive home was that there should be no unwarranted haste in pushing reforms. We detect in these warnings a bit too much affection for the past that takes little or no account of the spirit of the present."

Swadeshi in England.

36. The *Advocate* (Lucknow), of the 10th October, referring to the speech delivered by Mr. Balfour, at Birmingham on the 22nd September, wherein he advocated protection, draws a parallel between his opinion and those of the *swadeshi* leaders in India. Mr. Balfour is reported to have said "it was intolerable that America and Germany should be allowed to forge weapons to oust us from the trade of our ADVOCATE, 10th October 1909.

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own colonies while we sit with folded arms behind an antiquated formula." The editor notes that these words express exactly the object of the *swadeshi* movement, and just as Mr. Balfour cannot be accused of having spoken from a feeling of hatred of America and Germany so the *swadeshi* leader in India cannot be accused of any hatred of the British. The sole object of *swadeshi* is to save the industries of India and thus increase the demand of labour. The Indian has as much right to love his country as the Englishman has to love his. Hatred is mischievous and, according to the deep-seated belief of every true Hindu, reprehensible. "Let us, therefore," he says in conclusion, "push forward the *swadeshi* movement in a spirit of love and affection for the motherland as Mr. Balfour exhorts Englishmen to push forward the *swadeshi* movement in England."

MASHRIQ, 12th October 1909.

37. The *Mashriq* (Gorakhpur), of the 12th October, in a brief review of the administration of Sir John Hewett, notes with satisfaction the great attention paid by him to the advancement of education and sanitation, and to the development of industries and agriculture, and lastly the efforts made by him to bring about more harmonious relations between Europeans and Indians. In conclusion the editor says that his example is being followed by other officials, too, such as Messrs. Molony, Partridge, Faust and Hope Simpson.

The administration of Sir John Hewett.

RAHBAR, 14th October 1909.

38. The *Rahbar* (Moradabad), of the 14th October, notes with regret that Government is deliberately depriving the people of India of their liberty of speech and the freedom of their press, which a far-seeing British statesman of a bye-gone age wisely conferred on them, and by this means it has been deprived of the sole means of knowing the feelings of the people. The editor in conclusion says that Government is unfortunately preventing social and religious lecturers from pursuing their avocations as is clear from the treatment of Pandit Bhoj Datt of Agra.

Government and the freedom of the press.

MUSARIF, 15th October 1909.

39. The *Musáfir* (Agra), of the 15th October, in a leading article, points out how the *Arya Samaj* has remained loyal and devoted to the cause of the British Government, even under most trying and exasperating circumstances. In spite of all this its members are looked upon by Government with suspicion, their movements being incessently watched and reported upon by an unscrupulous police. The editor in conclusion observes that it is the *Vedic Dharm* alone that has saved young men of these provinces and of the Punjab from falling a prey to anarchism, and expresses the hope that Government will even now try "to see the *Arya Samaj* in its true colours."

Government and the *Arya Samaj*.

MUSARIF, 15th October 1909.

40. A correspondent of the *Musáfir* (Agra), writing in the issue of the 15th October, reminds those who oppress their fellows that tyranny and oppression in the end rebound upon their authors and lead them to self-destruction. It is against the law of Nature, adds the writer by way of conclusion, that a tyrant should be allowed to escape the consequences of his own evil deeds.

The fate of tyrants.

II.—Afghanistan and Trans-Frontier.

ADVOCATE, 17th October 1905.

41. The editor of the *Advocate* (Lucknow), in the issue of the 17th October, advocates the arming of the Frontier population as the only effective means of stopping border raids.

Frontier raids.

III.—Native States.

KARMAYOGI, 23rd September 1909.

42. The *Karmayogi* (Allahabad), of the 23rd September, applauds the Gaekwar of Baroda for his noble sentiment, as embodied in his speech on the occasion of the last prize distribution at the Baroda College, and remarks that His Highness has proved that even in the twentieth century the English rulers of India can take lessons in state craft from a Hindu Maharaja.

The Maharaja of Baroda.

The editor contrasts the policy of Government with regard to the participation of students in politics with that of the Maharaja of Baroda, who holds that students should devote their attention to the progress of their country. He remarks that Government is disinclined to encourage higher education as detrimental to its interests and that Government colleges crush out all manliness from Indian students.

43. In noticing the recent arrest for sedition in Patiala of high officials of the State, the *Indian People* (Allahabad), of the 17th October, expresses the opinion that such arrests are unwarranted and are probably prompted merely by excessive zeal to please the paramount Power. The writer then refers to the administration of the Gaekwar, in whose State sedition is unknown.

INDIAN PEOPLE, 17th October 1909.

Political arrests in Patiala.

44. The *Dabdaba-i-Sikandari* (Rampur), of the 18th October, publishes as a supplement a manifesto issued by His Highness the Nawab of Rampur in which he strongly condemns the seditious agitation directed against the Government of India, and says that if matters come to a pass, he will fight for the Government to the last drop of his blood. He notes with satisfaction that his own subjects are still untainted, but expresses his intention of adopting the laws formulated by the Government of India for the suppression of sedition.

DABDABA-I-SIKANDARI, 18th October 1909.

The Nawab of Rampur and sedition.

IV.—Administration.

(a)—Judicial and Revenue.

45. A correspondent of the *Advocate* (Lucknow), of the 10th October, writes from Hamirpur complaining of the great preponderance of Muhammadans among the officials of that district. Of the sixty-six leading native officials in the district no less than fifty-two are Muhammadans, beside the munsarim and the Secretary, District Board.

ADVOCATE, 10th October 1909.

The preponderance of Muhammadan officials in the Hamirpur district.

46. The *Swarajya* (Allahabad), of the 16th October, referring to the verdict of the jury in the case of Mr. Paranjpe that he had expressed his views in a passion of patriotism, remarks that when such is the case and Government knows that the intention of the writer was not evil, it should pass over such small infringements of the law by journalists just as parents forgive the faults of their children.

SWARAJYA, 16th October 1909.

The case of Mr. Paranjpe of the *Kal*.

47. The *Mashriq* (Gorakhpur), of the 19th October, takes exception to the order of the Additional Subordinate Judge of Gorakhpur who now-a-days holds his court in the Bar Library, forbidding people from entering the room except on business. The order, says the editor, causes much inconvenience to litigants as they are subjected to much humiliation by the court peons when they want to enter the room to consult their pleaders who assemble there during leisure hours.

MASHRIQ, 19th October 1909.

Alleged complaint against the Additional Subordinate Judge of Gorakhpur.

48. *Al Bashir* (Etawah), of the 19th October, suggests that Government should appoint all *patwaris* and not allow zamindars to do so, so that Muhammadans also might share the appointment which is at present a monopoly in the hands of Hindus alone.

AL BASHIR, 19th October 1909.

Muhammadans and the appointment of *patwaris*.

(b)—Police.

49. A leading article in the *Indian People* (Allahabad), of the 10th October, deals with "The Police Problem." The article is mainly an appreciation of a contribution to the current number of the *International Police Service Magazine* by a Madras Police Inspector, in which defects in the present system of criminal investigation in India are pointed out and remedies suggested. In the course of the review opportunity is found to refer to the clumsy methods and exasperating effects of police espionage, as at present conducted, and the suggestion is made that Government should exercise more care in the selection of Superintendents and Assistant Superintendents of Police, with regard to whom "the general impression is that the higher branches of the Police Department are reserved for the ne'er-do-well sons of retired high officials."

INDIAN PEOPLE, 10th October 1909.

The Police Department.

JADD-O-JEHAD, 11th October 1909.

50. The *Jadd-o-Jehad* (Shahabad, Hardoi), of the 11th October, prays for the removal of the additional police and military (?) from the Shahabad town, on the ground that they harass the people and put them to every sort of inconvenience.

Additional police in Shahabad.

CITIZEN, 14th October 1909.

51. The *Citizen* (Allahabad), of the 14th October, expresses its strong disapprobation of the ovation accorded to S. M. Paranjpe, ex-editor of the *Kal*, on his release from jail, and congratulates the police on doing their duty in stopping the procession that formed to escort him to his home.

The release of the editor of the *Kal*.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

Nil.

(e)—Education.

ADVOCATE, 10th October 1909.

52. The *Advocate* (Lucknow), of the 10th October, contains an article protesting against the Rama Kahani by Pandit Sudhakar Dwevidi being prescribed as the text book in Hindi for the Matriculation Examination. The book, the writer says, is peculiarly unsuitable as a text book, as in the first place it is written in a particular dialect (Benarsi). Further, the language is vulgar and the grammar simply eccentric, while the descriptions are careless and monotonous; moreover, the book contains grave errors in historical facts as well as in its account of Indian customs. The article concludes: "If the University and the Education Department are anxious to help Pandit Sudhakar Dwevidi, I hope they will find other means of doing so and not by sacrificing poor Hindi and ruining the interests of the students. Pandit Sudhakar will be well advised to withdraw this book altogether from the market, as it does not add to his learning and grand name. For the President of the Nagri Pracharini *Sabha* to write such a book and to think of getting it prescribed as a text book is a source of great discomfiture and disgrace for all those who are connected with that useful and active literary society."

The Matriculation Hindi course.

ADVOCATE, 10th October 1909.

53. Referring to the Government resolution on technical education, the *Advocate* (Lucknow), of the 10th October, commends the prompt action taken by the Government in abolishing the class started at the Roorkee College in 1906 and is in perfect agreement with the present arrangement by which workmen from factories and power houses are to be taught in industrial schools leaving to the Roorkee class the training of foremen, while a special class to be called the "department of technology" is to be opened for the training of men desiring to be managers, &c. The editor, however, disagrees with the system by which nominations are to be restricted to men with private means. This condition the editor considers quite uncalled for. Men with professional, scientific and industrial education continue to be in great demand and it is very rare, he says, to find in India a man with any of the above qualifications unemployed, and that there is, therefore, no reason why poor but intelligent students, who can pay their schooling, should be debarred from nomination. He concludes by asking the Government to reconsider the matter.

Technical education in the United Provinces.

NAIYAR-I-AZAM, 19th October 1909.

54. The *Naiyar-i-Azam* (Moradabad), of the 19th October, notes with regret the abolition of the technical class at Roorkee, and says that there was a wide field for the employment of its graduates in the province. The editor goes on to say that young men, especially the Musalmans of the middle classes, desiring a technical training, will be greatly handicapped by the abolition of the Roorkee classes. The managers and engineers of most factories in these provinces, he says, are mostly Parsis from Bombay or illiterate men of the lower classes who have only a superficial knowledge of machinery. The passed students of this class could have made themselves very useful.

The abolition of the technical class of the Roorkee College.

55. *Al Bashir* (Etawah), of the 12th October, publishes a letter from a correspondent who violently opposes the selection of Mr. Towle for the Principalship of the Aligarh College as he was the first to sign the joint representation of the Professors, and as he has come to the fore-front merely by the retirement of his seniors. AL BASHIR, 12th October 1909.

The Aligarh College.

The editor, commenting on the above, says that it will be unwise at the present juncture to import a new man from England, and expresses the opinion that Mr. Towle may be retained as Principal, if he is willing to accept the trustees' terms. Henceforward, he says, the Principal should be made responsible only for tuition and discipline and he should not be allowed to dabble in politics.

56. A correspondent, writing from England to the *Naiyar-i-Azam* (Moradabad), of the 19th October, complains that English teachers are being employed in the Aligarh College, not because they possess the best characteristics of the English, but simply because they are Englishmen, and it is presumed that the Government is pleased with their appointment. If men of the type of Messrs. Beck, Arnold or Harold Cox can be had, so much the better, if not, there is no use in employing men who have no sympathy with the College, its aims and aspirations. It is a libel against the Government, he says in conclusion, to think that the Government would be displeased if incompetent Englishmen are not employed in the college. NAIYAR-I-AZAM, 19th October 1909.

The European staff of the Aligarh College.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

57. The *Swarajya* (Allahabad), of the 16th October, in a note says that *swadeshi* is the weapon by which many down-trodden nations have risen to greatness and fame, and that boycott is its valuable adjunct, for it prevents people from using foreign manufactures. When we eat bread baked by ourselves, and a dog snatches it off our plate, we strike him saying "Get out, you imp of the devil . . . ." If some one prevents us from eating our own bread, we do not listen to him; for, if we do as he says, we will be starved to death. We should, therefore, use boycott to save our beloved *swadeshi*, which has been of incalculable benefit to us, for it has been instrumental in providing many Indian workmen with food. There is something mysterious in the attempts made by the English to check the progress of *swadeshi*. Perhaps it takes the bread out of the mouths of their brethren. But we are not fools to be imposed upon by them and to let them take away our food, remaining content simply with saying grace." SWARAJYA, 16th October 1909.

The English and *swadeshi*.

58. The *Swarajya* (Allahabad), of the 16th October, corrects the generally prevailing idea that goods made in Japan can be considered as *swadeshi* articles. The editor says that the Japanese have been instrumental in ruining the trade of India in Japan, Corea and China, and, as a rule, the Bombay mills are being put to great loss, although the *swadeshi* movement is gaining ground. There are some persons, he says, who give preference to goods made in Japan to those made in England, America or Germany, but they are wrong, as Japan deserves no consideration in this respect. If there is any country that deserves any consideration in this respect it is England; for, after all said and done, the English are a noble race, and *swadeshi* does not necessarily imply the hatred of others. SWARAJYA, 16th October 1909.

Japanese made articles and *swadeshi*.

59. The *Samrát* (Kalakankar), of the 16th October, while deprecating the adoption of political boycott in India, points out that Indians are quite justified in boycotting foreign goods for the protection of their indigenous industries. The industrial boycott has been resorted to by almost all civilized countries for this end and Indians, too, says the editor, in view of their present material prostration, should have recourse to it, but they should in no case associate it with violence and racial hatred. He further points out that mere boycott of foreign goods will produce no good unless the old decaying industries are revived and new ones introduced into the country. SAMRAT, 16th October 1909.

Boycott.

JADD-O-JEHAD, 11th October 1909.

The causes of the scarcity of *ghi* and milk.

60. The *Jadd-o-Jehad* (Shahabad, Hardoi), of the 11th October, expresses the opinion that the scarcity of *ghi* and milk is primarily due to the fact that milch cows are becoming scarcer every day owing to the fact that the municipalities encourage their slaughter for the sake of their hides. The editor suggests a peculiar method to prevent this, e.g. that Government should make it a condition that honorary offices, such as those of Magistrates and Municipal Commissioners, should be bestowed on those only who possess a specified number of cattle or who are the proprietors of *mohals* with the largest number of milch cows.

MASHRIQ, 19th October 1909.

The causes of the scarcity of *ghi* and milk.

61. The *Mashriq* (Gorakhpur), of the 19th October, referring to the deliberations of the Cattle and Dairy Produce Conference, suggests that Government should first of all preserve the forests for grazing purposes and should also induce the zamindars to do the same. It is then only that the question of the scarcity can properly be solved. The protection of cows, the editor adds in conclusion, also depends upon an increase in the number of sheep and goats. People should, therefore, turn their attention in this direction also.

HINDUSTANI, 18th October 1909.

The causes of the scarcity of *ghi* and milk.

62. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 18th October, expresses the opinion that the primary cause of the scarcity of *ghi* and milk is the slaughter of cows in large numbers for the use of European soldiers. Hindus generally hold Muhammadans responsible for the rapid extinction of cattle from the land, but the fact is, says the writer, that the Commissariat Department consumes a larger number of cows and oxen in a day than Muhammadans do in a year.

INDIAN PEOPLE, 10th October 1909.

The indiscriminate use of the word "Doctor".

63. The *Indian People* (Allahabad), of the 10th October, deprecates the indiscriminate use of the title "Dr." now-a-days.

SAHIFA, 12th October 1909.

A dispensary for Mandawar, district Bjnor.

64. The *Sahifa* (Bijnor), of the 12th October, suggests that a dispensary be opened in village Mandawar, district Bijnor, for the place is of some importance and the people have to suffer much inconvenience in going over to the town to get medical help.

ADVOCATE, 17th October 1909.

The Malaria Conference.

65. The *Advocate* (Lucknow), of the 17th October, at the conclusion of an article summarizing the work dealt with by the Malaria Conference, expresses regret at the absence of Indian members from the Conference, and invites the attention of Government to the necessity for having Indian popular leaders on the Provincial Committees, which are bound to be formed as the result of the deliberations of the Simla Conference. The past has shown how the suspicion with which Government measures in similar cases have been received, has rendered these measures futile. The co-operation of the natural leaders of the people must be assured before sanitary measures which affect the every-day life of the individual and the family can be carried into execution.

INDEPENDENT, 20th October 1909.

The medical practice.

66. The *Independent* (Allahabad), of the 20th October, expresses its disapproval of the proposal that only diploma-holders should be allowed to practice medicine; for this, besides entailing hardships upon the poor, will discourage private people from studying the laws of sanitation and health and from treating their petty ailments themselves.

POSTAL MAGAZINE, August 1909.

The newly-started Provident Fund system.

67. The *Postal Magazine* (Agra), for the month of August (received on the 2nd October), says that the Provident Fund system, recently introduced by Government, has failed to commend itself to officials for the reason that it is no better than the Postal Savings Bank Fund. In order to make it more popular the editor suggests that the Railway Provident Fund system should be followed and that the amount deposited by a subscriber in a particular year should be doubled by Government.

ADVOCATE, 19th October 1909.

Indians in the Public Works Department in India.

68. With reference to the selection of Assistant Engineers in the Indian Public Works Department, the *Advocate* (Lucknow), of the 10th October, notes that only two of the thirty appointments recently made were given to Indians, and says "this

change seems to have been guided by the decision arrived at long ago of admitting not more than three Indians every year into the Indian Public Works Department. This is hardly in consonance with the new policy of associating Indians with the administration.

The non-official famine relief in Bengal.

69. The *Advocate* (Lucknow), of the 14th October, speaking of the non-official famine relief, says :— ADVOCATE, 14th October 1909.

"During the last year's famine in East Bengal, the Bengali lads raised an immense subscription in cash and in kind. We had hitherto no idea of the magnitude of the amount. Mr. Bannerji suddenly stated the other day that it was a lakh of rupees and it was sent by him to Mr. Aswini Kumar Dutt (a deportee) and Mr. Ambika Churan Majumdar, who distributed it properly. A *samiti* has published an account in East Bengal that it distributed enough rice, and has now given up raising rice as famine is on the wane. Another abolished *samiti* (whose name I forget) recently published the report that during its existence it delivered so many *swadeshi* lectures, abolished so many liquor shops, and outcasted ninety people for refusing to purchase *swadeshi* goods!"

The confiscation of the *Hindu Punch* Press.

70. The *Advocate* (Lucknow), of the 14th October, speaking of the confiscation of the *Hindu Punch* Press, considers that it fully deserved its fate. ADVOCATE, 14th October 1909.

The Government and the *Indian People*.

71. The 17th October being the last date of the publication of the *Indian People* (Allahabad), which is giving place to the *Leader* (a newspaper of wider scope), the editor takes the opportunity in the issue of that date of thanking the Local Government for the sympathetic manner in which the ventilation of grievances and the criticism of Government measures have always been received and acted on. INDIAN PEOPLE, 17th October 1909.

The grievances of the ministerial staff in the Forest service.

72. An article in the *Advocate* (Lucknow), of the 17th October, airs the grievances of the vernacular clerks of the Forest Department who do not benefit by the recent reforms amongst the clerical staff. The writer points out that non-English knowing men who chose the executive branch of the service are not affected with regard to their promotion, while those who entered the clerical side find their promotion entirely stopped. ADVOCATE, 17th October 1909.

V.—Legislation.

The United Provinces Excise Bill.

73. In discussing the United Provinces Excise Bill, the *Indian People* (Allahabad), of the 10th October, expresses the opinion that too much is left to the discretion of the head of the local administration. Such important matters, as the employment of women and children, the sale of liquor to children and the measures to be taken by licensing officers to ascertain the views of the public regarding the number and allocation of shops, should find a place in the Bill itself. Approval is also expressed of the suggestion of Pandit Madan Mohan Malaviya that the rules under the Act should be made public and criticism invited, before they are given the force of law. INDIAN PEOPLE, 10th October 1909.

The United Provinces Excise Bill.

74. The *Advocate* (Lucknow), of the 14th October, complains that sufficient time has not been given for an expression of public opinion regarding the Bill, and criticises the Bill as being too elastic and leaving too much to rules, which were framed without any regard to public opinion. The editor objects that the Bill ignores public opinion in determining the number and locality of liquor shops, and that it will give the revenue authorities entire control in excise matters by reserving the right of inspection of shops for officers of the Excise Department alone. He further urges that women and children should not be allowed to run liquor shops or be employed to serve in them, except in the case of the near female relatives of the licensee; nor should they be allowed to buy liquor. ADVOCATE, 14th October 1909.

The Anand Marriage Bill.

75. The *Advocate* (Lucknow), of the 14th October, in discussing the Anand Marriage Bill, holds that Government is in a very difficult position as it will be impossible to satisfy any party, much less all parties. The editor points to the struggle between the ADVOCATE, 14th October 1909.

orthodox and Neo-Sikhs as being at the bottom of the trouble; the Neo-Sikhs wishing to be altogether separate from the Hindus. "If there is," says the editor, "a strong feeling among the Sikh social reformers that their hands should be strengthened by giving legal recognition to the Anand marriage, and if the recognition is only to be permissive and not obligatory, then nobody can have any objection to it."

He further remarks that if the Neo-Sikhs still insist on the Bill being either made obligatory or dropped, the Government will have no option but to drop it as "no Government can force any body of persons against their will to observe a certain form of marriage to the exclusion of others in force in the country." In conclusion he says "we would be sorry if the Anand Marriage Bill is altogether dropped. This will be the second measure of social reform which will meet with a sad fate. The first measure, to the regret of all Indians interested in social reform referring to religious endowments, was dropped because the Government of India had not the nerve to stand the opposition of the *Mahants* and *Mutawallis*."

VI.—Railway.

Nil.

VII.—Post Office.

POSTAL MAGAZINE, August 1909.

Postal inspectors.

76. The *Postal Magazine* (Agra), for the month of August (received on the 2nd October), prays for an increase in the pay and an improvement of the prospects of the inspectors of post offices and also suggests that a clerk and a peon should be attached to the office of each inspector.

POSTAL MAGAZINE, August 1909.

The hard lot of the postal employees.

77. The *Postal Magazine* (Agra), for the month of August (received on the 2nd October), complains that while the postal authorities evince so much solicitude for the convenience of the public, they do not take into their consideration the miserable lot of the poor hard-worked employees of their own department.

VIII.—Native Societies and Religious and Social Matters.

ADVOCATE, 14th October 1909.

The Bishop of Travancore.

78. The *Advocate* (Lucknow), of the 14th October, notices the action of the Bishop of Travancore who has ordered that high caste Christians should sit in the aisle of the cathedral and low caste Christians at the sides.

ADVOCATE, 10th October 1909.

The relics of Buddha.

79. Referring to Buddha's relics, discovered near Peshawar, the *Advocate* (Lucknow), of the 10th October, states "it may now be safely taken for granted that opinion in India is unanimous as to the retention of the sacred ashes in this country." Quoting the reasons given by the *Pioneer* for not building a shrine on the spot, the editor asks whether Government apprehends that raiding parties from across the border might destroy the monument or whether Government is afraid of opposition to the building of such a shrine from the people of the country.

HINDUSTANI, 18th October 1909.

Muhammadans and the use of beef.

80. A Muhammadan correspondent of the *Hindustani* (Lucknow), writing in the issue of the 18th October, calls upon his co-religionists to give up using beef, for it is a most unwholesome food as it weakens the intellect and destroys the general health, and is detrimental to the agricultural interests of the country.

IX.—Miscellaneous.

ADVOCATE, 17th October 1909.

The dangerous effects of colouring sweetmeats.

81. A paragraph in the *Advocate* (Lucknow), of the 17th October, draws attention to the danger involved in the indiscriminate use of colouring matter by ignorant *halwais* in the tinting of sweetmeats.

ALLAHABAD:
The 22nd October 1909.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwán Dás, B.A.; Jaiswál (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,500 „
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India ...	Benares ...	Do. ...	Jehangir Sorábji; Pársi (Theosophist). Marian Judson	4,500 „
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	Dr. S. S. Tug, M.A.; Kayasth; 40 ...	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
9	Advocate	Lucknow ...	Twice a week.	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulám Muhammad Khán; Muhammadan, 55.	650 „
11	Leader	Allahabad ...	Daily ...	Bábu Nagendra Náth Gupta; Bengali Vaidya; 47. Mr. C. Y. Chintámani; Madrasi; 35.	
	ROMAN.				
12	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*13	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adyá Prasád Misra; Brahman; 32.	225 copies.
*14	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*15	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
16	Al Kwarif	Lucknow ...	Monthly ...	Hakím Qásim Ali; Muhammadan; 35,	257 copies.
†17	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hádi, B.A.; Muhammadan; 52.	600 „
18	Al Aziz...	Agra	Do. ...	Háji Muhammad Ismail Khán; Muhammadan; 52. Muhammad Abdul Rauf Khán Hátif; Muhammadan, Pathán; 27.	500 „
†19	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
20	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathán.	550 „
21	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
22	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
23	Brahman Samáchár ...	Saharanpur ...	Do ...	Chotey Lál Sharma.	
24	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 copies.
*25	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 22.	1,000 „
*26	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
27	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 27 ...	1,500 „
28	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
29	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bír Naráyan Singh; Rájput Jat.	500 „
30	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth.	

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
31	Pardah Nashin	Agra ...	Monthly ...	Mrs. Khámosh	600 copies.
32	Postal Magazine	Agra ...	Do. ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 „
33	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,500 „
*34	Sayyáhul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
35	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
36	Yad-i-Bayzá	Ghaziabad (Meerut),	Do. ...	Hakím Saiyid Muhammad Said; Muhammadan; 26.	250 „
*37	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*38	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*39	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*40	Akhbár-i-Imámia	Lucknow ...	Twicea month.	Saiyid Ábid Ali; Muhammadan, Shiah; 65.	175 „
†41	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
*42	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
43	Vyápari-wa-Karigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 42.	
44	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 „
45	Al Bashír ...	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
46	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan.	
47	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
48	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
49	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	308 „
50	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
51	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
52	Fitnah	Gorakhpur ...	Do. ...	Pandit Prem Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
53	The Independent	Allahabad ...	Do. ...	Shyám Kishore Varma, Kayasth; 38.	
*54	Jadd-o-Jebad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 copies.
55	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	250 „
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lálta Prasád; Kayasth; 31 ...	500 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
59	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
60	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúb-ul-Hasan; Muhammadan; 29,	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
†71	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30,	200 copies.
*72	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
73	Swarájya	Allahabad ...	Do. ...	Nand Gopál; Khatri	1,000 „
74	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 20 ...	550 „
75	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 „
76	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
77	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 40.	350 „
78	Hindustání	Lucknow ...	Twice a week	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
79	Nasím-i-Agra	Agra	Do. ...	Bábu Bíreshwar Sányál; Bengali Brahman; 55.	276 „
70	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
81	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
82	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imádi; Muhammadan; 37.	150 copies.
	HINDI.				
*83	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52,	100 copies.
84	Bháratodaya	Jawalapur (Saharanpur).	Do. ...	Padam Singh Sharmá and Pandit Nardeva Shástri.	
85	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Parsád Sharma; Brahman; 50.	300 copies.
86	Bráhman Samáchár ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*87	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49,	656 „
88	Dharm Divákar	Agra	Do. ...	Puttoo Lál.	
89	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
80	Jain Prakáshak	Deoband (Saharanpur).	Do. ...	Suraj Bhán; Vakil.	
91	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám; Bania; 43	320 copies.
92	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogíshwar; 34 ...	375 „
93	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Shivadhar Pande, M.A., LL.B.,	1,100 „
94	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman ...	100 „
95	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarúp Varmá; 30	4,410 „
96	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
97	Sádhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sádh; 28.	
98	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†99	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 38 ...	1,000 „
*100	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád; Brahman ...	1,700 „
101	Shri Yádvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radhá Krishna Misra; Brahmans.	500 „
102	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Nehru; Kashmiri.	
103	Stri Dharm Shiksha ...	Allahabad ...	Do. ...	Srimati Yasoda Devi.	
104	Swadesh Bándhavá ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 39,	700 copies.
†105	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Máthur Brahman; 36.	1,000 „
*106	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
107	Almora Akhbár	Almora ...	Twice a month.	Munshi Sadánand Sanwál; Brahman; 58.	155 „
108	Karmayogi	Allahabad ...	Do. ...	Sundar Lál; Kayasth; 26.	
109	Kshatriya Mitra	Benares ...	Do. ...	Prasidh Naráyan Singh, B.A.; Kshattriya; 35.	
110	Rájpút	Agra ...	Do. ...	Kunwar Shér Singh Varmá ...	1,700 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
111	Vyápari and Kárígar ...	Benares ...	Twice a month,	Bábu Thákur Prasád ; Khatri ; 42 ...	782 copies.
112	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satyá Nand Joshi, B.A.; Brahman.	1,600 „
113	Anand	Lucknow ...	Do. ...	Pandit Shiva Náth ; Brahman ; 38 ...	246 „
114	Arya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri ; Brahman,	1,469 „
115	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá ; Khatri ; 34,	1,031 „
116	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore ; Saráogi ; 33 ...	1,500 „
117	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál ; Brahman ; 33 ...	175 „
118	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám ; Khatri ; 55 ...	2,050 „
119	Samrát	Kálákánkar (Partabgarh).	Do. ...	Rája Ramesh Síngh ; Kshatriya ; 45 ...	554 „
	HINDI-URDU.				
*120	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasád ; Barnwál Hindu ; 36 ...	200 copies.

* Irregular.

I.—Politics.

(a)—Foreign.

1. The *Oudh Akhbar* (Lucknow), of the 23rd October, referring to the reluctance of Russia to withdraw her forces from Persia as the Turkish troops are still in the country, remarks that Russia is profiting by the inactivity of England and that her intention is obviously to permanently occupy some part of Persia and thus make her commercial position stronger. English statesmen have in the past always opposed the forward policy of Russia in Persia, and the Persians are greatly incensed with England on account of her present vacillating policy. They are preparing themselves for a boycott of English and Russian goods, and it is not impossible that they may plunge themselves into a deadly struggle with Russia as a last resource.

OUDH AKHBAR, 23rd October 1909.

Russian and Turkish forces in Persia.

2. The *Oudh Akhbar* (Lucknow), of the 30th October, referring to the avowed intention of Turkey to join the friendly alliance that has been formed between Germany, Austria and Italy, says that the Turks would be much better off if they relied on their own resources instead of looking for foreign aid, as the foreign politics of European Powers are always changing and no one can expect consistency from them.

OUDH AKHBAR, 30th October 1909.

Turkey and her relations with the European Powers.

(b)—Home.

3. The editor of the *Karmayogi* (Allahabad), in the issue of the 6th October, in urging that the *Vedas* and their teachings are not meant for a particular country or for a particular nation, points out that the regeneration of Indians depends entirely upon their devoting themselves to such actions as are in conformity with the Divine injunctions embodied in their sacred books. This devotion to action has been interpreted in different ways by different persons. Some think that the activity of every individual should primarily be directed towards creating ideas of nationalism in the country which alone can lead to political independence. Others hold that no improvement is ever possible as long as Indians remain under the yoke of bondage and slavery. Without attempting to decide which of these two classes of thinkers is right and which wrong, the editor contents himself with describing for the present the low and despicable state to which India has been reduced. He observes :—

KARMAYOGI, 6th October 1909.

Government and the people.

The administrative policy of our rulers and the terrible drain upon the resources of the country lead one to apprehend that if the present state of things continues a little longer the lot of Indians will become even worse than that of coolies. The country from which millions of money are taken away to foreign countries can never continue to exist for any considerable length of time. Our rulers, like the Brahmans of old, have established their authority everywhere and have taken everything into their own hands, with this difference only that while the Brahmans left commerce and industry in the hands of the Sudras, our white-skinned rulers have arrogated everything for themselves. Only coolies' work, e.g. agriculture, has been left to us and this too with some reservations, for we get only six or seven seers for a rupee. Again, Brahmans established their predominance in society, but they always fostered nationalism in the country. But in the present state of affairs a man may be free to indulge in *nautches* and *tamashes* and our rulers may even help in and encourage such enjoyments, but nationalistic tendencies can never be tolerated and so every one should steer clear of them. This miserable condition of the country confirms us in our belief that our unhappy lot is due to the fact that we have fallen from the high Vedic ideal and have discarded politics which are ordained by the *Vedas*.

4. The following is from the *Leader* (Allahabad), of the 28th October :—

LEADER, 28th October 1909.

Government and the people.

"For extremes we have not to look very far or search very wide. There is that section that desires the termination of British rule in India, peacefully if possible, anyhow otherwise. Mr. Shyamji Krishna Varma lives at Paris in the hope that he will yet return to the land of his birth when the British will have

been swept out of it, in the same way that Victor Hugo returned from Guernsey, borne on the floodtide of popular enthusiasm, after the fall of Napoleon *Le Petit*. On the other hand, here in these provinces there are districts which are languishing for the light of the *Pax Britannica*. They know nothing of Moderates or Extremists, and they have heard only faintly of bombs and revolutions. The British *rój* is to them nearer than a revolution, since a man's skin is nearer to him than his shirt. We have met with people from different districts who sigh and complain that there is no *angrezi ráj* in those districts. Pressed to give details they shrug their shoulders and retort that as no remedy is possible particulars are unnecessary. Here it is a District Magistrate who, as Chairman of the District Board or the Municipality, goes about pulling down the roofs of houses because they project too far on the roads; there it is another district officer who rebukes people because they attend a lecture delivered by a member of a Legislative Council, or subscribe to a newspaper. But people will not complain because they think that complaints are useless or they themselves will get into trouble. Now this unconquerable apathy, which is not far removed from despair, is an attitude as unsatisfactory as that of active hostility to Government. True complaints against district and other officers used to be more or less disregarded. But those days have gone by. Local Governments have not only to maintain a certain standard of efficiency, but they have to reduce friction of every kind to a minimum. If a district officer does what he has no power to do, or if he habitually abuses his authority, the Government will know the reason why. It is one of our first duties to expose all irregularities and abuses. We appeal to our readers, correspondents and the general public to put us in possession of authentic facts, wherever such abuses are to be found, and we can assure them that the corrective will not be long in coming. We think it is unfair to the Government not to bring such abuses to its knowledge and then to complain that the Government never interferes."

SAMRAT, 23rd October 1909.

The Partition of Bengal.

5. The *Samrát* (Kalakankar), of the 23rd October, expresses the opinion that in view of the fact that the question of the Partition of Bengal has been repeatedly declared to be closed, it serves no useful purpose to continue to agitate against it. The editor expresses the hope that no resolution will be passed against the Partition of Bengal at the Lahore Congress, since it is no longer a question affecting the interests of the whole of India.

LEADER, 25th October 1909.

The Partition Day anniversary meeting.

6. The *Leader* (Allahabad), of the 25th October, expresses disappointment at the speech of Mr. A. Chaudhury and remarks that the solemnity of the occasion was wholly marred by Mr. Chaudhury's pugnacity and his uncalled for and sardonic remarks against the leaders of the other provinces. The editor says that it is a thousand pities that the president of such a solemn meeting should be a mere scoffer.

KARMAYOGI, 6th October 1909.

The regeneration of India.

7. The *Karmayogi* (Allahabad), of the 6th October, after a rather long discourse upon what sacrifice really means, goes on to consider the sacrifice Indians should make to secure their ends. The editor depicts the different stages of the development of society and points out how each successive stage is marked by an increasing sense of responsibility and by the sacrifice of personal comforts. The first stage was one of isolation, when individuals led their lives without any social responsibility whatever. In this stage the strong oppressed the weak and, as there was no restraining power, social anarchy and confusion reigned supreme. This state of things could not naturally continue long and very soon people realized the necessity of foregoing some of their personal ease and comfort in order to lead a consolidated family life. This was the origin of the joint family system in India which survives even to this day. Now, reason demanded a further expansion of this social interest, with the result that the welfare of the country in general and of society in particular became the predominant element of human life. The last stage will be the stage of universal brotherhood when every individual will identify his interests with those of the whole Universe and will give up the pursuit of such objects as may preclude the realization of the purposes of God.

From the above it is clear that human life consists of one vast series of sacrifices and that its utility is judged by a lofty ideal of unselfishness and by the fervour of one's desires for the healthy growth of society in general. Great is the life of him, therefore, who sacrifices his body, soul and worldly belongings in the service of the country and the nation.

Readers ! this is the kind of sacrifice that is required of every Indian at the present day. In the words of Swami Ram Tirath : "The most effectual force that can bring about union in the country is the cruel persecution and martyrdom of a leader of the nation for the cause of Truth. But it is the living death, nay, the dying life of unselfishness that eventually unifies not only one but all nations. We should live in God, the whole nation can be united through him."

The editor then goes on to say that since charity begins at home and as India is destined to play a great part in revolutionizing and reforming the whole Universe, the energies of every patriotic son of India should be directed towards securing her moral and political regeneration, and with this end in view every sincere and righteous person should be ready to undergo all sorts of sacrifices and calamities without which the achievement of a great task is never possible. He however warns over-zealous youths to be very cautious in their career, for a single false step in the beginning will destroy their cherished ideals and put an end to all their pleasant dreams. He devotes the concluding portion of the article to denouncing the mad attempts of misguided youths who think that they can secure the political regeneration of their country by murders and by the assassination of their fellow-beings.

8. The *Karmayogi* (Allahabad), of the 6th October, contains a poem by Madhava Shukla, entitled "The True Man of Action", in which the writer says that as long as Indians were steady in the performance of their duties, their country occupied the highest position in the world and that now that they have become indolent and lazy they have fallen into the lowest depths of degradation. He urges that if they want to secure the regeneration of their country they should once more attend to the proper discharge of their duties and obligations.

KARMAYOGI, 6th October 1909.

A poem on the regeneration of India.

9. The *Rahbar* (Moradabad), of the 21st October, deprecates the attitude of the Congress towards questions of national importance and observes that boycott and national education are essential for the improvement of the economic and social condition of India. The editor points out that the advocates of these movements never desire that the protection of the British Government should be withdrawn from them. Those who misrepresent their aims are selfish persons who desire to secure their own ends by bringing trouble upon their fellow-countrymen.

RAHBAR. 21st October 1909.

The Indian National Congress.

In another note in the same issue of the paper the editor observes that when the Congress has changed its policy it is but right and proper that Bengalis and all right-thinking Indians should keep themselves aloof from it. The Congress, he adds, is now only an instrument to secure notoriety for, and sing the praises of, some of its leaders.

10. The following appears in the *Indian People* (Allahabad), of the 14th October (received on the 23rd idem) :—

INDIAN PEOPLE, 14th October 1909.

The ensuing Hindu Conference at Lahore.

"The Hindu Conference, which will forthwith meet at Lahore and which has been organized by the Hindu Sabha, will be a gathering of great importance and deep significance. It is a counterblast to the Moslem League and makes no secret of its objects. Just as the Moslem League has been formed for the advocacy and promotion of Muhammadan interests alone, so will the Hindu Sabha safeguard Hindu interests. The Hindu-Muhammadan feeling is nowhere so intense as in the Punjab and for obvious reasons. The Muhammadans talk of their political importance and former power, but what was their position in the Punjab when the British annexed the province? The Sikhs and the Hindus of the Punjab are one race and one people and the Muhammadans were their subjects not more than sixty or seventy years ago. It is but natural that they should keenly feel their position and resent the preference that is shown for

Muhammadans in every department and in all offices. The nomination of Sir P. C. Chatterji as President of this year's Conference is a guarantee that the proceedings will be conducted with moderation and good sense, but the Hindu Sabha will soon grow into a powerful organization."

AL BASHIR, 26th October 1909.

11. *Al Bashir* (Etawah), of the 26th October, has the following remarks on the proceedings of the Punjab Hindu Conference :—

The Punjab Hindu Conference.

It is a significant fact that it was attended by Hindus of all shades of opinion—Moderates, Extremists and men who affect to eschew politics altogether.

The apparent ideal of the Conference is the elevation of the Hindus as a race and the creation of a spirit of union among them, but in reality its sole object is to prepare the Hindus for a passage of arms with the Musalmans. Lala Lajpat Rai declared that where Hindus and non-Hindus are concerned, Hindus should act in concert, and in one of the meetings the following couplet was sung with great applause :—

" Others shall never be your own,
Do not leave your own (kith and kin) for their sake,
The man whom you are trying to win over is a foe at your elbow."

Doubtless, Mr. Ali Imam and other Musalmans, who are anxious for a *rapprochement* with the Hindus, will find this very complimentary.

Sir P. C. Chatterji made a mistake when he said that the Moslem League came into being after the announcement of the Reform Scheme, for it was established long before that and the agitation of the Moslems for separate electorates preceded the publication of the Reforms.

Sir P. C. Chatterji also said that the Hindus were no less loyal than the Moslems, but if he glanced at the history of the Indian Mutiny, and thought over the policy of obstruction adopted by the Hindu leaders during the last few years, he would be of another opinion.

The resolutions passed by the Conference regarding the use of Devanagri characters clearly indicate that the matter is of a political character.

It may be noted that at the same time, and at the same place, a meeting of the Punjab Moslem League was held, but no resolution was passed which could be hurtful to the feelings of the Hindus.

ADVOCATE, 28th October 1909.

12. The *Advocate* (Lucknow), of the 28th October, referring to the proceedings of the Punjab Hindu Conference, says that the first thing that attracts public attention in connection with it is the fact that it is the first gathering of Punjabi Hindus and is, therefore, unique of its kind, as the Hindus of the Punjab have never before met together for one common object, animated by one common desire to protect their common interests. The editor says :—

The Punjab Hindu Conference.

" We refuse to believe that the Hindu Conference was held simply in imitation of the Moslem League. We decline to believe that Hindus in hundreds assembled because they thought that they might remind the world that they were Hindus first and Indians next. The Hindu Sabha Conference was a success as far as its constitution and numbers were concerned, because the feeling has gone home in the middle classes and from them in the masses that the Government of India has recently changed its policy of equal justice to all classes of the people entrusted to its care, and that for some imaginary faults the Hindus have to be punished and their middle classes to be humiliated and preferential treatment to be accorded to the Muhammadans, not so much out of love for Muhammadans as out of spite for the educated Hindus. Much of this apprehension about ill-treatment may be exaggerated and even baseless. The Government of India may be actuated in following its present policy by the best of motives, but there can be no denying the fact that the Hindu masses—of course we mean that section which can feel for itself—have come to believe that there has been considerable change in the attitude of the Government in its dealings with the Hindus."

The Conference, he further adds, was a protest against the policy of favouritism towards the Musalmans and of the studied disregard of Hindu interests adopted recently by Government.

But the editor refuses to believe that the Conference can be of any special use to the Hindus or that it can supplant the Congress. The interests of the Hindus,

he says, are identical with those of the other people of India, and the betterment of their present condition is possible only by the concerted action of the different communities. Hindus should not be afraid of participating in political agitation, as Sir P. C. Chatterji seems to think, but should go on with their political programme. They should not care for any offence that may be taken on account of their conduct in this respect by Anglo-Indians, for they are bound to come into collision with them, in whatever attempts they make to regenerate their country. He goes on to say :—

"The educated Hindus, while desirous of promoting the interests of the country, cannot afford to consider whether by their plain-spokenness this or that man is displeased. They have to see how best to promote the progress of the country and its people, how best to secure happiness for its people. Those who say that the educated Hindus devote too much attention to politics do injustice to the leaders of the community. There is not a single educated Hindu in the country who in any way can be called a political leader who is not also earnest about some social and religious reform movement. If the Hindu Sabha really means to protect the Hindu interests and is not going to adopt a self-seeking and aggressive political creed, it shall have to follow the programme of the Congress, or become a mere address-giving association. Whether it be the Moslem League or the Hindu Sabha no public body can live on temporary excitement. It shall have to set forth a constructive programme. The resolutions passed by the first meeting of the Hindu Conference, we must say frankly, do not create much hope for future work. The Conference does not trench upon the sphere of the work of the National Congress, but it has failed to give a clear idea of its own scope of work. This, let us hope, will be given by the Executive Committee of the Sabha. No Hindu, desirous of seeing his people regenerated, advanced and free from the ban of inferiority, can look upon any movement which gives expression to the feeling which is throbbing in the nation's mind with any feelings of distrust or dissatisfaction. If the movement inaugurated in Lahore contributes to the advancement of the interests of the Hindus which, as we have said, after all cannot be different from those of the whole Indian community, it shall have our fullest support."

The Bengal Muhammadan Political Conference.

13. Commenting on the speech delivered by Mr. Shujat Ali Beg as President of the Bengal Muhammadan Political Conference, the *Leader* (Allahabad), of the 29th October, observes that the speech is remarkable for the truths it contained and the manner in which they were expressed. For one thing, it shows unmistakably that a great change is coming over the Muhammadan mind, and that in spite of the warnings of the Moslem League against the dangers of Congress politics, a respectable section of the Moslems is struggling to bring itself into a line with the rest of the country.

LEADER, 29th October 1909.

Referring to the President's complaint that the attitude of the Hindus in connection with the representation of his co-religionists in the new councils was eminently calculated to make the Muhammadans suspicious of their real intentions, the editor remarks :—

"We believe that Mr. Shujat Ali Beg would have improved the merits of an otherwise excellent speech if he had dealt with the attitude of the Hindus in the matter of representation less dogmatically. Is the attitude of the Hindus open to suspicion or is the reiteration of 'political importance' in season and out of season open to grave objection? It were much to be wished that Mr. Shujat Ali Beg had told the Muhammadans that it was time they talked less of political importance and more of political service to the country."

Indians in the Transvaal.

14. The *Rahbar* (Moradabad), of the 21st October, observes that all the agitation on the part of Indians to secure good treatment for their fellow-countrymen in the Transvaal can never bear fruit as long as they do not learn to stand on their own legs and give up relying upon Government for everything. The editor remarks that even if Government is responsible for the oppression to which Indians are subjected in the Transvaal, no one can deny that the troubles on the Frontier are due solely to the dissensions and discord that prevail among Hindus and Muhammadans in the country. Those therefore that sympathize with

RAHBAR, 21st October 1909.

Indians in the Transvaal ought first of all to improve their condition in their own country and then everything will come to them in due course without the necessity of petitioning and praying. We must all bear in mind, adds the editor in conclusion, "that united we stand and divided we fall."

LEADER, 24th October 1909.

British Indians in the Transvaal.

15. The *Leader* (Allahabad), of the 24th October, publishes an appeal for funds from Mr. Iswar Saran, in which the writer, after referring to the history of the long suffering and the continued persecution of British Indians in the Transvaal, points out that happily there is no difference of opinion between the Hindus and Musalmans as far as this particular question is concerned. Both feel alike the misery and the humiliation of the situation in the Transvaal, and are equally loud in their condemnation of the heartless treatment of Indians in that colony. He quotes a passage from Lord Lansdowne's speech at Sheffield in the year 1899, and says that expressions of sympathy are universally made, but they are of no avail as they do not alleviate the sufferings of the Indians in South Africa. He asks the Government of India to stop the recruiting of indentured labour for Natal and to take decisive measures to prevent the encouragement and expansion of Transvaal industries for the products of which an opening is sought in India.

In conclusion he urges that a fund should be opened to give relief to the sufferers who have been reduced to poverty from comparative affluence.

LEADER, 25th October 1909.

British Indians in the Transvaal.

16. The *Leader* (Allahabad), of the 25th October, takes exception to the decision of the Attorney General in refusing to accede to the request made by the Chairman of the British Indian Association, South Africa, in connection with the religious observance of fast during the *Ramzan* by Muhammadan prisoners in the Transvaal.

SAMRAT, 23rd October 1909.

Indians in South Africa.

17. The *Samrát* (Kalakankar), of the 23rd October, refers to the harsh treatment accorded to Indian prisoners in Natal jails and asks if the British Government can do nothing to relieve the sufferings of its Indian subjects in South Africa.

LEADER, 30th October 1909.

The appointment of Mr. Herbert Gladstone as the first Governor General of South Africa.

18. The *Leader* (Allahabad), of the 30th October, welcomes the appointment of Mr. Herbert Gladstone as the first Governor General of consolidated South Africa, as a measure of the highest importance in view of the struggle going on in the Transvaal and the acute stage which the Asiatic question has reached there, and expresses the hope that the solution of the Asiatic problem in South Africa will now be arrived at in a satisfactory manner.

INDIAN PEOPLE, 14th October 1909.

Mr. Gokhale's speech on students and politics.

19. The *Indian People* (Allahabad), of the 14th October (received on the 23rd idem), has a lengthy article on Mr. Gokhale's speech delivered in Bombay, supporting his views as to the part Indian students should take in the politics of the country. This speech urged that students should be given every facility of studying the politics of the country without being allowed to take any active part in them. The editor agrees with Mr. Gokhale's strictures on the Extremists, but points out that their aim is very high and noble, though quite impracticable, in view of the present social, mental and political condition of India. That though foreign rule is no doubt very humiliating and though it is only natural that Indians should desire liberty, yet the question remains, are Indians at present fit to manage their own affairs? The Extremists made rapid progress as their ideas were novel and plausible and attractive, in that they promised a short cut to self-government. What helped the movement, he, observes was the general gloom that settled over the minds of the people during the closing year of Lord Curzon's administration; the apparent failure of the Indian National Congress to secure constitutional reform in the administration of the country in spite of many years of agitation and the general lack of political judgment on the part of Indians. The editor in conclusion expresses agreement with Mr. Gokhale's views that what India requires is a steady and gradual reform, and not wholesale changes which will cause a depressing reaction that will paralyse all activity in the country. What is required now is to "endeavour to raise the Indian average—the average of character and capacity—so that it may approach the English" so as to place Indians on an equal footing with the English and fit them for self-government.

Students and politics.

20. The following is from the *Indian People* (Allahabad), of the 14th October (received on the 23rd idem):— INDIAN PEOPLE, 14th October 1909.

"The speech which the Hon'ble Mr. Gokhale delivered the other day at Bombay at the Students' Brotherhood is a remarkable illustration of his clear power of exposition and well-balanced judgment, and deserves to be seriously taken to heart by all reflective minds. We do not say that Mr. Gokhale has said the last word upon the question of students and their relation to politics. We apprehend that while the Government themselves may not in their present frame of mind agree to all his views upon the question he will be again violently attacked by a certain section of the press in India. But that is precisely the reason why a man like Mr. Gokhale should utter the unpalatable truth. For our part, we think Mr. Gokhale's position is eminently sound and practicable and should as much appeal to the Government as to the people and the students themselves. His view may be summed up in his own words "An interest in politics," says Mr. Gokhale, "is to the Indian student the same thing as an interest in the country." This being taken for granted, Mr. Gokhale holds "that a crying need of the present situation is the provision in colleges of facilities for the efficient training of what may be called the political sense of our young men. The present policy of treating politics and specially current politics, as dangerous, and in some respects even a forbidden subject has only resulted in depriving students of that guidance to which they are entitled at the hands of their teachers in forming sound views on important questions. To leave them thus to their own devices, amidst the perplexities of a difficult situation, is to neglect a plain duty towards them at a critical period in their lives, and the consequences of this neglect have been, and are bound to be, serious and far-reaching. They should be encouraged to discuss such matters freely in the college, and publicists, whose opinions are entitled to weight should, from time to time, be invited to take part in the discussions. They should be at liberty to attend public lectures and addresses on political subjects, and they may even attend political meetings with advantage, provided they are there only as spectators. But when it comes to active participation in what is called political agitation, I think we must draw a line." These are weighty words and we think they embody the view of a large number of those politicians who are now called Moderates. We are free to confess that during the last two or three years some unthinking and misguided political fanatics have transgressed the line and drawn the students away from their legitimate sphere of duty. But we also maintain that the Government too have not attacked the problem in the right way. To taboo all politics is neither wise nor wholesome. For young men reading in colleges, what is wanted is wise and sympathetic guidance. The Government ought clearly to supply such political training in their colleges, but we doubt whether they will. Meanwhile, it is well that Mr. Gokhale has discussed the issues so plainly and so judiciously."

Students and politics.

21. The editor of the *Oudh Akhbar* (Lucknow), writing in the issue of the 26th October, notes with satisfaction that a gentleman of the standing of Mr. Gokhale has at last spoken definitely on the participation of students in politics and hopes that it will have a salutary effect on students, their parents and guardians. He goes on to say that the educated class stands in a peculiar position to Government and its best effort in the carrying out of its national programme should be to keep within the bounds of the law and refrain from repeating those follies and indiscretions which forced Government to adopt a policy of repression. Such a line of action would at last prevail upon Government to repeal repressive measures, and the people would recover the right of free speech and the freedom of their press. But if they persist in their policy of wilful opposition to Government, matters will grow worse. OUDH AKHBAR, 26th October 1909.

The editor further says that if Mr. Gokhale's advice is followed, the split in the Congress will be a thing of the past and people hitherto standing aloof from it will come within its fold. A united Congress will make its voice felt, suspicions will vanish and it will be a great power for good. It may succeed, he says in conclusion, in drawing the rulers and the ruled together and unite the different classes in a strong bond of love and thus make the working of the Reform Scheme easier.

SAMRAT, 23rd October 1909.

The political situation in India.

22. Referring to a recent statement of the Under Secretary of State for India regarding improvement in the political situation in India as the result of the firm policy of the Government of India in dealing with political crime in the country, the *Samrát* (Kalakankar), of the 23rd October, remarks that, had Government adopted a repressive policy at the very outset, violence and unconstitutional agitation would not have assumed such proportions as they did. It was owing to the mild and sympathetic policy of Government that a number of misguided Bengali youths openly indulged in deeds of violence and murder and thought that Government was afraid of them. The editor observes that Government has, however, now found out its mistake, and in adopting a stronger policy it has applied the right remedy for the extirpation of sedition from the country.

LEADER, 29th October 1909.

The political situation in India.

23. The *Leader* (Allahabad), of the 29th October, has a long article headed "Retrospect and Prospect", in which the editor reviews in detail the work done by the Congress during the last quarter of a century. He controverts the generally accepted idea that the East never changes, and says that India has on the whole been very receptive of foreign ideas whether intellectual, religious or political. Under the British *regimè* her people have absorbed Western political ideas only, because politics have been uppermost in their minds owing to "disparities, disabilities and irregularities" in the political organization of the country. The policy adopted by the National Congress at its inception would not have materially changed, he goes on to say, had not Lord Curzon, "the greatest of all the Philistines of bureaucracy", embittered his relations with the people of India by his indiscreet policy. He was indirectly responsible for the birth of the Extremism which ultimately developed into anarchism. The situation would have become still more serious had not Lords Minto and Morley "prepared a new remedy and applied a healing balm to the sores."

He concludes by saying: "It is perfectly true that the Reforms, with which their names will ever be associated, are not a remedy that will do for all time to come. Improvements will have to be made, and for our part we are in hope that they will come some time or other and perhaps sooner than is imagined by many. But still the fact must be recognized that the Reforms of Lord Morley, in spite of some of their invidious features, in spite of their unwise concessions to the clamour of political importance of one section or another, in spite of their falling, in some respects, short of popular expectations, will give to the country a good starting point for further progress, if only the rules and regulations will be framed in a generous and liberal spirit, and the bureaucracy will make up its mind to scrupulously give effect to them, and the people themselves will be prepared to justify them by the manner in which they are worked out. Howsoever gloomy may be the retrospect of the last few years, howsoever depressing may have been our experiences in the past, we think it is not too optimistic to say that the prospect before us is full of hope and promise, and that if we bring the necessary amount of judgment to bear upon our work, if we only proceed to work in the spirit of self-sacrifice and devotion, and if we only unite unflagging zeal to practicality, the future will not disappoint us."

LEADER, 30th October 1909.

The present situation in India.

24. Pandit Bishan Narayan Dar, writing from Almora to the *Leader* (Allahabad), of the 30th October, on "The Situation and our Duty", entertains serious apprehensions as regards the ultimate shape in which the reforms are likely to come to the people of India in a few weeks hence. He points out that class representation is the poison which will do a great deal of mischief in future, as the Hindu-Muhammadan question has assumed a very threatening aspect. He maintains that the weakness of Government, both here and in England, is responsible for a great deal in this matter. He considers that changes in the original scheme are an encouragement to the Muhammadans, not a concession to justice but a surrender to the threats of the Moslem League.

In the opinion of the writer the formation of the Hindu Sabha in the Punjab is likely to prove ruinous to the cause of Indian nationality in the end.

In conclusion he expresses the hope that the Hindus of these provinces will find support in the *Leader* in reconciling jarring claims and in harmonizing discordant interests.

BRAHMAN SARVASWA, August and September 1909.

The *Karmayogi.*

25. The *Brahman Sarvaswa* (Etawah), in its combined issue for August and September, in reviewing the *Karmayogi* (Allahabad), remarks that only those who have implicit faith in the *Gita* will succeed in securing the salvation of India by sacrificing personal comforts and interests in the cause of the country. Mere politics without a spiritual revival, says the editor, will always fail to secure the desired end. He therefore welcomes the appearance of the *Karmayogi* which combines worldy and spiritual ideals and bids fair to render some valuable service to the country.

NAGRI PRACHARAK, September 1909.

The *Karmayogi.*

26. The *Nagri Prachárak* (Lucknow), for the month of September (received on the 6th October), in reviewing the *Karmayogi* (Allahabad), remarks that the paper should be the pride of the Hindi language and that all lovers of Hindi should accord their full support to it.

JAIN GAZETTE, 16th and 24th October 1909.

The *Karmayogi.*

27. The *Jain Gazette* (Deoband, Saharanpur), of the 16th and 24th October, in noticing the publication of the *Karmayogi* (Allahabad), remarks that it contains well-thought-out, instructive and animated articles, and that every well-wisher of India should subscribe to it.

LEADER, 24th October 1909.

The *Leader.*

28. In a leading article entitled "The Work Before Us", the *Leader* (Allahabad), of the 24th October, expresses the aims and objects of the paper, and the feelings and aspirations of its promoters. The editor details the numerous measures adopted by Government to check the unrest in the country, and sets forth at length the grievances of the people, and concludes by saying :—

"This is the work before us: to discourage and dispel the forces of evil and to encourage the forces of good: to demonstrate that the task of nation-building is not the work of the impatient mason or the thoughtless destroyer, but of the patient and the faithful and the heartful worker. In this great and wide field the *Leader* appears as an humble but earnest worker. Without truce and without surcease, constant of endeavour and firm of purpose, it will pursue the task it has undertaken. It is our hope that the rustle of its leaves will be heard day after day in the hands of every educated Indian here and elsewhere, and we shall receive ungrudging help from every quarter. To serve and to endeavour is our portion: the issue lies on the lap of the gods."

ADVOCATE, 28th October 1909.

The *Leader.*

29. The *Advocate* (Lucknow), of the 28th October, warmly welcomes the publication of the new Allahabad daily, the *Leader*, and says that under the management of its carefully chosen Board of Directors and under the editorship of an able and public-spirited man like Mr. Chintamani, and with an experienced journalist like Mr. N. Gupta, the paper is sure to flourish and will give voice with thorough independence, moderation and sobriety to the public opinion of these provinces. The editor hopes that the public will come forward and support the paper and make the venture a real success.

RAHBAR, 21st October 1909.

The *Anushulan Samiti.*

30. Referring to the various repressive Acts and enactments to which Government resorted during recent years, the *Rahbar* (Moradabad), of the 21st October, observes that the *Hindustani* (Lucknow), need not wonder that the *Anushulan Samiti* has been closed without any specific charge having been proved against it in a court of law. The editor points out that law courts are meant to administer justice; no one therefore who is conscious of the illegality of his acts can safely venture to allow them to be brought into court.

SAMRAT, 23rd October 1909.

The suppression of the *Anushulan Samiti* of Calcutta.

31. The *Samrát* (Kalakankar), of the 23rd October, referring to the suppression of the *Anushulan Samiti* of Calcutta, expresses the hope that other societies will take a lesson from

the fate of this *samiti* and will refrain from such objectionable acts as are calculated to lead to their suppression by Government.

LEADER, 24th October 1909.

Mr. Ali Imam's lecture at the Indian Union Society.

32. Commenting on the lecture delivered by Mr. Ali Imam at the Indian Union Society, the *Leader* (Allahabad), of the 24th October, makes the following observations:—

"In the mellow light of the Standing Counselship and probably higher things to come he has discovered an Indiansim which was yet to be evolved—a discovery which is more important than that of the North Pole, for the Pole *is* whereas Mr. Ali Imam's Indianism *is to be*. He referred to 'such a development of Indian character as would make India one, possessing one common pulsation of national life.' It was necessary 'to overcome rampant sectarian aggressiveness.' There should be associations all over India to promote unity between Hindus and Muhammadans? And then there is the usual sentiment about the continuance of British rule and the co-operation with the English people. All this must have sounded very well in London, but what share has Mr. Ali Imam taken in promoting unity between Hindus and Muhammadans? Perhaps the answer will be that he attended the Bhagalpur Conference. But what about the gatekeepers, the people politically more important and the generators of dynamic force? When one section of the community is systematically encouraged to look upon itself as more important than the rest of the community, how can union be promoted? Could not the Congress have helped the promotion of unity if the Muhammadans had joined it in a body? Mr. Ali Imam as Standing Counsel may recommend unity between Hindus and Muhammadans, but Mr. Ali Imam, the erstwhile leader of the Moslem League, held a different opinion. The Moslem League and the Muhammadan papers have denounced him with bell, book and candle, and the Hindus are not very keen about rushing into his arms. The game was worth the candle that has lighted Mr. Ali Imam's steps to the Standing Counselship, but now—put out the light and put out the light!"

OUDH AKHBAR, 28th October 1909.

Mr. Ali Imam on the Hindu-Musalman question.

33. The *Oudh Akhbar* (Lucknow), of the 28th October, notes with satisfaction the sentiments expressed by Mr. Ali Imam in his lecture before the Indian Union Society, London, but expresses regret that he has very few followers among his own community, as nearly all Musalmans have dissented from his views. The editor, however, hopes that a day will come when Musalmans will act in concert with the Hindus, otherwise India will not make any progress.

LEADER, 29th October 1909.

Lord Minto's speech at Alwar.

34. Referring to that portion of Lord Minto's speech in which His Excellency, speaking of the direction and control of education and of the necessity for religious and moral training, appealed to the rulers of Indian States to do something for their subjects in respect to such training, the editor of the *Leader* (Allahabad), in the issue of the 29th October, regrets to note that His Excellency shares the view of some Anglo-Indians that certain young Indians have taken to assassination and other forms of violence because of their not having received the benefit of religious and moral instruction in schools.

He concludes by saying: "We fear that the loose talk that has been indulged in on this subject, in some cases by men from whom better might have been expected, has done a lot of mischief, particularly in England, and it is to be hoped that we may hear less of these vague inanities in future."

LEADER, 30th October 1909.

The Viceroy's visit to Jaipur.

35. The following is from the *Leader* (Allahabad), of the 30th October:—

"In view of the Viceroy's visit to Jaipur extraordinary precautions are being taken against Bengali tourists and visitors entering that State. Some inoffensive and peaceful Bengali travellers were subjected to so much annoyance and police interference that they were glad to turn their backs on that beautiful city. Similar precautions, it is stated, are to be taken in every Native State in Rajputana likely to be visited by His Excellency. Is any further proof necessary to show that things are being overdone with a vengeance in Native States? It is assumed that the presence of Bengalis in the vicinity of the Viceroy may be a source of personal danger to him. Why? Because a few Bengali youths

have prepared and used bombs. There can be no other conceivable reason. The fallacy of the reasoning has been repeatedly pointed out, but it is no use. There are many people in Russia who make and use bombs; therefore all Russians are bomb throwers. The Agra Fort was closed to Bengalis for some months for some such reason. Lord Curzon's camp, before he left India, was specially guarded against Bengalis and Deccanis, though anarchism had not then broken out. How long is this blind persecution to continue and innocent people are to be confounded with the guilty?"

BHARAT SUDASHA PRAVARTAK, September 1909.

The British Government and the *Arya Samaj*.

36. The *Bharat Sudasha Pravartak* (Farrukhabad), for September, refers to the critical position of the *Arya Samaj* as the result of the hostility that missionaries and Muhammadans bear against it in consequence of its forward policy in the matter of making converts, and remarks that as it entirely owes its existence and protection to the beneficient policy of the British Government, it should ever remain fast in its loyalty and devotion to the rulers and should take no part in the current politics of the country.

SONS OF INDIA, October 1909.

Nationalism and the Empire.

37. In an article entitled "Nationalism and the Empire", a writer in the *Sons of India* (Benares), for October, observes that some of the workers have found that the use of the word 'empire' in the last part of the pledge of the Order of the Sons of India, has alienated many genuine workers who feel keenly for their country. He quotes a paragraph from the *Modern Review* (Calcutta), for November 1908, that expresses the feelings of a large number of the younger workers of India, and proceeds to point out that it may be, and it is true, that the word 'empire' conveys to some very unpleasant suggestions of Jingo imperialism, but Mrs. Annie Besant's long record of work for oppressed races and people is enough to distinguish her imperialism from the imperialism of the yellow press. "What," she asks, "is our duty to this great land, and how may we best remedy our crimes in the past?" "The answer comes," she adds, in one word, "liberty". "Train India for freedom; educate India for self-government." This, surely, the writer remarks, is not the imperialism that is preached in the cheaper journals in England. "The imperialism with which the Sons of India are pledged to is a synthesis which we are trying to attain, rather than have already attained. The present position of India in the Empire is one which this imperialism will not allow to continue. It may be that we have not been treated as we ought to have been. We certainly believe that as members of this Order it is part of our duty to protest against injustice and oppression, to strive by sheer moral pressure to make England realize the claims of India.

The work of the Sons of India is moral and spiritual, rather than narrowly political. The ideal of Empire which the Order strives to realize is the idea of the co-operation of the East and the West in the work of bringing about that higher synthesis of all that is best and highest in the culture of the West and the unique spiritual culture of the East. We are striving to make the West realize the secret of India's vitality. We believe that India's destiny is not to be an adjunct of British civilization, to bear the burdens of the Empire without privileges. We are striving to revolutionize Western thought and Western life, to permeate Western civilization with the spiritual ideas of the East."

The writer concludes by saying that some may perhaps regard this as a dream, never to be realized, but it is out of such dreams that national life receives new vigour and a new impulse, and this is the ideal of 'empire' that is placed before the country.

RAHBAR, 21st October 1909.

A poem on the glories of India.

38. The *Rahbar* (Moradabad), of the 21st October, publishes a poem in which the writer describes the past glories of India and deplores her present condition, and concludes by hoping that India will once more regain her former position in the scale of nations.

ABHYUDAYA, 22nd October 1909.

The Western civilization.

39. A correspondent, signing himself "JAGANNATH", writing to the *Abhyudaya* (Allahabad), in the issue of the 22nd October, gives a comparative statement showing the naval expenditure of the various European countries and of America, and comments on the Western civilization which allows the money of the people to be thus used

for the purpose of their own destruction. He further criticises the materialistic aspect of Western civilization by making lengthy quotations from George W. James, the American savant, who advocates a return to a simpler mode of life.

ABHYUDAYA, 22nd October 1909.

The *Vijaya Dashmi* Day.

40. In its leading article entitled "The *Vijaya Dashmi* Day", the *Abhyudaya* (Allahabad), of the 22nd October, after describing at some length the qualities of Rama Chandra, the hero of the *Dasehra* festival, as an ideal man, proceeds to consider his qualities as an ideal king. The Hindu *Shastras* hold that the primary duty of a king is to keep his subjects contented and happy, and that the latter obey him only because he devotes all his energies to the securing of their prosperity and happiness. "Rama Chandra," the editor says, "was fully alive to this all-important duty of a king, and when occasion arose he sacrificed even his dear wife for the satisfaction of his subjects." But now the times are quite changed and a mistake like the Partition of Bengal committed by Government and afterwards acknowledged as such is not rectified in response to the wish of the people, simply because a false sense of prestige stands in its way.

Raja Rama Chandra knew that the sins of a king are visited upon his subjects and so he always acquitted himself in the best possible manner in the discharge of his duties. He did not keep himself aloof from the people, but always shared in their joys and sorrows unlike the kings of modern times. The editor next describes the glories of India in the times of Rama Chandra, and says that these glories departed from the time the Indians deteriorated in character and abandoned all their ancient traditions and ideals. He concludes with the following remarks:—

"The selfishness, neglect of duty and the mutual dissensions of the Rajputs are the root-cause of India's falling into subjection and of all the miseries attendant upon such a state. If they were not divided among themselves and were not unmindful of their duties, if they knew that God created them for the purpose of defending their motherland against foreign invasions, and if they had united to protect their country from the invasions of Mahmud Ghazni, who would have dared to set foot on this holy land? The people of a country who are righteous, self-sacrificing and steady in the performance of their duties, can never be subjugated by others. It is for want of these qualities that nations fall into subjection and it is by their revival that they attain to independence (again) . . . . On the *Vijaya Dashmi* Day the Lord Rama Chandra set out with his army to destroy Ravan, who was a thorn in the side of the three worlds, and so the proper way for the Hindus to celebrate it will be to set out towards their goal by firmly resolving on this day to remove all such obstacles in their way as selfishness and mutual animosities."

ARYA MITRA, 24th October 1909.

Religion and politics.

41. The *Arya Mitra* (Agra), of the 24th October, has the following:—All the people of the world, jealous of the progress of the *Arya Samaj*, are not only attacking it but are doing their best to threaten its very existence. On all sides we are hearing of Muhammadan leagues and conferences. They are no longer mere educational conferences now. While one section of the Muhammadan community is engaged in political agitation, the other is doing its best to check the dissemination of the literature of the *Arya Samaj*. Again, while one section devotes itself to the spread of education among its co-religionists, the other endeavours to represent *Arya Samaj* preachers as seditionists. Apart from this the articles in Muhammadan newspapers directed against the *Arya Samaj* neither attract the attention of Government nor are they noticed by *Arya Samajists* themselves and so the Muhammadans are secure on all sides and do what they like.

The Hindus also are doing their best to oppress the *Arya Samaj* in their own way. They are condemning them to social ostracism as the result of the *shuddhi* movement.

The Christian missionaries also are making every effort to crush the *Arya Samaj* as they consider it a thorn in their side.

Besides all these there is another class of opponents to the *Arya Samaj* which includes all the officials who are ignorant of the religious beliefs of the people they govern and have to depend upon their equally ignorant subordinates for information in matters pertaining to religion. Under these circumstances we do not blame Government or its high officials for their mistakes, but we must thank ourselves alone for them since we, who are their advisors in religious matters, never give them our free and candid opinion. There is no religion on earth which is not associated in some way or other with politics, and considering that even in the scriptures of the loyal Muhammadans of the twentieth century, references to politics are found, it is inconceivable why the term "political" should be used to terrorize the *Arya Samajists* alone and why it should brand them in every undertaking of theirs . . . . In view of the fact that the Commissioner of the Agra Division will take an active part in the forthcoming All-India Christian Endeavour Conference it does not stand to reason why Indian Deputy Collectors and Tahsildars should be afraid of attending their religious conferences and meetings. We have personally observed in several places that Muhammadan Tahsildars have brought undue pressure to bear upon their *Arya Samajist* subordinates to prevent them from attending *Arya Samaj* meetings or subscribing to any religious movement . . . . Thus surrounded by enemies on all sides, the *Arya Samaj* should not repudiate all connection with politics but should take part in politics in self-defence. The *Arya Samaj* views with horror all sedition and disloyalty and condemns all who engage in anarchy. But it should not quietly put up with the obstacles put in the way of its propagation. It should try to remove them itself and request Government to help it in this work, as it is always ready to redress the just grievances of its subjects."

42. The *Tafrih* (Lucknow), of the 28th October, referring to Lord Curzon's speech on India at Edinburgh, remarks that if he had acted up to the noble principles of government that he is now preaching, India would not have been discontented, and Lords Minto and Morley would not have been in the sad predicament in which they are.

TAFRIH, 28th October 1909.

Lord Curzon on India.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

43. The *Saddharm Prachárak* (Kangri, Bijnor), of the 20th October, contains the following in connection with the arrests in Patiala:—

SADDHARM PRACHARAK, 20th October 1909.

Political arrests in Patiala.

"Mr. Warburton was formerly a Deputy Inspector General in the Punjab police and retired on pension. The age at which our Government considers an official quite unfit for work is looked upon by our *swadeshi* states as the best time for service, and accordingly Mr. Warburton was appointed Inspector General of Police in Patiala. As far as is known, he now gets a higher salary than before. The officials of the state were under the impression for some years past that there was no need for a police officer on such a high salary in Patiala. It is said that it was owing to his anxiety in this connection that Sardar Guru Mukh Singh, the late President of the Council of Regency, and the greatest well-wisher of the state, had to resign his post. It is alleged that Mr. Warburton asked for permission two or three times before in the incumbency of Sardar Guru Mukh Singh to take proceedings against the *Arya Samajists* for sedition, but that far-seeing and righteous person refused to grant it for want of convincing evidence. However, when he resigned his office, Mr. Warburton obtained permission to institute a case and proceeded to make arrests here and there . . . . Nothing is known for certain about the persons arrested, except that none among their number are panic-stricken or hold themselves guilty . . . . It is alleged that the finding of *Arya Samajist* newspapers and of copies of the photograph of Swami

Dayanand in a house is sufficient evidence to incriminate the owner as a seditionist. Had such treatment been meted out to any member of the Muhammadan or Christian community, an outcry would have been raised all over the world. But if fortitude in time of adversity is a proof of the genuineness of religion the attitude of the *Arya Samaj* at the present crisis has inspired me with confident hopes for its future. I feel no anxiety for the fate of the persons arrested, but I fear lest any one of them may fail when his religious convictions are questioned. The *Arya Samaj* confidently believes that their co-religionists of Patiala are quite free from the taint of sedition, and leaves the issue of the affair to the will of God and the sense of justice of men."

MUSAFIR, 23rd October 1909.

Political arrests in Patiala.

44. The *Musáfir* (Agra), of the 23rd October, says that the arrest of a number of *Arya Samajists* at Patiala has produced a commotion in every *Arya* household and *Aryas* in general are awaiting impatiently for the misfortunes that may be in store for them in the future. Every *Arya* believes his Patiala brethren innocent and the unoffending victims of a police plot. The persecutions to which they have been subjected during the last two years are thinning their number, as people are loath to visit *Arya Samaj* temples; hundreds of men are having their names struck off its registers, Government servants are afraid to profess the *Arya* creed in public and would-be converts hesitate to accept its teachings. Its followers in the mofussil are specially subjected to the tyranny of the police, the majority of whom are Musalmans.

But the ominous clouds, says the editor, have a silver lining, for history shows that every world-wide religion was subjected to persecution in its infancy. He appeals to the *Aryas* not to be bowed down by their present misfortune, but to bear them patiently as they are tests imposed upon them by God, and if they succeed in coping with their troubles, the propagation of their faith will be easy in future, for the British nation has no innate hatred for them, but has been prejudiced against them by some unscrupulous tale-bearers, and a time will come when the British will realize that their true friends are the *Aryas* and not the *jehad*-loving Musalmans, and they will count the *Arya Samaj* a blessing to India.

ADVOCATE, 28th October 1909.

Political arrests in Patiala.

45. The *Advocate* (Lucknow), of the 28th October, referring to the arrests in Patiala, remarks:—

"The people will, unless strong evidence is forthcoming, never believe that these men are guilty of sedition. They have become a prey to the over-zeal of Mr. Warburton who, whatever be his claims of distinction in the Punjab police administration, has become a victim of some clique of informers. The *Arya Samaj* believes in the innocence of the people as does every other man outside the Patiala police. We have a right to expect from the Maharaja of Patiala that Babu Jawala Prasad and his friends will have a fair and impartial trial at the hands of a special tribunal appointed by him, and that the Punjab Government will see that British subjects are not deprived of their liberty on insufficient evidence collected behind their back."

LEADER, 29th October 1909.

Political arrests in Patiala.

46. The *Leader* (Allahabad), of the 29th October, referring to the arrests in Patiala, points out that it is noteworthy that all the arrested persons are *Arya Samajists* and Punjabis.

"He says it was Sir Denzil Ibbetson who discovered that the *Arya Samaj* was a hotbed of sedition in the Punjab. That belief has died out in the Punjab to a considerable extent, though it died very hard. It seems that what is stale in the Punjab has been revived as fresh in Patiala and served up *rechauffe*."

The editor questions the action of Mr. Warburton in not complying with the orders of the court and releasing on bail the accused persons specified.

ABHYUDAYA, 22nd October 1909.

The Native States and sedition.

47. Referring to the various proclamations and warnings issued in Native States against sedition and anarchism, the *Abhyudaya* (Allahabad), of the 22nd October, expresses its approbation only of the way in which the Gaekwar of Baroda has condemned these crimes. The editor points out that it is no distinction for any Native State

to be able to show a number of arrests for sedition among its subjects, for this only argues the presence of evils in its administration.

The subjects of Native States being engrossed with their own affairs and having nothing to do with the administration of British India, he adds, it is inconceivable that they should be fomenting disaffection against Government. Under these circumstances proclamations and legislative measures of Native States against sedition are not only uncalled for but also harmful, in that foreign countries like France, America and Germany will thereby be led to presume that India is seething with discontent and unrest, and that they are due to the oppressive administration of the country.

In conclusion he remarks that although the Indian Chiefs themselves and short-sighted Englishmen may look upon such proclamations and repressive measures as indicating their loyalty and devotion to Government, yet they will never commend themselves to all far-seeing and statesmanlike Englishmen.

OUDH AKHBAR, 28th October 1909.

48. The *Oudh Akhbar* (Lucknow), of the 28th October, referring to the expulsion of some high officials from Hyderabad, says that fairness and justice require that when a man is dismissed from service the charges against him should be clearly specified and that he should be given an opportunity to exonerate himself. Such cases are of rare occurrence in other Native States. The editor says that as long as explusions of this nature occur at Hyderabad the city will remain a centre of intrigue and scandal.

The expulsion of some Hyderabad officials.

IV.—Administration.

(a)—Judicial and Revenue.

INDIAN PEOPLE, 14th October 1909.

49. The *Indian People* (Allahabad), of the 14th October (received on the 23rd idem), in an article entitled "The Gate-keeper's *Buksheesh*" criticises the appointment of Mr. Saiyid Ali Imam as Standing Counsel for Bengal in Mr. Gregory's place, as hitherto men from the mofussil have not been selected to fill the post. The editor hints very broadly that he has been selected merely because he is a leader of the Muhammadan agitation.

The appointment of Saiyid Ali Imam as Standing Counsel for Bengal.

(b)—Police.

STRI DARPAN, October 1909.

50. Referring to the outrage committed upon a widow in Benares by two policemen, the *Stri Darpan* (Allahabad), for October, expresses its astonishment at the light punishment accorded to the accused in the case, and remarks that if outrages on females are not severely dealt with, their helpless condition will be rendered quite unbearable. The editor urges that even though no trace of the woman is found the two policemen should be tried on a charge of murder.

The Benares police outrage.

MASHRIQ, 26th October 1909.

51. The *Mashriq* (Gorakhpur), of the 26th October, referring to the Police Administration Report of the United Provinces, says that Inspectors and Sub-Inspectors of Police should never make false reports to their European superiors, that the people should assist the police in investigating cases, and that the European officers should keep in touch with the people and try to know how their subordinates are behaving.

The United Provinces police.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

ROHILKHAND GAZETTE, 24th October 1909.

52. The *Rohilkhand Gazette* (Bareilly), of the 24th October, strongly advocates the appointment of a *unani hakim* for the Bareilly Municipality, as in most other municipalities in Rohilkhand.

The appointment of a *hakim* for the Bareilly Municipality.

MASHRIQ, 26th October 1909.

53. The *Mashriq* (Gorakhpur), of the 26th October, draws the attention of the district authorities to the insanitary state of Gorakhpur, owing to there being cultivated land in the midst of the town.

The Gorakhpur Municipality.

(e)—Education.

AL BASHIR, 26th October 1909.

The Principal of the Aligarh College.

54. A correspondent, writing to *Al Bashir* (Etawah), of the 26th October, strongly opposes the appointment of Mr. Towle as Principal of the Aligarh College, on the ground that he was solely responsible for the differences between Mr. Archbold and the trustees, and suggests that Mr. Tipping, of the Bengal Educational Department, would be the most desirable man for the post.

OUDH PUNCH, 28th October 1909.

Examinations and Indian students.

55. The *Oudh Punch* (Lucknow), of the 28th October, complains that examinations in India are very stiff and that a large number of students appear but very few get through. The writer says that in the competitive examination for appointments in the Medical Department of India (?) out of forty-eight students only four passed. If Government wants to discourage medical education in this way, why is it wasting its money on the Lucknow Medical College?

He suggests that all Boards of Examiners should have among their number some Indian members, who alone should examine papers and have the right to declare students successful or otherwise.

LEADER, 28th October 1909.

Technical and industrial education in the United Provinces.

56. The *Leader* (Allahabad), of the 28th October, notes with gratification the sanction accorded by the Secretary of State for India to the scheme of technical and industrial education recommended to Government by the Industrial Conference held at Naini Tal two years ago, and acknowledges Sir John Hewett's interest in measures of industrial development and his wise determination to remedy the lamentable lack of anything like adequate provision for technical education in these provinces.

The editor, however, points out that without adequate financial assistance from the Government of India the scheme cannot be carried out and the Secretary of State's sanction will accordingly be of no immediate consequence unless the officials at Simla are willing to be just to these provinces.

LEADER, 30th October 1909.

Technical and industrial education in the United Provinces.

57. The *Leader* (Allahabad), of the 30th October, expresses disappointment at the decision of the Secretary of State not to entertain the proposal to establish a Technological College at Cawnpore for the present.

The editor asks the Secretary of State to consider that it is the lamentable and inexcusable neglect of technical education in this country that accounts in no small measure for the present miserable state of India's industries.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

ABHYUDAYA, 22nd October 1909.

The Chunar riot.

58. The following is a summary of the report of the special correspondent of the *Abhyudaya* (Allahabad), on the Hindu-Muhammadan riot in Chunar, as published in its issue of the 22nd October :—

It was first proposed to celebrate the *Ram Lila* at a place near the police station, but as Muhammadans took objection to this the Hindus agreed to celebrate it in Pandit Raja Ram's bungalow. On the 16th October, when the *kali* procession of Hindus approached, the Muhammadans, some of whom were armed with swords, fell upon the Hindus and severely assaulted them. It is said that the police adopted a very indifferent attitude towards the whole affair and made no arrests among those who were engaged in the riot. It is also alleged that Shaikh Rahman was the ring-leader of the Muhammadans. As soon as the news of the riot spread through the town, the Hindu population got excited, but their *raises* prevailed upon them to keep quiet. The District Magistrate was wired to and Mr. J. B. Ormrod arrived on the 17th October, at 10 a.m., and bound down the local Hindu *raises* and Muhammadan leaders to keep the public peace. As soon as the Hindus heard that their *raises*, who had tried so much to prevent a breach of the public peace, had to furnish sureties, they got excited and fell upon the Muhammadans and assaulted them. The Muhammadans also assaulted Hindu women in their homes. The police again made no arrests.

On the 18th the Magistrate, accompanied by the local *raises*, went round the bazaar and prevailed upon the shopkeepers to open their shops. The people were instructed not to talk any more of the riot, nor to communicate any information on the subject to the press or to any press representative. I have come to know that great care has been taken to conceal the real facts of the riots. On the 19th the farce of the restoration of harmonious relations between Hindus and Muhammadans was enacted at the instance of the Magistrate, but considering the seriousness of the riot Government will do well to direct a sifting investigation into it with a view to finding out its root-cause and the real number of persons wounded and injured.

In connection with the above the editor expresses the hope that Government will direct a thorough investigation into the matter and accord condign punishment to the offenders, as to hush up such matters encourages the rowdy element of society to disturb the public peace wontonly. He points out that the riot on the 17th October would have been averted had the Muhammadans, who created a riot on the 16th, been arrested and had securities been taken from those who were likely to disturb the public peace. The taking of securities from Hindu *raises* was the root-cause of the riot on the second day, and the Magistrate was not justified in demanding these securities. He expresses the hope that Government will call for an explanation from the Magistrate for this unwarranted action on his part.

59. A correspondent, writing from Chunar to the *Leader* (Allahabad), of the 24th October, says that the affray at Chunar between Hindus and Muhammadans was by no means so trumpery as it has been made out to be by some of the Anglo-Indian papers. After describing the causes that led to this riot he observes that if the local authorities had been sufficiently prompt and alert, this deplorable incident would not have taken place.

The Chunar riot.

LEADER, 24th October 1909.

He asks the Local Government to have a sifting inquiry made into the causes of the riot and to see which party is really to blame.

60. The following is from the *Leader* (Allahabad), of the 25th October:—

The Chunar riot.

LEADER, 25th October 1909.

"Although the riot at Chunar on the *Id* day may not have any political significance, the local police cannot be absolved of blame in the matter. From the facts that have appeared it is evident that the Muhammadans were the aggressors, that the riot was premeditated, and even the place of the attack had been decided upon beforehand. The Hindus were not only unready, but they did not even retaliate with sufficient vigour, though they retaliated the next day. The few policemen, who accompanied the Hindu procession, made themselves scarce with commendable prudence as soon as the Muhammadans rushed out. The *Id* coincided with a day of the *Ram Lila* procession, but the District Magistrate of Mirzapur was away at Naini Tal and the Joint Magistrate was not in the station, and the latter was hurriedly sent for only after the riot had taken place. Such carelessness and disregard for the public peace on the part of the authorities responsible for them are grossly reprehensible. The obvious course was to strengthen the local police, and to make careful inquiries beforehand whether any disturbance was likely to take place; the principal civil officer should have been present on the spot and every procession should have been guarded by a sufficiently strong body of police. Any unlawful or threatening assembly should have been promptly dispersed. If the police had been reinfoced and had done their duty, and if the Joint Magistrate had been in the station and sufficiently alert, we do not think any rioting would have taken place."

61. The *Independent* (Allahabad), of the 28th October, notes with extreme satisfaction the promptness with which the Hindu-Muhammadan riot at Chunar was put down by Government officials. The editor takes the people of India severely to task for such disturbances of the public peace, and says that as long as they do not show more self-control on such occasions, their demands of self-government are ludicrous. They ought to feel highly obliged to the British Government, he says, for the preservation of peace in their country.

The Chunar riot.

INDEPENDENT, 28th October 1909.

KSHATRIYA MITRA, 16th October 1909.

62. The *Kshatriya Mitra* (Benares), of the 16th October, suggests the desirability of organized efforts being made for the free distribution of quinine among the people for the prevention of malaria.

The prevention of malaria.

ABHYUDAYA, 22nd October 1909.

63. The *Abhyudaya* (Allahabad), of the 22nd October, briefly reviews the important utterances made at the Malaria Conference, and remarks that whatever may be the immediate causes of the spread of malaria in the country there is no doubt that the appalling loss of life through this disease and plague is largely due to the poverty and ignorance of the people. The editor points out that as long as the people do not get sufficient food to eat and are ignorant of the ordinary rules of sanitation, no measures whatever will be able to eradicate malaria in the country. Sanitation in villages has been sadly neglected owing to the inhabitants leaving them in search of employment in cities and towns. Forests have become water-logged and so they afford a congenial soil for the growth of mosquitos which are mainly responsible for the spread of malaria in the country. If they were open to public grazing greater care would be taken to keep them free from abnoxious matter. The editor asks Government to take these points also into consideration when deciding on the measures to be adopted for the extermination of malaria in India.

Malaria and its prevention.

LEADER, 28th October 1909.

64. The *Leader* (Allahabad), of the 28th October, has the following:—

The Indian Subordinate Medical Department.

"'Only Europeans and Eurasians are eligible.' This sentence occurs in a notification appearing in the last *United Provinces Gazette* over the signature of the Officiating Inspector General of Civil Hospitals, respecting the '*public competitive* examination' that will be held in December for the selection of Assistant Surgeons. The department is only the Indian *Subordinate* Medical Department, the post is only that of *Assistant* Surgeon; yet Indians are not to be allowed to compete. No doubt the most loyal way to give effect to the terms of a famous Proclamation!"

INDIAN PEOPLE, 14th October 1909.

65. The *Indian People* (Allahabad), of the 14th October (received on the 23rd idem), referring to the confiscation of the *Hindu Punch* Press of Bombay, says that it is an interesting case, in that it is the first time the new law for inciting to violence against a private individual has been used. The article concludes: "Mr. Gokhale, is suing the *Hindu Punch* for defamation and the case is pending. This evidently riled the paper which seems to have recommended the assassination of Mr. Gokhale as the easiest solution of the difficulty. That any man can be found in India to desire the death of Mr. Gokhale shows the depth to which some of our countrymen have fallen."

The confiscation of the *Hindu Punch* Press.

INDIAN PEOPLE, 14th October 1909.

66. The *Indian People* (Allahabad), of the 14th October (received on the 23rd idem), in an article entitled "Manuscript Eloquence", recommends that the practice of reading out long speeches in the Councils should be put a stop to, but remarks that Government is not likely to prohibit the practice as it is the Rajas and Nawabs who are most addicted to it.

Manuscript Eloquence in Councils.

KSHATRIYA MITRA, 16th October 1909.

67. The *Kshatriya Mitra* (Benares), of the 16th October, says that District Boards cannot give sufficient attention to the educational, medical and municipal claims made on them owing to want of funds. The editor suggests that, in order that they may have more money at their disposal, the money realized from the Chaukidari Tax should be handed over to them, and that chaukidars should be paid from the allotment sanctioned for the police.

District Boards and their wants.

RAHBAR, 21st October 1909.

68. Referring to the opinion of the Chief Court of the Punjab and of the High Court of Bombay regarding the legitimacy of boycotting foreign sugar, the *Rahbar* (Moradabad), of the 21st October, remarks that such questions would never arise if Indians co-operated with one another and invited one and all to give up using *bideshi* sugar.

The boycott of foreign sugar.

69. Referring to the decision of the committee of the forthcoming Punjab Exhibition not to allow *nautch* girls to appear in the Exhibition grounds and not to permit the sale of strong drink in any part of the Exhibition, the *Leader* (Allahabad), of the 28th October, observes :— LEADER, 28th October 1909.

The United Provinces Provincial Exhibition.

"May we earnestly appeal to the President and Committee of the Provincial Exhibition to be held at Allahabad next year to follow the admirable and commendable example of the Punjab and strictly exclude *nautches* and intoxicants from the Exhibition? It will be a public scandal and a great shame if the moral standard of the Punjab is not maintained in the United Provinces."

V.—Legislation.

Nil.

VI.—Railway.

70. The *Indian People* (Allahabad), of the 14th October (received on the 23rd idem), has the following :— INDIAN PEOPLE, 14th October 1909.

Railway traffic during the *Magh Mela*.

"The *Magh Mela* is approaching and here at Allahabad there is sure to be quite a rush of pilgrims. In fact the rush is so great that only those who have witnessed the *mela* with their own eyes can have any notion of the hardships the pilgrims have to undergo. Goods trains and cattle vans are requisitioned and men, women and children are packed like sardines. The railway authorities seem to think that their duty is over as soon as they have arranged for one or two additional booking offices or an additional train. We refuse to believe that the railway authorities cannot cope with the traffic if they make up their mind to do it. The fact is they never make up their mind to do it. If the necessary preparations are made two or three weeks previously, the huge traffic can be managed smoothly. It is really remarkable how easily and smoothly the English railways handle such big crowds. In India, except for the slight control exercised by the newly-formed Railway Board, the railway authorities do whatever they like. If in other countries third class passengers are treated in the same way as they are treated in India, the civil authorities would make it very hot for the railway companies. But here in India the railway companies do these things under the very nose of Lieutenant Governors and District Magistrates."

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

71. Referring to a statement in a recent issue of the *Zanana* (Cawnpore), regarding the utility of *purdah* parties in advancing the cause of Christianity among Indian women, the *Stri Darpan* (Allahabad), for October, apprehends that, under the cover of such *purdah* parties, the missionaries are propagating their teachings among Indian women. The editor remarks that if this is the case Indian women will do well to avoid these parties. STRI DARPAN, October 1909.

Purdah parties.

72. The *Stri Darpan* (Allahabad), for October, argues in favour of the retention of the relics of Buddha within India and urges that as Government spends so much on the erection and maintenance of Christian churches it should erect a befitting shrine either at Peshawar or at Gaya to contain the relics of Buddha. STRI DARPAN, October 1909.

The relics of Buddha.

73. The *Rahbar* (Moradabad), of the 21st October, deplores the disunion in the ranks of the *Arya Samajists* in the Punjab, and remarks that if they do not create a better understanding among themselves, they will really be going against the wishes of their *rishi*, Swami Dayanand, whose chief aim in establishing this new faith was to bring persons holding different views upon a common platform whence they could propagate the sublime Vedic faith which is destined to revolutionize the life of every individual in the Universe. RAHBAR, 21st October 1909.

Disunion among the rank of *Arya Samajists*.

INDIA OFFICE LIBRARY & RECORDS

OUDH AKHBAR, 28th October 1909.

Cow-killing.

74. The *Oudh Akhbar* (Lucknow), of the 28th October, referring to a memorial sent by a Mr. Sorabji Khurshedji to the Viceroy to put a stop to cow-killing, appeals to the Musalmans to refrain from sacrificing cows during the *Bakr-Id*, for sheep and goats form a good substitute. The editor expresses the opinion that if the leading Musalmans can be prevailed upon to work with the Hindus in this cause, the general body of Musalmans can be made to forego their right to sacrifice cows.

IX.—Miscellaneous.

Nil.

ALLAHABAD:

The 30th October 1909.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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SELECTIONS

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Nil.

LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwán Dás, B.A.; Jaiswál (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,500 „
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India ...	Benares ...	Do. ...	Jehangir Sorábji; Pársi (Theosophist). Marian Judson	4,500 „
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	S. S. Tug; Kayasth; 40	1,000 „
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
9	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 „
10	Citizen	Allahabad ...	Do. ...	M. Ghulám Muhammad Khán; Muhammadan; 55.	650 „
11	Leader	Allahabad ...	Daily ...	Bábu Nagendra Náth Gupta; Bengali Vaidya; 47. Mr. C. Y. Chintámani; Madrasi; 35.	
	ROMAN.				
12	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*13	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adyá Prasád Misra; Brahman; 32.	225 copies.
*14	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*15	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
16	Al Kwarif	Lucknow ...	Monthly ...	Hakím Qásim Ali; Muhammadan; 35,	257 copies.
†17	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hádi, B.A.; Muhammadan; 52.	600 „
18	Al Aziz...	Agra	Do. ...	Háji Muhammad Ismail Khán; Muhammadan; 52. Muhammad Abdul Rauf Khán Hátif; Muhammadan, Pathán; 27.	500 „
†19	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
20	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathán.	550 „
21	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
22	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
23	Brahman Samáchár ...	Saharanpur ...	Do ...	Chotey Lál Sharma.	
24	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 copies.
*25	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 22.	1,000 „
*26	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 „
27	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogì; 27 ...	1,500 „
28	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
29	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bír Naráyan Singh; Rájput Jat.	500 „
30	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth.	
31	Pardah Nashin	Agra ...	Do. ...	Mrs. Khámosh	600 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
32	Postal Magazine	Agra ...	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 copies.
33	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,500 „
*34	Sayyáhul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
35	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 „
36	Yad-i-Bayzá	Ghaziabad (Meerut),	Do. ...	Hakím Saiyid Muhammad Said; Muhammadan; 26.	250 „
*37	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*38	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*39	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*40	Akhbár-i-Imámia	Lucknow ...	Twice a month,	Saiyid Ábid Ali; Muhammadan, Shiah; 65.	175 „
†41	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
*42	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
43	Vyápari-wa-Karigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 42.	
44	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 copies.
45	Al Bashír ...	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
46	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan.	
47	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
48	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
49	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Gulább Chand; Kayasth; 29 ...	308 „
50	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
51	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
52	Fitnah	Gorakhpur ...	Do. ...	Pandit Prem Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
53	The Independent	Allahabad ...	Do. ...	Shyám Kishore Varma, Kayasth; 38.	
*54	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 copies.
55	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	250 „
56	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
57	Káyasth Hitkári	Agra ...	Do. ...	Lála Lálta Prasád; Kayasth; 31 ...	500 „
58	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
59	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
60	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
61	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
62	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
63	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
64	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	300 „
65	Rafíq Punch	Moradabad ...	Do. ...	Mahmúb-ul-Hasan; Muhammadan; 29,	450 „
66	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 „
67	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
68	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „
69	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „
70	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad, Muhammadan.	
71	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
†72	Shams-ul-Nahar	Moradabad ...	Weekly ...	Muhammad Ismail; Muhammadan; 30,	200 copies.
*73	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
74	Swarájya	Allahabad ...	Do. ...	Nand Gopál; Khatri	1,000 „
75	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 20 ...	550 „
76	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 „
77	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
78	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 40.	350 „
79	Hindustáni	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
80	Nasím-i-Agra	Agra	Do. ...	Bábu Bíreshwar Sányál; Bengali Brahman; 55.	276 „
†81	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
82	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
83	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imádi; Muhammadan; 37.	150 copies.
	HINDI.				
*84	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52,	100 copies.
85	Bháratodaya	Jawalapur (Saharanpur).	Do. ...	Padam Singh Sharmá and Pandit Nardeva Shástri.	
86	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Parsád Sharma; Brahman; 50.	300 copies.
87	Bráhman Samáchár ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*88	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharma; Brahman; 49,	656 „
89	Dharm Divákar	Agra	Do. ...	Puttoo Lál.	
90	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
91	Jain Prakáshak	Deoband (Saharanpur).	Do. ...	Suraj Bhán; Vakil.	
92	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám; Bania; 43	320 copies.
93	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogíshwar; 34 ...	375 „
94	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Shivadhar Pande, M.A., LL.B.,	1,100 „
95	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman ...	100 „
96	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarúp Varmá; 30	4,410 „
97	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
98	Sádhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sádh; 28.	
99	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†100	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 38 ...	1,000 „
*101	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád; Brahman ...	1,700 „
102	Shri Yádvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radhá Krishna Misra; Brahmans.	500 „
103	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Nehru; Kashmiri.	
104	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi.	
105	Swadesh Bándhavá ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 39,	700 copies.
†106	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Máthur Brahman; 36.	1,000 „
*107	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
108	Almora Akhbár	Almora ...	Twice a month,	Munshi Sadánand Sanwál; Brahman; 58.	155 „
109	Karmayogi	Allahabad ...	Do. ...	Sundar Lál; Kayasth; 26.	
110	Kshatriya Mitra	Benares ...	Do. ...	Prasidh Naráyan Singh, B.A.,; Kshatriya; 35.	
111	Rájpút	Agra ...	Do. ...	Kunwar Shér Singh Varmá ...	1,700 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
112	Vyápari and Kárígar ...	Benares ...	Twice a month.	Bábu Thákur Prasád ; Khatri ; 42 ...	782 copies.
113	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satyá Nand Joshi, B.A.; Brahman.	1,600 „
114	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth ; Brahman ; 38 ...	246 „
115	Arya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri ; Brahman,	1,469 „
116	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá ; Khatri ; 34,	1,031 „
117	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore ; Saráogi ; 33 ...	1,500 „
118	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál ; Brahman ; 33 ...	175 „
119	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám ; Khatri ; 55 ...	2,050 „
120	Samrát	Kálákánkar (Partabgarh).	Do. ...	Rája Ramesh Síngh ; Kshatriya ; 45 ...	554 „
	HINDI-URDU.				
*121	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasád ; Barnwál Hindu ; 36 ...	200 copies.

* Irregular.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

The Partition Day.

KARMAYOGI, 6th October 1909.

1. The *Karmayogi* (Allahabad), of the 6th October, has the following under the heading "The Partition of Bengal" :—

"The 16th of October is approaching a red-letter day in the history of India. As long as the Hindu race exists on (the face of) the earth, the memory of the 16th of October will last forever. Readers! it was on this day that that foolish and oppressive Viceroy, Lord Curzon, trampled on the feelings and wishes of the whole of Bengal, ignored the views of its people, forgot their happiness and dealt a blow with an axe on the breast of mother Bengal, amidst the cries and lamentations of all Bengalis. That was the day when the leaders of Hindus—nay, every thinking Hindu, came to understand perfectly that (the rule of) an autocratic Governor can never be beneficial to (the interests of) the ruled. The happiness of the people can be attained only under *swaraj* or under a government dependent on their will. It is necessary that the sons of the mother should gird up their loins for the protection of herself and her honour. The 16th of October converted the Hindus from a race of unbelievers into one of believers and turned many educated worshippers of false gods into worshippers of the one true and Supreme Diety and of the motherland which is only a manifestation of the divinity in another shape. The 16th of October taught the lesson of self-reliance to the most radical Moderates. It became perfectly clear to Indians on this day that the rise and fall of nations depend upon their own children.

The Supreme Diety turns every incident of the world to the good of His people. The Partition of Bengal produced this result that all the inhabitants of Bengal—nay, all Hindus who had any desire at all for the salvation of India, took the vow of *swadeshi* and boycott. It is needless to point out here what good has accrued to the country as the result (of the adoption) of *swadeshi* and boycott. Every Indian to-day fully understands that if there is any means of reviving old indigenous arts and industries and of saving hundreds of thousands of Indians who are oppressed with (the burden) of taxation, from starvation for want of food, it is solely this *swadeshi*-boycott movement.

* * * * * * *

The 16th of October is a national festival for every Hindu. It is necessary for the existence of every nation that national festivals should be celebrated in a befitting manner. If *Vijaya Dashmi* were without the adjunct of the *Ram Lila*, *&c.*, it would not be looked upon to-day as a national festival. To create a consciousness of strength and unity in the nation it is necessary that national festivals should be unanimously celebrated by one and all.

Some ignorant and cowardly persons, who throw obstacles in the way of national progress, sometimes affirm that the Partition of Bengal is connected with Bengal alone and has nothing to do with the whole of India, and so the 16th of October or the 7th of August should be celebrated only by Bengalis and not by the inhabitants of other provinces as well. Readers! we should ever be on our guard against the false logic of these enemies of the progress of the country. Lord Curzon partitioned Bengal alone, whereas these people are trying to tear the whole of India into pieces. Readers! there is but one statue of Mother India to-day. Although one may or may not to-day concede it the whole of India is in a state of degradation and corruption. The present is not the time to indulge in such expression as 'I am a Hindustani,' 'you are a Bengali, and (thus) increase disunion (in the country). It is time to hug and embrace one another. If any calamity overtakes an Indian in any corner of the country, then the inhabitant of any other part of it, who does not look upon his difficulties as his own, does not deserve to be called a worthy son of Mother India. It is necessary to make all the children of Mother India of one mind and of one heart to-day. From the very beginning we have been celebrating the 16th of October in Allahabad and we hope that all Indians will observe this day. They should pass the day in prayer and worship and in devotion

to God. They should fast and repeat the *swadeshi*-boycott vow and should pray to the Lord of the Universe for the attainment of *swaraj*, the panacea for all the miseries of India."

KARMAYOGI, 22nd October 1909.

The Partition Day celebrations at Allahabad.

2. The *Karmayogi* (Allahabad), of the 22nd October, publishes an account of the celebration of the Partition Day in Allahabad. The following extracts from Babu Sundar Lal's speech appear in it:—

"(1) We shall not take the trouble to go to any one and request him to preside on the occasion. Our movement is not human but divine. Everything connected with it is happening just as God wills it, hence we should regard Him alone as the president of our assembly. And as we are steeped in ignorance and cannot realize Him, it is but proper that we should regard the photograph of Mahatma Tilak, who has more of divinity in him than any other man and who has guided this movement in the proper way, as our visible president."

"(2) It is no longer the time for us to say that it (the Partition) is the grievance of the Bengalis and that they alone should bear it, and that as no such partition has taken place in our province, we cannot show our sympathy with them. The present is the time when Bengalis, Punjabis, Mahrattas, &c., should all forget their local differences, embrace one another, share one another's joys and sorrows and reform the degenerate condition of the country and restore it to its former prosperity once again. The mother demands sacrifice, you should therefore undergo self-sacrifice in the cause of the country and pass your whole lives in the service of the mother. This is the sacrifice that she demands."

SWARAJYA, 30th October 1909.

The Partition Day celebrations at Allahabad.

3. The *Swarajya* (Allahabad), of the 30th October, reports:—

"In commemoration of the Partition of Bengal, meetings were held at many places on the 16th of October. Here, too, after bathing in the Jumna on the morning of the 16th, the *Raksha Bandhan* ceremony was performed, and at 5 p.m. a largely-attended meeting was held at Baluaghat on the banks of the Jumna. As the President of the last celebration Pandit Balkrishna Bhatt had to leave Allahabad, no human being was therefore appointed President of the meeting, but God, who is always our Protector, was recognized as President, and to satisfy worldly craving, a likeness of Srijut Balkrishna Gangadhar Tilak Maharaj was set up. The editor (of the *Swarajya*) offered prayers and Srijut Sundar Lal, editor of the *Karmayogi* (Allahabad), made such an impressive speech that the whole audience became spell-bound. The lecturer discoursed on the necessity for the 16th of October celebrations and on the urgent need for being religious. Speaking on patriotism, he referred to a Rajput boy (a long story of a Rajput boy who, when his compatriots failed to batter down the gate of a castle they were beseiging, tied himself to the head of the elephant who was battering the gate).

Another gentleman supported the lecturer and all the people renewed the *swadeshi* vow. The procession proceeded from the meeting to the *Karmayogi* office. The effect produced was very good. The police were present in large numbers and the *fidwis* (police officers) returned with a number of notes in their pocket-books."

HINDUSTAN REVIEW, October and November 1909.

Indians in South Africa.

4. Mr. H. S. L. Polak, editor of the *Indian Opinion*, contributes an article on the Indian problem in South Africa, headed "What is the Issue?" to the *Hindustan Review* (Allahabad), for October and November. He points out the danger for Indians that will arise out of the Union in South Africa, for, whereas under the present *regimè* Indians are treated with a varying amount of consideration in the different colonies, the Transvaal being the only place where they are absolutely tabooed, the results of Federation will be to give the Transvaal, as the most wealthy of the four colonies, the casting vote in all matters, including the fate of the Indian immigrants. He extols the heroism of those members of the community who are fighting in South Africa to uphold the right of Indians to full citizenship in the Empire, and he calls on their countrymen at home to give

them the full weight of their moral support. The present is only the first of a series of struggles which Indians will have to undergo to maintain their status in the Sub-Continent, and it will require that each individual member of the Indian Empire shall feel that his own honour is at stake in the matter if the contest is to be carried to a successful issue.

A women's fund for Indians in the Transvaal.

STRI DARPAN, November 1909.

5. The following appears in the *Stri Darpan* (Allahabad), for November :—

"We have now opened a fund for the purpose of helping the unhappy Indians in the Transvaal.

The names of the ladies who subscribe to the fund, together with the amount of their subscriptions, will be published in the *Stri Darpan* and when Rs. 40 or 50 have been collected, the money will be immediately remitted to the Transvaal. The acknowledgment of the amount received from the Transvaal people will also be printed in the *Stri Darpan*.

We hope our sisters will remit as much money as they can, and that we will have to acknowledge a large amount in our next number.

Our brothers should also render such assistance as they can, and we hope that they will respond to our call. It should be remembered that no delay should be made in this work.

The money should be sent to the manager, *Stri Darpan*."

Indian women in the Transvaal.

SWARAJYA. 30th October 1909.

6. The *Swarajya* (Allahabad), of the 30th October, referring to the sufferings of Indian women in the Transvaal and to the appeal they have made to India to help them, remarks that the one great national asset of the people of India, which has been of incalculable use to them when hard-pressed, such as they were during the persecutions of the Sikhs by the Moslem rulers, has been their supreme regard for their faith. It is this steadfast adherence to their creed that has sustained them in their terrible sufferings in the Transvaal. The brunt of the sufferings has fallen mainly on those heroic women who, though deprived of the protection of their male relatives, tried to maintain themselves and their children by hard labour and never dissuaded their husbands from going to jail when convicted.

They appeal to Indians to put their case respectfully before the King and the Government and they should therefore do their best to relieve them.

Indians in the Transvaal.

LEADER, 5th November 1909.

7. The *Leader* (Allahabad), of the 5th November, reverting to the subject of the barbarous and the inhuman treatment of Indians in South Africa, makes the following observations :—

"If we had power we would have unhesitatingly adopted retaliatory measures. We would have denied the right of citizenship in India to the people of the Transvaal and other colonies. We would not have allowed the Transvaal to send to India a solitary article even worth a pice. We would have at once stopped the recruiting of indentured labour for Natal. Will not the Government of India, to whom we are entitled to look for help and support, make it plain by bold and decisive action that no longer are they prepared to tolerate the heartless tyranny of the white colonists? Let them make the point clear that they will not sit with folded arms in the face of the iniquity which is going on in South Africa."

The editor supports a suggestion made by a correspondent to open a fund for the relief of the sufferers (vide Selections No. 44, paragraph 15), and in asking his countrymen to consider the struggle of Mr. Gandhi and his compatriots as one involving great issues of vital importance, he exhorts them as follows :—

"But verbal sympathy is as inadequate as is mere monetary help. The mother country has to use all the moral influence of which she is capable. The conviction that their struggle is the object of our constant anxiety will cheer and sustain the sufferers as nothing can. The feeling that their joys and sorrows are not theirs alone but of the motherland as well, is a great invigorating and exhilarating factor in such a long and painful agitation. It cannot be repeated too often that the cause they are fighting and suffering for is ours. It is Indians' honour and self-respect that is at stake. If they win, they will solve the question of our position as British subjects throughout every part of the British Empire.

Their courage and self-sacrifice have already shed fresh lustre on the Indian name. It is, therefore, necessary that India should at this juncture exert that moral suasion, the soul-force of which she is so peculiarly capable."

KARMAYOGI, 6th October 1909.

Extremists and Moderates.

8. Balmukund Bajpai writes to the following effect in the *Karmayogi* (Allahabad), of the 6th October, under the heading "The Union Between Cowards and Heroes" :—

"Has anybody ever heard of union between cowards and heroes? Although cowards may be anxious to join hands with heroes with a view to living in peace under their protection, yet that heroes should be eager to be on terms of friendship with cowards none can imagine even in a dream . . . . . But strange are the ways of God, and so at the present day the heroes of India are seeking the friendship of cowards: but the latter, strong in the strength of others, do not hesitate to look down upon them with contempt.

Readers! the singular spectacle of heroes seeking the friendship of cowards is at present to be seen in the arena of Indian politics. Behold how the cowardly politicians of Bombay have been scoffing at the attempts of heroes to join with them during the last two years. It will not be out of place to review the immediate causes of this strange event before proceeding to describe it. On the 7th August 1905, the new spirit was born in India in consequence of the Partition of Bengal. Then Rai Narendra Nath Sen, a Moderate of the Moderates, proposed the boycott resolution which was unanimously accepted and passed. At the outset the leaders of Bengal did not expect that boycott would in course of time become the chief feature of political life in India, or that it would bring them into conflict with the authorities, and so they displayed great zeal and ardour in promoting it. But the tenacity with which the oppressed, starving, disease-ridden and dying people of India clung to it, took the agitators aback. The Bengal leaders were under the impression that their agitation in respect to boycott would diminish like their other political games. But God willed it otherwise, and the masses of India found a means of their salvation in *swadeshi* and boycott. The more the boycott gained in strength the more the authorities thought of adopting a repressive policy, and cowardly national leaders thought of retreating from their position. Soon after two political parties came into existence in the country. As soon as the recognized politicians of the older party saw the angry looks of the British lion, they began to preach the policy of mendicancy; but through the grace of God a few true lovers of the country descended into the arena, and with a fearless disregard of the threats of the authorities began to propagate the boycott cult *(mantra)* which was calculated to benefit the country, considering it an honour for the servants of the country to be punished by Government in its cause."

The writer next refers to the struggle between the Moderates and the Extremists for supremacy in the Congress and ascribes the failure of the Surat session to the obstinacy of Messrs. Gokhale and Mehta. He takes Mr. Gokhale to task for declaring in his Poona speech that the attainment of *swaraj* was impossible without the use of force and violence, and points out that nationalists recommend only passive resistance and not physical strength as the means of attaining *swaraj*. He gives credit to Lord Morley, inasmuch as he did not hold out false hopes to Indians but explicitly told them that he did not think them fit for self-government for centuries to come. He asks whether in view of such pronouncements the Moderates will co-operate with the nationalists, for the former are simply drawing-room politicians and would not be willing to undergo the sufferings that Government would put them to if they had recourse to passive resistance.

He concludes with the following remarks :—

"O ye nationalists, entertain no hopes of *rapproachment* with the cowards (Moderates). Jackals can never join lions in preying upon elephants, although they can eat more flesh than lions when their prey has been killed. O brave men, stand on your own legs and do your duty, promote *swadeshi*, boycott and national education on all sides, God will help you. The time is near when Lord Krishna Chandra, in order to fulfil his pledges, will be born to save his devotees. Again we say that the union of the Nationalists and the Moderates is impossible, for who has ever heard of union between heroes and cowards."

9. Commenting on Mr. A. Chaudhry's speech on the Partition Day in Calcutta, the editor of the *Advocate* (Lucknow), in the issue of the 31st October, observes, with reference to Mr. Chaudhry's remarks on the Congress politics, that it is and ought to be the desire of every true and honest worker for the country that the dissentient members should come back to the fold of the Congress. At the same time the dissentient members should be true and pledge themselves to work by constitutional means.

ADVOCATE, 31st October 1909.

Bengal and the coming Congress.

The editor does not approve of the idea that the objects of the Congress should receive the approval of the entire body and that the rules and regulations passed by the Convention should also be laid for approval before that body. If, however, it is necessary to undergo this formality, he suggests that on the first day of the Congress a committee should be appointed to revise the rules and bye-laws and lay them for approval before a full sitting of the Congress.

As to Mr. Chaudhry's efforts to bring about reconciliation, the editor says: 'Mr. Chaudhry will find the entire country at his back in his attempt to keep the doors of the Congress open to those who, though holding different views, are desirous to work within the Constitution and who, above all, think that the peace of the country should not be disturbed. But let him be quite sure that this desire to work within the Constitution is genuine. If those who at one time held extreme views and thought that work through the Congress was mere waste of time, those who thought that the Congress should not address the rulers of the land, rather should ignore them, have after past experience come to the view that while doing all that people can do for their own amelioration, there should be readiness to co-operate with the Government in all its beneficient activities, and there should be no organized attempt to discredit it in the eyes of the masses; then and then alone the members of the two wings of the national party can meet on one common platform in furtherance of the country's cause."

10. The *Saddharm Prachárak* (Kangri, Bijnor), of the 27th October, makes the following comments on the Punjab Hindu Conference:—

SADDHARM PRACHARAK, 27th October 1909.

The Punjab Hindu Conference.

"The Conference ought to have been called by an entirely Hindu name and the speeches made at it ought to have been delivered in Hindi, considering that the Conference includes among its aims and objects the pronunciation of Hindi as the common language of India.

The Reform Scheme and the Land Alienation Act ought not to have been discussed when the President in his address declared that social reform was the chief object of the Conference and that politics were to have no part in its deliberations.

The President laid great stress on the point that nothing should be done to hurt the feelings of the orthodox section of Hindus, but the resolutions moved from the chair regarding the uplifting of the depressed class and widow marriage were such as can never be palatable to any Hindu of the old school. The object of the Conference, as enunciated by Rai Bahadur Lal Chand, viz. that it aimed at strengthening the Hindu community, is not a very laudable one. It would have been much better if the Conference took some steps to eradicate egoism from mankind and plant altruism in its stead."

11. The *Samrát* (Kalakankar), of the 30th October, notes with approval the selection of Sir P. C. Chatterji as the first President of the Punjab Hindu Conference, and expresses the belief that under the guidance of such an able man the Conference will be a notable success and an instrument for bringing about harmonious relations between the rulers and the ruled.

SAMRAT, 30th October 1909.

The Punjab Hindu Conference.

12. *Al Bashir* (Etawah), of the 2nd November, says that the Punjab Hindu Conference is not a social event, as has been alleged by its promoters, but its sole object is to prove to Government that the Hindus constitute the majority of the people of India by counting Sikhs, Jains and others as a part of their community. The editor considers the social side of the Conference a myth and remarks that the Hindus have failed in their efforts to show that the Moslems are one with them and are now playing the same game with the smaller communities, but Government can

AL BASHIR, 2nd November 1909.

The Punjab Hindu Conference.

see through their tricks. It is impossible for the Sikhs and Jains to ignore the precepts of their religion and fall into a line with the Hindus.

ADVOCATE, 4th November 1909.

The Hindu Sabha and the Government of India.

13. The attitude of the Government of India towards the Punjab Hindu Sabha in its reply to the Sabha's representation made in July last, remarks the *Advocate* (Lucknow), of the 4th November, shows the different treatment accorded to the Hindus generally, and to the better classes in particular, compared with that accorded to their Muhammadan fellow-subjects. The editor says that the Government of India while admitting that two of the three grievances put forward by the Sabha deserve the consideration either of the Local Government or of the local authorities, has charged the Sabha with making misleading statements and with couching their criticism in terms likely to rouse social animosity between the classes, and it is now for the leading Hindus of the Punjab to say how far they deserve this castigation. He adds that there must be something in the atmosphere of the Punjab that has led the leading Hindus of the province to approach the Government of India with a representation containing serious statements even after the rebuke administered to them by the head of the Government, and after the ridicule to which they had been subjected by the unfriendly section of the press, and it would have been advisable for the Government of India to institute a special inquiry into their grievances and promise to remove them after due consideration.

Referring to the question of the representation of different communities in the service, the editor observes that it is not in the interest of the country that undue importance should be attached to it, and the statement that the predominance of Muhammadans in the police force is due to the greater readiness of the Punjabi Muhammadans to adopt a military or *quasi*-military calling, cannot be accepted by the Punjabis, since their eagerness to obtain admission into the military service is a patent fact. He says that the exclusion of the Hindus from the police force of the Frontier Province, on the ground of the preponderance of the Muhammadan population there, is unjustified, as the action of Government in regulating appointments in provinces or parts of a province where Hindus are predominant is not guided by this principle. As long as Government keeps itself aloof from class considerations, there can be no heart-burning and the editor is of opinion that the only way to avoid dissatisfaction is by not giving any class of people more than their fair share.

With reference to the grievances of the higher classes of the Hindus as to the working of the Land Alienation Act, the editor expresses satisfaction that the Government of the Punjab has taken the matter into consideration. He asks why should a zamindar belonging to a Brahman, Kshattri and Vaishya caste be not permitted to invest his savings in land? Why should a young man, who has just come out of one of the Agricultural schools, and who, instead of hankering after Government service, desires to purchase land and to have his own farm, be prevented from putting his training into practise on his own land? This disability, he urges, should be removed without much delay and the impression that has taken hold of the people that Government is hard towards the castes among Hindus which are made to articulate in the Punjab be altogether removed and no person should suffer disability merely on the ground of his religion or caste.

KARMAYOGI, 22nd October 1909.

The moral of the *Dasehra* festival.

14. The *Karmayogi* (Allahabad), of the 22nd October, has the following:—

"O, Rama, Thou art the destroyer of our enemies and the protector of the Universe . . . . grant that we may remain devoted to Thee and thus secure the highest happiness."

Readers! the *Vijaya Dashmi* (the tenth day of victory) is drawing near. It would not be improper to say that *Vijaya Dashmi* is one of the greatest festivals of the Hindus. This is the day of universal rejoycing of the whole of the Hindu race. *Vijaya Dashmi* is, in short, their national festival. This is the greatest opportunity for the Hindus to realize their national and racial characteristics. To-day thousands of years have rolled away since Rama ruled the Bharat Varsha. During this period India was many times invaded and His descendents were many times conquered. Innumerable swords of sinful non-*Aryans* got besmeared with the blood of Brahmanas and Kshatriyas. A large number of

the chaste daughters of India were made slaves and taken away to Turkey and Afghanistan. A good many of them were forcibly wrenched from their homes and their chastity was cruelly destroyed. Many of them burned themselves alive or drowned themselves in order to save their honour, and not a few of the Rajputs killed their daughters, sisters and wives so that these helpless creatures might not fall into the hands of Muhammadans. During this period frequent attempts were made to destroy the *Vedic* religion also. Thousands of Hindu idols were mutilated. God knows how many sacred threads were broken and how many top-knots clipped off. Mosques were erected in place of temples in Ajodhya, Prayag, Muttra and Benares, and instead of protecting the cows they took to slaughtering them in every town. There are only twenty crores of Hindus against eight crores of non-Hindus in this country where at one time there used to live thirty crores of gods and where every child was an earnest believer in the *Vedas*. Even this number of Hindus is fast dwindling down every day. The administration of the country, it appears, has forever gone out of their hands. The Musalmans ruled here for several centuries and to-day we are governed by our white-skinned lords. Although *swaraj* obtains to some extent among the descendents of Pratab, Shivaji and Guru Govind Singh, still taken as a whole *self-government* or the Hindu *government* is still a far-off ideal. Alas! writing on this *Vijaya Dashmi* topic, we see subjection and subjection alone around us everywhere.

Readers! all this is true no doubt, but looking at the other side of the question it becomes evident that the affairs of the whole Universe are destined to continue in this very way. The condition of no one can remain the same forever. Nations rise and fall in accordance with this law of Nature. What is done is done, and this is no time to mourn for the glories of India of the past. The time for the reawakening of the race of Rama and Krishna is close at hand. It is no difficult task for the Great Almighty who, in the form of *Maha Lakshmi*, killed the mighty potentate, *Mahishasur*, in a moment, and who appears on this sacred land every now and then for the protection of his devotees and to extirpate the wicked, and remove the sufferings of Mother India. The only thing that is wanted is that we should, with the aid of our virtuous deeds and spiritual strength, prepare the way for the appearance of Rama, the embodiment of victory. The authors of our *shastras* and our old *rishis* were far-seeing and prudent personages. Their principles and their admonitions are such that if we act up to them victory shall forever be ours, subjection shall ever remain at a distance from us and wealth shall become our constant companion. We have frequently said, and shall repeat it again, that the chief cause of the degeneration of Hindus is that they have fallen from the high *Vedic* ideals, or to express it in other words, they are no longer Hindus. To-day *Lakshmi* (the Goddess of Wealth) has apparently disappeared from this land, but it should be remembered that she is the faithful consort of *Vishnu* and that therefore she will not forsake him who devotes himself sincerely to her worship. When we cast a searching eye upon the national festivals instituted by our ancestors we become convinced of their clear-sightedness and prudence; we have said above that thousands of years have passed away since Rama lived and moved in this Universe. In spite of the numerous changes that the world has undergone during this period, scarcely a year passes without the Hindu race not celebrating this *Vijaya Dashmi* in some form or other. Those who do not believe in *Avtars* would do well to pause and reflect why even after the lapse of such a long period the name of a human being is always on the tongue of every son of the soil.

So far as the Hindus are concerned the name of Rama has become a synonym for that of God. Even at the time of death "Rama, Rama," is on the tongue. For the shallow-minded Europeans, whose civilization is only a few days old and whose forefathers used to roam about in the jungles all naked, with their bodies painted with the colour of green leaves and bark, it may be difficult,—nay, it is impossible—to realize these things even in dreams, but there is hardly a Hindu child in the land who does not know that on this *Vijaya Dashmi* Day Maharaja Rama Chandra killed the king of Lanka, Rawan, and conquered his territories. It is to commemorate the memory of this victory of Rama and of the Hindu nation that this *Dasehra* is celebrated every year. The nine days preceding the *Dasehra* are devoted to the worship of Durga, the Goddess of Energy.

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And although the descendents of Rama have been deprived of arms to-day still those that have been able to retain some, openly or secretly, clean and worship them on this *Vijaya Dashmi* Day.

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In reality there is hardly a Hindu living in this Bharat Varsha who does not at least cry out once this day " Victory to Rama, the husband of Sita !"

This *Vijaya Dashmi* Day is not the day of any particular victory but of several victories. When the oppressive reign of *Mahishasur* drove people to desperation in this world as well as in Heaven, it was on this *Vijaya Dashmi* Day that the great Goddess, Durga, destroyed the wicked *Mahishasur* and thus relieved the gods from his injustices and oppression. Again, it was on this day that *Arjun*, having lived out the period of his unknown residence in solitude, took up arms once again and gained a (glorious) victory in the battlefield. In fact, from the historical point of view also, this *Vijaya Dashmi* is the day of greatest importance for the Hindus.

Readers ! come, let us all consider how it came about that the descendents of the *Aryans*, who were the worshippers of Shakti (Goddess of Energy), and the admirers of Rama and His achievements now suffer humiliation and disgrace [*(lit.)* had to suffer pain and defeat] and how it has happened that though we have been all along the worshippers of energy, we have become altogether powerless ; why Ajodhya, the kingdom of Rama, in the praise of whose wealth and splendour Tulsi Dass was so very eloquent, is now a scene of ruin and desolation, and why the people of the country, where cows used to yield milk and *ghi* in abundance, have now only an unsatisfied craving for these things and are visited by famine and scarcity every year. We have, with our own eyes, seen the miserable condition of the people in Oudh during the last famine when the sons and daughters of high class Brahmans and Kshatriyas had to live upon grass and grain picked up from the street drains. Readers ! why this misery to-day ? Why have the children of the soil, who knew no kind of pain in the days of Rama, now been reduced to want and poverty ? Why has the country, where no untimely death ever took place in the ancient days, now become the permanent abode of malaria and plague ? Why are the *Aryans*, whose empire was limitless formerly, now dependent upon others in their own country ? Really it is this dependence that is responsible for all our afflictions and miseries. Readers ! the cause of all this is that though we celebrate the *Vijaya Dashmi* Day and worship the Goddess of Energy, we have failed to realize the true significance of our festivals and other institutions. If Indians learn the secret of true devotion and worship and consciously recall to mind the image of Shakti, Durga or Mahakali, their afflictions and miseries will disappear altogether. Energy (power) is a wonderful thing, without it victory is impossible. We should all worship this Goddess to-day, diffuse energy within ourselves, and acquire physical, mental and spiritual strength, and then aspire for victory. The rise of the nationalists in Bengal and the *Ardhodaya Yaga* fair are instances that lead one to believe that the youths of Bengal have learnt to worship the Goddess of Energy. They see Durga herself in the beautiful form of Mother India, and they have taken the vow to serve her. This is why they are so much advanced in life. If young men of other provinces also follow the example of the Bengali youths Mother India will be relieved of all her sufferings very soon.

We constantly repeat *Vijaya Dashmi ! Vijaya Dashmi !* but owing to hundreds of years of subjection we cannot even understand the high significance of the word " victory ", otherwise the very mention of the word ought to send a thrill of excitement through our bodies. Young people ! realize the import of " victory ". Renounce your selfishness and personal comforts, take the vow of poverty and, overcoming your enemies, aspire for the eventual conquest of the whole Universe.

We have a few words to say to the young men of these provinces in this connection. In comparison to India, other Asiatic countries are far advanced and (we are sorry to note) we find this province very much behind the others, so far as the present national awakening is concerned. Some that are responsible for the backward condition of these provinces shamelessly

declare that they are not as yet prepared for the adoption of the doctrines of the Nationalists, such as boycott, &c. Young men of the United Provinces! we need not remind you that the *Aryans* think it better to die than to be branded with the stigma of dishonour and disgrace. Remember, the blood of Maharaj Rama Chandra flows in your veins. Rama was not born in Bengal nor was his capital at Poona. He was a native of Oudh, and the residents of that place alone are his descendents. *Bhagwan* Krishna, too, was born in this part of India . . . . Can there be found a greater name than that of Rama or Krishna anywhere in India,—nay, even in the whole Universe? Really speaking, this province alone is entitled to the name of *Arya Varta*. In Bengal, they call themselves Bengalis, in Maharashtra, Mahrattas, and in the Punjab, Punjabis, but the people of these provinces call themselves simply Hindustanis, and are known by that name wherever they go. Kashi, Prayag, Ajodhya and Muttra (all of these provinces), are sacred places of pilgrimage for the whole Hindu race. Why then, is this province considered behind others? We believe that the awakening of him who sleeps the soundest is the most startling. The present India, which appears to be behind every other nation just now, shall again become mighty as of old and assume the foremost position among the nations of the world . . . . Young men of the United Provinces! it lies in your hands to make our dreams a reality and to put our faith into an accomplished fact. Learn to worship the Goddess of Energy without delay. Diffuse activity within yourselves, and on this *Vijaya Dashmi* Day take a vow to remove all the sufferings of Mother India. Learn to devote yourself to the service of your poor and weak countrymen. Renounce selfishness, devote yourself to the cause of religion and truth, and let the world resound with the cries of *swadeshi*, boycott, national education, *swaraj* and passive resistance also if required. Students of our colleges and schools! learn to make the best use of your education. The present system of education has produced enough vakils, barristers, Government servants and half-Christians; the mother now requires patriots, so give up your selfishness and idleness and devote yourself to her service. Prepare the way for the re-incarnation of Rama so that once more the world may witness the era of peace and happiness [*(lit.) Dharm Raj* may again be established in the world].

Readers! it can never be contested that as India has fallen asleep, *Dharm Raj* has disappeared from the Universe. We ask if any of the Emperors of Europe can honestly say, like Rama, that in his kingdom no sinful act is ever committed by any one. Can any ruler there venture to say that in his empire no destitute person can be found, nor can any instance of untimely death be discovered? In the time of Rama, whenever any untimely death was reported, it was construed as an indication of the bad intentions of the king, who thenceforth ceased to be entitled to govern. Only such kings were considered capable to perform the *Ashwamedh Yaga* (horse sacrifice) whose kingdom was free from all destitute and sinful persons. Numerous *Ashwamedh Yagas* were performed in India. Rama himself was a Chakravarti Raja who performed hundreds of such *Yagas*. Can any European ruler compare favourably with such princes of India? Indeed it is impossible for the materialistic mind of the Europeans to believe in the truth of these facts. Young men of India! the need of the hour is to inaugurate the sway of Virtue on this earth, and this task has devolved upon your shoulders. Let us all pray in conclusion to Lord Rama Chandra on this auspicious occasion:—

"O, Rama! Look to our miserable condition and, manifesting Thyself on this earth, show us all Thy splendid achievements once again to-day."

Heroes like Lakshman and Hanuman have become scarce in this land. Bibhishans, no doubt, are to be found here and there every now and then. Secure salvation for India through them . . . . O, Lord! create such strength, wisdom and energy in our young men as may enable them to achieve success in the conquest of the world and in the inauguration of *Dharm Raj* in the Universe. Give them every opportunity to remove the sufferings of Mother India, to regain the lost wealth of India by means of *swadeshi* and boycott, to propagate the *Vedic* faith, to secure victory for the cause of Truth and to preach the doctrines of the *Vedas* on the banks of the Mississippi and the Thames.

KARMAYOGI, 22nd October 1909.

15. The *Karmayogi* (Allahabad), of the 22nd October, contains a poem by Madhava Shukla which opens with an observation that the virtuous qualities of a noble race survive even after the lapse of a considerable length of time. The writer, in order to illustrate his point, refers to Indians who, though they have no longer a Krishna nor a Rama among them, still possess the traits of a great and glorious nation. He next goes on to narrate shortly the story of Rama and his adventures as given in the *Ramayana*. In conclusion he remarks :—

The moral of the *Dasehra* festival.

"The (virtuous) *rajas* reform their degenerated country with that firm courage and spirit of resolution that enabled Rama to stick to his vow (of exile). If wicked persons preponderate in a country, it is one's duty to heroically destroy them. If the foreigners have exploited the wealth of the country it is but proper to regain it with the aid of one's own resources.

Besides fellow human beings, even monkeys and bears help those who devote themselves to the service of the country.

It is thus that the heroes gain the victory over their enemies, and through their instrumentality the country resumes its general prosperity once again.

If you continue to bear the traditions of the country in mind, O brave self-respecting people, you will become independent also in due course."

KARMAYOGI, 22nd October 1909.

16. The *Karmayogi* (Allahabad), of the 22nd October, contains an ode to *Kali*, the Goddess of Energy, by Madhava Shukla. The writer, after describing what energy really means, observes that if a man devotes himself earnestly in acquiring it, he can gain everything, even an empire. The Goddess (of Energy), he observes, has forsaken India just now, and if Indians want to be great, they should propitiate her and regain her favour—she usually appears on the land for the destruction of the sinful and the wicked. Arjun, Vishnu, &c., all used to offer their prayers to her, hence it was that they always obtained victory over their enemies. To-day the condition of India, the writer observes in conclusion, is very much the same as it was when these dieties were on earth. The land is afflicted with sins and dejection is painted on the face of every one. As this is the case the Goddess (of Energy) will assume her true form again and will remove all the troubles and miseries of Indians in a moment. Hence they should all invoke her aid with a pure mind and give up their cowardice and become powerful in the world.

An ode to *Kali*, the Goddess of Energy.

OUDH PUNCH, 21st October 1909.

17. The *Oudh Punch* (Lucknow), of the 21st October, publishes the following political ode :—

A political ode.

"How long are you going to follow fate blindly?
Be prepared, this is the age of making or marring one's destiny.
The whole world can be swayed by eloquence,
And a writer, too, has not less power than an orator.
Those who are trying to bring disgrace upon me
Are themselves faced with the question of their position (?).
O, natives of India, India is very poor,
Be united and your poor country will be saved.
Internecine feuds will only bring disgrace,
All old and young should have only one object.
(They) have put (us) into fetters at the bare mention of (the word) liberty;
How many plans have been frustrated.
Lines of soldiers can be pushed back by eloquence,
Use it instead of swords and daggers.
Serve your country, but take care
That you are not confronted with chains and fetters.
O, *Maftun !* (*nom-de-plume* of the writer) we must worship the pictures of those lovers of India who are sacrificing themselves in her service."

SWARAJYA, 30th October 1909.

18. The *Swarajya* (Allahabad), of the 30th October, says that hitherto many enlightened Indian gentlemen have held the belief that Government will listen to their demands when they have sufficient followers among the people, and that it was on this account that they held congresses continually, but their illusions have been dispelled by

"*Swaraj*" cannot be had for the asking.

the vigorous and decisive pronouncements of Lords Minto and Morley on this question. The editor goes on to say :—

"Then how can the hopes of those of our brethren be realized who still believe that their demands will be granted by begging again and again, and of what use is it wasting money on congresses? Why do you pierce the ears of the rulers for nothing, your empty resolutions have no weight? Can *swaraj* ever be gained merely by asking the English to give it to you?

Is it a crust of bread to be thrown into your wallet, that you (the beggar) may not leave the house empty-handed? The attainment of *swaraj* is rather difficult. Just tell us if you had the power would you grant the English *swaraj* merely for the asking, seeing that you now beg it of them? Are you not ashamed to beg? Friends, if you really want to attain *swaraj*, tell us what sacrifice you have made to get it. It wants sacrifice, sacrifice of the intellect, brain and soul *(illegible)*. You did not give up your *ráj* when you were asked for it and you cannot regain it merely by the asking *(illegible)*."

SWARAJYA, 30th October 1909.

Self-Government in India.

19. The *Swarajya* (Allahabad), of the 30th October, has an article headed "Self-Government in India", of which a full translation is as follows :—

"The political struggle in India has been going on for some years past, and those engaged in politics have become divided into two groups, one of which is called the Moderate and the other the Nationalist. The Moderates want self-government under (British) suzerainty [*(lit.)* shade] and want to gain it by a policy of mendicancy, while the Nationalists want *swaraj* and are trying to get it. As far as we can judge *swaraj* and self-government mean the same thing, for *swaraj* means one's own *ráj* and self-government means one's own government. No difference can be perceived between the two, and, if there is any, it is that the first word is Hindi and the second English. As to the question of what is meant by 'under suzerainty' and how it can be defined (we must say) that the fact of the matter is that our Moderate brethren want to pounce upon their prey hidden behind a *tatti* (a fence). In their hearts they cherish the desire that the government may be their own, but they cannot muster up sufficient courage to give expression to their hopes openly, so they want to shield themselves from perils (to come) by adding the words 'under suzerainty' to self-government.

We now explain in full the meaning of 'self-government under British suzerainty.' Listen, they want to hold the highest offices in the country, to levy taxes themselves, to legislate for themselves and to spend (the revenues of their country) themselves, but they desire that all this should be under the suzerainty of Britain. See how clever these people are in thinking Britain a mere simpleton. They want her to spend her own money and undertake to protect them, that they may keep whatever they produce under their own control and spend it according to their will, and they think that Britain should take all this trouble for nothing. (If such is to be the case) how can Britain consent to give self-government under her suzerainty to India? And if 'self-government under (British) suzerainty' can be supposed to mean that the *ráj* is to be a national one, while Englishmen reap all the benefits, or that natives of the country are to rule while the English [alone (?)] (have the power to) legislate, the scheme will certainly commend itself to Britain, but what will you do with it if you get it? Will you turn it into a bed and cover yourself with it during winter?

If it be asked 'can such nominal self-government in any way benefit India?' all the Moderates will unanimously say 'we do not want such self-government, we want one of the former kind.' Can England be ever expected to acquiesce in such a nominal suzerainty? This question can be answered only in the negative. When this [autonomy (?)] is your [Moderates (?)] ideal, how far can the desire of attaining it by mendicancy be useful to you?

The real fact is that England will not grant us autonomy [*(lit.)* 'real self-government'] until she is compelled (to do so). When Indians compel her to grant this form of government and she can no longer keep back the wave [*(lit.)* the flood] of public opinion, then she will have to grant us self-government or sever her connection [*(lit.)* herself] with India. When this question forces itself upon the attention of British statesmen, they will take our demands into consideration. Useless grumbling can achieve nothing.

If we get self-government, will we allow that (policy of) free trade that has utterly destroyed our industries and our commerce to remain in force, or will we impose (import) duties on foreign manufactures in order to protect our own industries, just as England did to protect her's? We will heavily tax the textile fabrics of Manchester and Lancashire so that our own commerce may not deteriorate or our trade depart. We will not allow an English merchant to enter our country till our own trade is on a stable basis. We will make it impossible for Mauritius, Australia (?) and Germany to ruin our sugar trade and defile our *dharam* by their impure sugar. In this way the trade of England will receive a rude shock. Will England relish this? Will the imposition of import duties on the manufactures of Manchester, Lancashire, Sheffield, Leeds and other places by the Indian Legislative body make our self-government commendable to the English when it comes into conflict with their self-interest? Will these people be able to make us lead the lives of coolies when we get self-government, and will they continue to tap the mineral resources [*(lit.)* dig our mines] of our country and take the precious metals to England? No (they shall not do so). These are the reasons why England is unable to grant us self-government.

When we attain *swaraj* (self-government), we will be exactly in the present position of the United States of America, and we will do exactly what they did at that time [of the declaration of independence (?)] and will do what they are doing now. When our rights are on a par with those of England, will little England, which produces nothing but coal and iron, beat us in the field of commerce? If we gain the liberty that Canada or Australia enjoys, if we, thirty crores of Indians, gain the 'freedom of rights,' England will be obliged to maintain with us the friendly relations she maintains with Japan. So in no wise will English politicians ever consent to the granting to India of self-government of the type conceded to Australia, Canada and other colonies, for the white people of Australia and Canada are their own brethren and we, black Indians, are different from them in every respect. This was why Lord Morley said: 'India should be under an absolute [*(lit.)* unconditional] and personal government.'

When we consider all these facts we find that the self-government under British suzerainty that the Moderates are striving for, is more difficult to obtain than *swaraj*,—nay, is out of the question altogether."

LEADER, 1st November 1909.

Memorial to the Local Government by the residents of Agra in connection with the election to the new Council.

20. The *Leader* (Allahabad), of the 1st November, agrees with the proposals made by the residents of the Agra division in their memorial to the Local Government on the question of the election of members to the new Council of these provinces and commends them to the sympathetic consideration of Government. With regard to the divided opinion about the residential qualification, the editor considers that this qualification is very rightly demanded. He adds that a knowledge of English should be a necessary qualification, as it is absurd, and often harmful, that men who cannot understand the language in which the proceedings of the Council are conducted should be the chosen spokesmen of the people.

LEADER, 5th November 1909.

The future Councillors.

21. A correspondent, writing to the *Leader* (Allahabad), of the 5th November, exhorts the educated community to pay timely attention to the question of electing the new members for the expanded Legislative Councils which are to come into existence on the inauguration of Lord Morley's reforms, so that their representatives may not become the laughing stock of the officials. He asks competent men, who can be of service to the country, to throw off their oriental modesty and reserve and come forward to seek election, as patriotic, courageous and well-informed men, with a past to look back upon and a future to hope for, are wanted in the Councils, and not those who have no reputation to lose.

LEADER, 4th November 1909.

The disqualification of deported persons for seats in the Reformed Councils.

22. The following appears in the *Leader* (Allahabad), of the 4th November:—

"The answer of the Master of Elibank to Mr. Keir-Hardie regarding the contemplated disqualification of deported persons for seats in the Reformed Councils, is by no means satisfactory. After the discussions in the earlier part of the year, we had a right to expect a definite announcement that men in whose

case Regulation III of 1818 or any corresponding regulation has been put in force, would not be disqualified merely for that reason. It would seem, however, that the Secretary of State and the Government of India have not been able to see with each other eye to eye and the result is that the public as yet know nothing definite on this highly important matter. We do not imagine that any section of the Indian community can reconcile itself to the addition of insult to injury to men, some of them prominent and honoured members of society, against whom no accusation has ever been made, but who were simply caught hold of and detained in custody by an executive decree. To deprive a man of his liberty thus arbitrarily is indefensible, to proceed further and declare him unfit to take part in the affairs of his nation as a member of the Councils aggravates the wrong enormously. The regulations ought not to be disfigured by objectionable restrictions of this sort, which are bound sensibly to take away from the value of the whole scheme and which will make it the less acceptable to discriminating men."

LEADER, 3rd November 1909.

The Reform Scheme.

23. In its leading article entitled "The Future Councillors", the editor of the *Leader* (Allahabad), in the issue of the 3rd November, says that by the middle of next month the full details of the Reform Scheme will be published and the necessary proclamation will be issued, when the country will be thrown into the throes of a general election, and the excitement consequent thereon is bound to be immense. He points out that one fact above all others stands out in bold relief and it is this: that the country has to rise to a full sense of its responsibility if the new rights and privileges of the people are to become the basis of further progress.

Referring to the rush of candidates which the enlarged Council is bound to have, the editor asks every right-thinking man, whose visions have not been clouded by self-interest or ambition, to see that the proper sort of men are elected, and that, unlike the guilded *durbar* hall, the Council Chamber should be the scene of the disinterested and strenuous labours of those who place the interests of the motherland above every other consideration. Only those men are needed who have given ample proof of their worth and fitness and have by sheer dint of capacity, self-sacrifice and patriotism, retained and enjoyed public confidence. The time is gone when one had only to acquiesce in all Government measures, and with the introduction of the new order of things the responsibility of members will largely increase. On their conduct will depend the verdict on Indians' capacity and fitness for self-government, and it is therefore not only desirable but absolutely necessary that in the performance of public duties, private considerations should on no account be allowed to come in and influence their action.

The editor next describes the particular qualities of head and heart which a new councillor should possess, and warns the people to have no unseemly squabbles and bickerings. He further adds that no internal dissensions should be permitted to mar the success of the Councils, for a good deal will depend on how the first batch of the members aquit themselves in their new surroundings.

LEADER, 4th November 1909.

Berar and the Reform Scheme.

24. The *Leader* (Allahabad), of the 4th November, points out that Berar is the only province that is left entirely in the cold in connection with the Reform Scheme. It is, for administrative purposes, a part of the Central Provinces, but is to be denied its share of the representation on the Supreme Legislative Council which the Central Provinces will get.

The editor remarks that it is very hard, and not less invidious, that the Municipal and District Boards and landowners of Berar should not be allowed to vote along with their peers of the Central Provinces in the return of the two members who will represent these provinces. He expresses the hope that the Governor General will be pleased to exercise his right of nomination in favour of Berar by making it a practice to take one of the nominated members from it.

ADVOCATE, 4th November 1909.

The Muhammadan representation.

25. Discussing the position of Indian Muhammadans and the difference of opinion among them with regard to the schemes put forward by Mr. Amir Ali's committee in England and by Mr. Ali Imam, of Bankipore, the *Advocate* (Lucknow), of the 4th November, points out that the former is an ardent advocate of

a separate electorate throughout and has made separation the sole basis of Muhammadan representation, while the latter, realizing the good offices and good feelings between different communities living side by side in one and the same country, expresses himself on commonsense lines. The editor, in reviewing Mr. Muhammad Ali's letter that appeared in the *Pioneer* on the subject, congratulates the writer on his return to good sense.

KARMAYOGI, 6th October 1909.

Saiyid Haidar Raza and separate Muhammadan representation.

26. With reference to Saiyid Haidar Raza's views on separate Muhammadan representation, the *Karmayogi* (Allahabad), of the 6th October, has the following:—If something were done for the good of the whole of the Indian people, Muhammadans would naturally be benefited by it. If Muhammadans can look upon Morocco and Egypt as their countries and can shed their blood for Persia, do they owe no duty to India? It would be an indelible blot on their race if they failed to be loyal to the country of the Ganges and the Brahmaputra. Will not Indian Muhammadans have any respect for the advice of Saiyid Haidar Raza?

ALIGARH INSTITUTE GAZETTE, 3rd November 1909.

Mr. Ali Imam on the Hindu-Musalman question.

27. The *Aligarh Institute Gazette*, of the 3rd November, referring to Mr. Ali Imam's speech before the Indian Society, London, on the Hindu-Musalman question, remarks that the "iron wall between the Hindus and Musalmans," which he seems to dread so much, will become stronger and more impervious if the system of mixed electorates, which he advocates so warmly, comes into force. It is a patent fact, the editor says, that, in the municipalities, where the Musalmans and Hindus have separate registers, there is very little bitterness between the Hindu and Musalman electors, but where such precautions have not been taken, the police have often to interfere. The Hindu-Musalman *entente*, of which so much is talked about, is a mere myth. From September to December the Hindus are ever ready to coax and cajole the Musalmans in order to lure them into the Congress, but when its sessions are over, no Hindu cares a fig for Musalman interests, and it even happens that every attempt is made to injure their interests. The appointment of Mr. Ali Imam himself as Standing Counsel to the Government of Bengal has given great offence to the Hindu press, especially the *Bengalee*. The breach between the two communities is daily becoming wider, and the Hindu Conference of the Punjab has embittered their mutual relations still more. One of its members called the Musalmans "snakes in the grass."

ADVOCATE, 31st October 1909.

The forthcoming Allahabad University Convocation.

28. Bhuban Chandra Bose, B.A., writing in the *Advocate* (Lucknow), of the 31st October, suggests that advantage should be taken of the forthcoming Convocation of the Allahabad University to impress on the minds of the young men, who will attend the function from all the important places of the United Provinces, the Central Provinces and Central India, the new Ideal in Indian life, the service of man and God through the service of the motherland, and the necessity for a society that will afford them full scope for their energies and enable them effectively to discharge their duties and responsibilities to their country.

ADVOCATE, 4th November 1909.

Cabinet Ministers as Viceroys and Governors General.

29. Commenting on the *Times*' condemnation of the appointment of disappointed Cabinet Ministers as Viceroys and Governors General, the *Advocate* (Lucknow), of the 4th November, notes that the position of the Viceroy of India is no sinecure and the Viceroy is no figure head. The editor points out that in a system of government in which personality plays such an important part, the head of the administration must be one possessed of a clear brain and sympathetic heart with a reputation for capacity to deal with diverse classes of people.

Other significance of such announcements, the editor observes, is that 'evidently leaders of the types of Gladstone and Bright on the one side, and Salisbury and Chamberlain on the other, have become too few, and Cabinets, whether Tory or Whig, are not now composed of select men who are head and shoulders above the rest of their respective classes. Race and the Empire seem to have become convertible terms with British politics instead of progress of all members of the Empire irrespective of race and creed.'

KARMAYOGI, 6th October 1909.

Arabinda Ghosh's account of his imprisonment.

30. The *Karmayogi* (Allahabad), of the 6th October, publishes the translation of the third instalment of Arabinda Ghosh's account of his imprisonment from the Bengali monthly magazine, *Suprabhat*.

Mr. Shyamji Krishna Varma's organization.

31. The *Leader* (Allahabad), of the 3rd November, has the following :— LEADER, 3rd November 1909.

"The English writer who gave such a graphic, and, on the whole, unbiassed account of Mr. Shyamji Krishna Varma's organization, mentioned that he is surrounded by a number of influential and wealthy persons who are helping him to carry on an anti-British propaganda among Indians in Europe and elsewhere. The appearance of the *Bande Mataram* journal at Geneva helps to bear out this statement. This paper, like the *Indian Sociologist*, *Justice* and another paper, has been interdicted by the Government of India, so that it does not circulate openly in this country, although it can hardly be said that some copies are not surreptitiously sent to India. This paper, as was stated when it first appeared, denounces the Moderate leaders in unmeasured terms and preaches open rebellion. The only name openly and publicly associated with it is that of Madame Cama, who seems to be in sole charge. Thus the statement that some influential and wealthy Indian women are associated with the anti-British movement finds confirmation."

Self-sacrifice of Panna (a Mewar woman).

32. A correspondent, signing himself "BAL" in the *Karmayogi* (Allahabad), of the 6th October, gives an account of how a woman named Panna saved the son of her master, Rana Sangram Singh of Mewar, by allowing her own son to be killed in stead of him, and laudes her for making such a heroic sacrifice in the discharge of her duty. KARMAYOGI, 6th October 1909.

He concludes with the following remarks :—

"O Indians, you are cowards now. (Your) natural heroism and spirit have forsaken you. You cannot understand the sentiment of patriotism to-day. Not only this, you cannot even think of honoured Panna with reverence. . . . India has now become lifeless and possesses no vitality. India is now self-absorbed like a timid and frightened old man. Six centuries ago the self-sacrificing Panna saved the dynasty of Bappa Rao from extinction. Who will save the degenerated India of to-day? Who will respond to these words? In reply the echo reverbrates "who will save the degenerated India of to-day? Who will respond to these words?"

Patriotism and the Women of India.

33. The *Karmayogi* (Allahabad), of the 6th October, contains an article entitled "Patriotism and the Women of India" in which the writer, Savitridevi, daughter of Pandit Balkrishna Bhatt, urges the necessity for women co-operating with men in their efforts to bring about the regeneration of India. She says that women can best serve the motherland by encouraging the *swadeshi* movement and by otherwise helping the material progress of the country. She refers to the achievements of Indian women on the field of battle in ancient times, and remarks that nowadays no one is called on to give up his life but all should love their motherland with intense devotion. She suggests, in conclusion, that associations of women should be formed in every village and town with a view to helping men in improving the condition of the country. KARMAYOGI, 6th October 1909.

The aspirations for liberty.

34. In a leading article entitled "The Leaven and the Ferment", the *Leader* (Allahabad), of the 4th November, discusses the limits to the aspirations of a nation. The editor considers that national aspirations involve a struggle that entails the wiping out of the weak by the strong, and occasionally the engulfment of a highly-cultured and intellectual race by the irresistable tide of force, such as happened in the Dark Ages. The most difficult problem is the apparent anomaly in human nature by which a liberty-loving people makes no scruples about depriving another people of its liberty. LEADER, 4th November 1909.

Referring to India the editor observes that the British Empire was not established by sheer force and that Englishmen need not be told that the natural human, as well as animal, instinct is for freedom, not for servility. It is said that the people of India have not known freedom for centuries. All the greater reason, therefore, that they should passionately long for liberty as soon as they were awakened from their unnatural torpor.

He asks whether the ideal of independence which, as remarked by the Additional Sessions Judge of Alipore in the course of his judgment in the conspiracy case, is the very breath of Englishmen's life, is to be

attained by violence and anarchy, or by gentler means, or whether any Government, which cannot maintain order, is fit to be a Government for any length of time. Also, the overthrow of the British Government in India would conduce to the immediate independence of India. The answer to this question, he says, is in the negative, for India is wholly unprepared for immediate independence.

The real awakening of India, he points out, is not due so much to extraneous causes as to internal ones, a passionate and devoted love for the motherland, and a yearning to stand among the nations of the earth, for the wave of nationality is sweeping over all Asia, and India is quivering from its impact.

He concludes by saying: "Out of forces generated in India itself, a New India is coming to the birth and the pains of parturition must not be mistaken for the outburst of a violent frenzy. It is for England to help Nature and to stand sponsor to the New India that is coming."

KARMAYOGI, 6th October 1909.

Ambition.

35. One "VARMA" contributes an article entitled "Ambition" to the *Karmayogi* (Allahabad), of the 6th October, in which he gives brief sketches of the lives of Abraham Lincoln and Garfield and shows that they became great simply because they had a field for their ambitions under the American republic. He deplores the fact that Indians have no scope for their energies in India. All the highest posts in the public service have been monopolized by Europeans and so Indians have no opportunity to develop their intellectual and moral faculties. Those who are energetic and ambitious, will therefore do well to go abroad and show their talents and powers in other countries. But they should not forget their motherland nor should they change their nationality. The writer next deplores the want of an independent spirit among Indian leaders who, for their own selfish ends, flatter Government by sacrificing their own convictions. He concludes by denouncing Mr. Gokhale as a politician who has forsaken his principles to gain favour with Government.

HINDUSTAN REVIEW, October and November 1909.

Lessons from the Political History of Rome.

36. Professor P. A. Wadia contributes an artiele to the *Hindustan Review* (Allahabad), for October and November, entitled "Lessons from the Political History of Rome." He prefaces his essay with the remark that both from the point of view of its internal institutions and of its development abroad, a study of the history of the Roman Empire, on account of its analogy to modern states, and especially to the British Empire, is instructive at the present time. In surveying briefly the internal history of Rome, the writer contrasts the unruly democratic element, alike barren of constructive policy and destructive to individual development, with the solid virtue of the senate, as representing the best instance of a genuine aristocratic institution. The lessons of history should in this instance act as a corrective to the universal clamour for democratic forms of government which is heard at the present day. It is maintained that the virtue of the English aristocracy, which has always held so important a position in the constitution, lies in its approximation to the aristocracy of Rome on the principle of the selection of all that is best in the nation, and stands in marked contrast to the effeteness of the closed hereditary oligarchy of the ancient *regimè* in France, which ultimately brought about its own destruction.

Turning now to the external policy of Rome, the writer contends that the secret of success in Roman colonization lay in the unconscious assimilation of the conquered races into one homogeneous whole under the influence of a uniform civilization. This uniformity was afterwards further strengthened by the spread of Christianity all over the Empire. In the same way the most inveterate enemy of British rule in India cannot deny the magnitude of the result it is gradually achieving in infusing into the heterogeneous mass of the inhabitants the spirit of a common culture. The writer concludes his essay by remarking that the British have several difficulties to contend against which did not beset the Romans such as their inborn aversion to inter-marriage with coloured races, the uncongeniality of the climate of the country, and the inveterate and antagonistic religious bigotism of the inhabitants. Nevertheless, he does not doubt the ultimate result and maintains that history will grant to England its due meed of praise for having consolidated a people composed of so diverse components into a unified nation.

37. The *Karmayogi* (Allahabad), of the 22nd October, in an article entitled "Self-Reliance", observes that the peace and tranquillity of the British *ráj* has so demoralized and paralysed the activities of the people that they now look to and depend upon foreign countries for their every-day requirements and cannot supply even their slightest wants themselves, but, thanks to Lord Curzon and his administrative policy, the dormant Indian nation is now awakening to a consciousness of its depressed and miserable condition and people everywhere have begun to think how their lot can best be improved.

KARMAYOGI, 22nd October 1909.

The awakening of the people.

The editor next remarks that though a general awakening has set in, still all have not awakened to the same extent. There are some who even now are altogether senseless and pass their lives as if nothing has happened. Petty *rajas*, taluqdars and *mahajans* come under this category. They may be regarded as even worse than dogs by their white-skinned masters; they will, nevertheless, consider them as divine beings. The country and the nation may go to destruction but they will not bother themselves. There are others who have some consciousness of duty [*(lit.)* life] left in them, but they do not think it worth their while to take any trouble for the regeneration of their country, for, in their opinion it is an impossible task, the country being doomed for ever. These are the pandits and learned men who possess the power to awaken the whole country, but their conservatism does not reconcile them to any measure that may be construed as an innovation. There is yet another class of persons whose senses have become altogether perverted and who would sooner betray the cause of the country and the nation than forego a little gain to themselves. It includes the detectives—that most degraded class of human beings for whom it would be difficult to find a place even in hell,—but, poor folk, it is the pang of hunger that has compelled them to play such a humble part in life. May God grant that they may realize the ignomity of their task and give it up forever! Then the flatterers and sycophants will also disappear, for it is only through the detectives that they can secure their selfish ends.

The next class of persons includes the Native Chiefs who, in spite of all their power and pelf, have yet to humour and please the Residents.

As regards the last class of persons the editor observes :—

"It includes our educated youths who are inspired with the principles of liberty and political economy. While dreaming of *swaraj* they are now and then carried away by their enthusiasm in the cause of their country and indulge in violent language. They have not attained even their twenty-fifth year; it is, therefore, vain to look for seriousness or soundness of judgment in them. For this reason it is held that if they had a little less zeal and enthusiasm, they would be of much service (to the country). Still our regeneration can be accomplished only through them; hence it is the primary duty of the leaders of the country to look after them and protect them. If this important section of society remains powerful and strong, it must of necessity influence other sections also and the spirit of self-reliance will thus pervade society as a whole, thus making the path of *swaraj* easy."

38. The *Samrát* (Kalakankar), of the 30th October, says that in view of the Muhammadan agitation for separate representation under the Reform Scheme, the sentiments of Mr. Ali Imam, as expressed in his speech at the "Indian Union" regarding the unity of Hindus and Muhammadans, appear ludicrous. The editor characterizes the present political attitude of the Muhammadans as opposed to the declared policy of Sir Saiyid Ahmad who warned Muhammadans against demanding any political rights from Government and urged them to be satisfied with what Government gave them of its own accord.

SAMRAT, 30th October 1909.

The Muhammadans and politics.

He remarks that the Muhammadans have taken full advantage of the stupidity of a few misguided Hindus at the present time, but that the Hindu community must not be indignant at this. However, it is a point worth noting that the Hindus accepted the reforms as they were formulated by the Government, but the Muhammadans spurned them and made much of their alleged political importance in their agitation for greater representation.

The editor recognizes the need for the co-operation and help of Government in bringing about the regeneration of India and points out that as the co-operation

of Muhammadans is equally necessary, it is deplorable that for their temporary gain they should adopt an antagonistic attitude towards other communities.

SWARAJYA, 30th October 1909.

The Victory of Truth.

39. The *Swarajya* (Allahabad), of the 30th October, in a very long article entitled "The Victory of Truth", says that whenever the social, moral or religious condition of a country is in danger, God, through the instrumentality of a particular individual sets everything right, punishes the tyrant and makes amends to the oppressed. If this were not so, God would no longer be just and the whole course of Nature would be reversed. The editor proceeds to illustrate this by various examples from history. When the Pope surpassed himself and began to sell indulgences as passports to Heaven, God, through the personality of Luther, consumed all superstitions and abuses in the fire of the Reformation! In a similar way in India Buddha broke the power of the Brahmans. The same has happened in the field of politics. When the nations of Europe and America became enlightened, they forced their rulers either to abdicate their thrones or become mere nonentities. In a similar way the people of America turned the English out when they began to recognize their own interests and they won for they were in the right.

He then proceeds to examine the history of India and says that all the Moghal Emperors, from Akbar to Aurangzeb, ruled very justly, had implicit confidence in the Hindus, gave them the highest civil and military appointments, and had no great regard for the political importance of the Moslems. The successors of Aurangzeb were not so tolerant and therefore lost their empire.

"If the Moghal Empire in India could not be maintained by a Musalman population of four or five crores, although the Moslems were ever ready to fight for their religion, then how can we believe 'that the British Government is not sowing thistles in its path' when it is wounding the feelings of twenty-two crores of Hindus by its policy of preferential treatment?

We do not threaten the Government on account of its mistake, nor do we claim any overwhelming power for the Hindus. We Hindus number twenty-two crores in India, we are the masters of Native States in every part of the country, we possess its spiritual, intellectual and physical power, the whole commerce [*(?) illegible*] of the country is in our hands and the greater part of the British (Indian) army is recruited from amongst us. But we only respectfully beg Government not to infringe the Divine law, by doing which the Moslems lost their empire and the Mahrattas and the Sikhs became their masters.

Our rulers should firmly balance their power, for "in the House of God, injustice is unknown" (and) the plant of injustice does not bear any flowers or fruits.

Our government consists of [*(lit.)* is] learned and accomplished men. It knows very well that "Bloody Mary" put an end to Roman Catholic rule in England forever. What was the end of Louis, King of France, who oppressed his people?

Our readers may ask us in what acts of Government we see injustice. We see that Government is unjust to the whole of India in general and to the Hindus in particular, and we very firmly but respectfully ask for amends for this injustice. The injustice to Indians is the reluctance to fulfill the promises of the late Queen Victoria. We state our opinion about the injustice to the Hindus, so that Government may know our feelings and remove our complaints and restore peace and happiness to its subjects.

The establishment of the Hindu Sabha in the Punjab after sixty years of British rule, on account of the great sufferings of the Hindus owing to political difficulties, is an incontestable proof of the fact that although Lord Morley and Lord Minto have inaugurated reforms for the whole country yet the interests of the Hindus in this connection have been sadly neglected. We do not know how the Hindus have offended Government, when they have been disloyal to it, and what their particular faults are, on account of which the whole Hindu race has been disgraced. Has this punishment been imposed upon them because they are loyal and poor in the extreme and do not grumble in the least, although countless hardships are heaped upon them? Again, the *Arya Samaj* is being suppressed. *Arya Samajists* have been deprived of their religious liberty,

they are subjected to innumerable hardships and sufferings in cantonments, their leaders are shadowed by the police, as if they were the headmen of criminal tribes and their preachers are harassed by the police in every city. The police are generally ignorant and unprincipled, and as the *Arya Samaj* preachers lecture on religious subjects and social reform, which entails a criticism of religion and society, these ignorant and unprincipled men, in a passion of revenge, make false reports to the police *sahibs*. These officers forward these reports to higher officials, and as a result they form wrong opinions regarding the *Arya Samaj*. These wrong opinions lead to a policy of repression, which naturally produces discontent and discontent has never been useful to any kingdom . . . . " *(illegible)*.

SWARAJYA, 30th October 1909.

What Indians should do.

40. The *Swarajya* (Allahabad), of the 30th October, says that times are continually changing, and every one guided by the instinct of self-preservation, should move with the times. India was at one time ruled by the Hindus. The Musalmans occupied the country and were followed in their turn by the Mahrattas, Sikhs and the English. In the same way different religions have prevailed in the country. " Nowadays God has created a wave in the country that is called Nationality. If you want to please God, and if you want happiness in this world and the next you should move with the tide. At this juncture you will probably ask : " How can we move on with it?" We will let you know presently. It is a little difficult to move on with this wave and you ought to take a weapon in your hands. Perhaps by weapons you will understand swords and rifles, but they will not be of any use, for more powerful weapons are required. We will tell you their names. They are *swadeshi*, boycott and National education. Have faith in God and use them for they are of great use. God will not be displeased by their use, but will be pleased, nor will your worldly king be displeased with you. God has, through His mercy, sent these weapons. Take them in your hands and please God, He will confer upon you an invaluable gift, which can be obtained with difficulty and only at the expense of crores of rupees and at the sacrifice of lakhs of valuable lives. That gift is liberty. Do you not desire it? You certainly do. Then use these weapons undauntedly and liberty will very soon kiss your footsteps."

SWARAJYA, 30th October 1909.

The Wave of Nationality.

41. The *Swarajya* (Allahabad), of the 30th October, has an article entitled " The Wave of Nationality ", of which a full translation is as follows :—

" Nature has endowed man with a faculty that causes him to desire that he should occupy the foremost place in the world, that he should be a leader amongst men, that others should bow their heads before him, that he should not have to look up to any one or depend upon any man, that, as far as possible, he should not be subject to any one and that he should be able to establish himself so that no one could hold sway over him. This faculty is liberty which is present in every drop of blood and in the smallest particle in the body of a human being.

Nature has made no one a ruler nor a subject. When a nation disregards its impulse towards liberty, it degenerates and is brought into subjection by a nation swayed by the pulse of liberty and this nation derives the greatest benefit from the weakness of its organization.

If Nature had created one race to rule and another to serve, there would have been some sort of distinction between the two. Those who belonged to the ruling race would have had two heads, four legs, two mouths or some other distinction. When we see that all human beings are of the same shape, we begin to wonder in our hearts why one race should rule and the other serve. The question as to why one race rules over another has presented itself to us many a time. The only answer our conscience gives is that when a race declines from the golden ideal of liberty it becomes subject to another race.

The history of the world is before you, you can see for yourself and bear testimony to what we have said. Every nation that has disregarded this holy ideal becomes subject to another. But it should be borne in mind that the craving for liberty never disappears entirely. Whenever the ruling race subjects the ruled to oppression and tyranny then, from the heap of dying embers, there

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rises a (sudden) flame and sometimes it is so brilliant that the whole country is illumined by its light; and the despondent hearts of the people are so much cheered by it [*(lit.)* the extinguished lamps of the hearts of the people are lightened], that it can never be blown out by the strongest gust of wind. It becomes impossible for human power to put down the flames and the man or the nation that wants to suppress it by oppression or policy is doomed to disappointment. For when once the sun has risen it must display its effulgence. If a man wants to put a screen on the sun in order to deprive the world of its light, can any one believe him to be in his senses? To push back these waves is an idle fancy, or impossibility, a fatuation. On the contrary, its rays will spread on all sides by being covered. The illness will become more chronic by further treatment.

The wave has not only come into existence in India, but it has spread from one end (of the country) to the other. Are the people, who are trying to push back this Divine wave, in the right? To us it appears that in trying to push it back they will themselves be swept away by it. Many huge and strong *bunds* have been constructed, and are in the course of construction, to check the onward progress of the wave. In order to check it Lord Curzon partitioned Bengal and formulated the University Act. But the wave, instead of being checked, found a strong current, and broke all *bunds* till it reached England itself.

Sir B. Fuller tried to check it by repression and by calling the Musalmans his beloved wife; but, alas! his hopes were not realized and he had to go back, like Lord Curzon, without achieving his object.

Now our other friends try to check its violence by a rotten law called the Regulation of 1818, and hardships of all kinds are being imposed. Last year our venerable leader, Srijut Tilak Maharaj, was sent into exile and the nine jewels of Bengal have been deported without fault. Many beloved and sincere sons of the mother have been incarcerated in jails and are being subjected to various hardships. We do not see how far they have been able to push back the wave by repression.

When a river is in its flood and a *bund* is constructed in its course, it will bound over its banks and spread hundreds of miles. When we prune all the upper branches of a tree its height is lessened but its roots and trunk become strong and it will spread. The same principle applies nowadays. Just as in the case of the tree that is being prevented from growing by the pruning of its branches, the greater the effort to check the progress of this wave, the greater the area over which it will spread. It is bound to happen that the accumulatted waters will flow with such tremendous velocity that they will sweep away all the stone and mud in their way. It often happens that when the orfice of a cancer gets closed and puss forms inside, one day the whole mass comes away in a very large quantity causing great pain.

Dear good people, what are you thinking of? India has now awakened and can never sink again into lethargy, and the repressions that are imposed upon it in order to frighten it, simply act as a whip and make it move onward at a fast pace. The Partition of Bengal, the Land Alienation Act, the University Act, the Regulation of 1818, the Newspaper Act, the official Secrets Act and several other measures have injured Indians to such an extent that even the most sleepy have been awakened. This shower of never-ceasing whips is always awakening us. When we begin to dose, a stinging whip strikes us and we are all attention at once [*(lit.)* startled].

Whatever our other brethren may think, we like this. These hardships will be conducive to our happiness. It is these daily oppressions that do not allow us to enjoy a sound sleep. Is there a wise man who does not think they are good (for us)? If any one thinks so, in our opinion he is himself evil-natured, good for nothing, incompetent and lazy. He does not understand the object of Nature and curses others for nothing.

Is the school boy wise who does not like the rod of his teacher and can he succeed (in life)? We plainly say that he can never succeed. As long as a horse is not broken in by a whip he cannot be harnessed to a carriage, and when he has been broken in, he will not run fast unless the whip is used.

In the same way if hardships are not imposed upon us, the rate of our progress will become very slow and our pace will not be very fast. These hardships call forth our gratitude. Let them come, we shall heartily welcome them, for one day [*(lit.)* they shall bring us sweet fruits].

Dear good people, thank God; for, whatever He does, He does for our good, and we should always trust Him. To-day the English are our rulers and they can do whatever they like. If we villify them, we are fools. God has given them power, we, too, should try to gain the same power. They, too, are men and not angels. The only secret of attaining this power is to welcome all future hardships and to cheerfully submit to them. Try to keep alive the flame of liberty which God has illumined in your country and light the lamps of your conscience by its means. Dear countrymen, if you wish that misfortunes may not visit you, and that troubles may not overtake you, your desires are not very laudable. You should think that calamities and troubles are a (source of) happiness to you; for, one day they shall certainly be turned into happiness. If you want to be free, then try to gain freedom and produce the price with which you are going to buy it. Freedom cannot be bought for money. It wants self-sacrifice. Sacrifice your body and soul for it and, riding the horse of *swadeshi*, hold the cudgel of boycott fast in your hands. See, the temple of liberty is before you, and you shall reach it very soon, but remember that if you commit the slightest error, no one knows what will become of you.

Dear brethren, pray sincerely to God that He may make the feeling of patriotism strong amongst us, and that we may be prepared to endure cheerfully all the misfortunes that may visit us on account of our desire for liberty.

The regeneration of India.

42. A female correspondent, writing to the *Rájput* (Agra), of the 31st October, traces India's present degradation to the absence of a spirit of enterprise in the character of its inhabitants and to the decay of spirituality amongst them. She urges that if they want to improve their material condition they should diffuse religious education among the masses and engage in trade and industry.

RJAPUT, 31st October 1909.

The British rule in India.

43. In an article entitled "The Problem of Empire", the editor of the *Leader* (Allahabad), in the issue of the 31st October, discusses the factors that go to the formation of an empire and the causes that are calculated to lead to its downfall, for it is only a truism to say that everything human must come to an end and that an empire built up by human hands, must fall in the course of time. The difficulty lies in the inability to realize this truism before it is too late and the crash comes. If other evils can be averted, he asks, is it impossible to avert the fall of an empire?

LEADER, 31st October 1909.

He next contrasts the Roman Empire with the British, and remarks that it goes without saying that a race that owns and governs so extensive an empire must have great qualities, but it is its defects that should chiefly engage its attention. He then points out the conflicting elements in the English character at Home and in India and in the Colonies, and concludes the article with the following remarks:—

"Whichever way we look at it we have to come back to India as the heart and the reality of the British Empire. It is India alone that imparts the Imperial hue to the Empire, and it is with India that the British Empire will stand or fall. Colonies do not constitute an empire because the connection between them and the mother country is of the slenderest character. It is in India alone that there is an absolute Government independent of the people's will and able to set it at nought with impunity. But even in India it is felt by the more far-seeing statesmen that there must be a great and a radical change if the foundations of the Empire are to be left undisturbed. The great and the mischievous fallacy is about India being held by force, by the sword as the phrase goes. India is held certainly by the intellectual grasp of England, but the sword is her own and the sword-hand is her own. It is India that has helped England to win and hold India, and to win it back again for England when it was slipping through her hands. Then it was absurd to say that England was holding India. It was India that was holding on to England, clinging tenaciously for the fulfilment of her own destiny. That is the secret of the British Empire in India.

The Empire will endure so long as India holds on to England and no longer. And the problem is how to conduct affairs that the hold of India may not relax and that the connection may be firmly cemented between the two countries."

LEADER, 1st November 1909.

The Proclamation of 1858.

44. Reviewing in a leading article entitled "The 1st of November", the Proclamation of 1858 read out to the Princes and People of India by Lord Canning at Allahabad on the 1st of November, the *Leader* (Allahabad), of the 1st November, points out that not even a single landmark remains on the plain *(maidan)* before the Allahabad Fort to tell that here it was that a new India was born, for it was on that day that "Clemency" Canning discharged the high mission which he had been called upon to perform by his Sovereign. This great Proclamation, the editor says, has been rightly recognized by India as the Magna Charta of its liberties, and it is the criterion by which British rule in India has been, and always will be, judged by Indians. He quotes passages from the Proclamation to show its, importance and bearing on the present situation in the country, and asks: has the policy of the Proclamation been carried out in its entirety? In some respects, he replies, it has been, in others frankness requires him to say that it has not. There has been no interference by the State in religious affairs, higher appointments to a certain extent in public offices and such other concessions have no doubt been granted, but this is not to be confounded with the political distinctions of colour or creed. He next enumerates the higher appointments given to Indians and remarks that it is not only in the executive line that the disparity becomes remarkable, but on the military side, too, as the higher careers remain all but closed for the Indians, and Lord Curzon's pride in the organization of the Imperial Cadet Corps cannot certainly appeal to the people.

He notes that with the intellectual awakening of the people and the pulsations of a new life, there has arisen a keener and deeper consciousness that the prejudice of colour has yet to be eliminated from the mutual dealings of the two countries, and by way of illustration he points out the ill-treatment which Indians are being subjected to in South Africa.

Adverting to the economic situation, he observes that the question of the poverty of the people has still to be solved, for stock arguments, such as the failing of the monsoon, the exactions of the Indian money lenders, or that the Indian is by habit a spendthrift, fail to convince a careful observer; and that the true work of England lies in the training of the people to live a richer and fuller life, to enable them to compete with the stress of modern competition, to admit them to the fullest rights and liberties of the citizenship of the Empire, to make them feel that their eternal lot is not to be ruled from a distance but to take a leading part in the administration of their own country, so that self-respect on either side may strengthen the bonds between the two countries. That is the standard set by the great Proclamation, and by that standard will India judge of England's work.

LEADER, 1st November 1909.

The removal of Babu Subodh Chandra Mullick from Almora to the Bareilly jail.

45. The *Leader* (Allahabad), of the 1st November, says that the announcement that Babu Subodh Chandra Mullick, one of the deportees, has been removed from Almora to Bareilly, recalls the question, how long are the nine Bengali gentlemen to be detained as hostages to the tranquillity of the Empire?

The editor observes that in spite of the stubburn, and determined reticence of Government, the fact is unimpeachable that these nine men had no connection direct or indirect with the anarchist movement. Of course, some of them were active *swadeshi* leaders and also leaders of the boycott movement, but that is no justification for their deportation. Their deportation or their restoration to liberty will have no appreciable effect upon the anarchist movement. Anarchism is dependent upon the political situation of the country. The editor expresses the opinion that their release will have an excellent effect and will to a certain extent ensure the favourable reception of the reforms.

LEADER, 4th November 1909.

Treatment of under-trial political prisoners in Indian jails.

46. The *Leader* (Allahabad), of the 4th November, contrasts the frank acknowledgment of Mr. Herbert Gladstone in the House of Commons regarding the grave error of judgment on the part of the Manchester Prison authorities in their treatment of a

recalcetrant suffragette prisoner with the attitude of the authorities in this country in regard to prisoners in general, and remarks that here in India jail regulations and even the law of the land can be violated with perfect impunity no one is blamed or called to account. Even in the Calcutta High Court attention was drawn to the treatment accorded to the under-trial prisoners in the Alipore bomb and Midnapur cases, but no orders appear to have been issued that political and anarchist prisoners should not be kept in solitary confinement before conviction or after, without the order of a competent Court of Justice. "If our information," he says, "is correct, a prisoner convicted of not anarchism but sedition is being kept in close solitary confinement not five miles from Allahabad and no inquiry whatever has been made into the case."

Mr. W. T. Stead on the conviction of Mr. Pal's agent in Bombay.

47. Referring to Mr. Stead's denunciation of the conviction of Mr. Pal's agent in Bombay and his challenge to the Secretary of State and the Government of India to prosecute the *Review of Reviews* for publishing the condemned article, the *Advocate* (Lucknow), of the 4th November, reproduces the appeal issued by Mr. Stead to his readers in India, in which he says that if the *Swaraj* is suppressed, it may be necessary to publish an Indian edition of the *Review of Reviews* and asks his friends in India to advise him as to the expediency of such a step. Commenting on this, the editor says that "An Indian edition of the *Review of Reviews*" will be heartily welcomed in India, not so much in order that people can tell what kind of article is seditious and what not, but to help in the moulding of Anglo-Indian opinion in the right form. A journal of the independence and influence of the *Review of Reviews* will be a valuable asset to journalism in India!" ADVOCATE, 4th November 1909.

The Different Treatment of Black and White Servants.

48. The *Karmayogi* (Allahabad), of the 6th October, reproduces an article entitled "The Different Treatment of Black and White Servants", from the *Kesari*, (Poona). KARMAYOGI, 6th October 1909.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Political arrests in Patiala.

49. The *Saddharm Prachárak* (Kangri, Bijnor), of the 27th October, has the following in continuation of its remarks in connection with the arrests in Patiala:— SADDHARM PRACHARAK, 27th October 1909.

"So far no authentic information has been received, as the whole case is in the hands of Mr. Warburton, who is himself a District Magistrate and has taken ten days' remand. Nominally a big court has been appointed, but it appears to possess no powers, for although it ordered the release of Chiranji Lal on bail, Mr. Warburton did not comply with the order for several days; and again it allowed Mr. Roshan Lal to see his client, Lala Nand Lal, but Mr. Warburton took the order from him and said that he would do what he thought best in the matter."

Political arrests in Patiala.

50. Referring to the arrest of certain *Arya Samajists* in Patiala, the *Arya Mitra* (Agra), of the 1st November, expresses the belief that if even-handed justice is done in the case all the *Arya Samajists* under arrest are sure to be acquitted. The editor appeals for a sum of one thousand rupees from the *Arya Samajists* of the United Provinces in aid of the defence of their brethren arrested in Patiala. ARYA MITRA, 1st November 1909.

Sedition in Native States.

51. The *Swarajya* (Allahabad), of the 30th October, has an article entitled "The Ghost of Sedition", in which the editor says that there is no sedition to speak of in Native States, and the manifestoes issued by various rulers are entirely uncalled for, and are perhaps issued at the behest of the Resident. If any one called for an explanation on this score, he would himself be branded disloyal. He further refers to the political arrests in Patiala and says that as far as can be ascertained the only fault of those arrested was that they were members of the *Arya Samaj*, a religious society that insists on thorough religious, social and moral reforms, and compels its adherents to adopt higher and purer standards of life and morality. SWARAJYA, 30th October 1909.

He says in conclusion :--

"Such a body or society is nothing if not seditious. It is sedition to love one's own country. This was the reason why Tilak Maharaj was considered seditious. Lala Lajpat Rai and Ajit Singh were deported because they loved their native land and many papers were prosecuted because they doted upon their country and held everything else insignificant. Then how can the *Arya Samaj* be free from sedition when love for one's country is the quintessence of its teaching? Friends, Time does not favour you, see that you are not overtaken by the tyrant [*(lit.)* troublegiver]. The wicked Sky (Time) is terribly against you. Do not be afraid, the test is very severe, if you pass through it you will obtain the certificate of success. Everything requires a test. Gold is tested by fire. If you stand the test, success will kiss your feet, and you will very soon reach the goal. But if you fail in the test, your progress will be stopped for centuries. 'What use wringing one's hands when the birds have picked the grain from the sheaves in the field?'"

LEADER, 31st October 1909.

His Excellency's speech at the Jaipur banquet.

52. Commenting on that portion of His Excellency's speech at the Jaipur banquet in which His Lordship, referring to the outrages and crimes committed by a few young men, maintained that the mad acts of a few mistaken fanatics were totally insufficient to justify a charge of disloyalty against the whole people, the *Leader* (Allahabad), of the 31st October, asks whether Lord Minto was aware that a few hours before some Bengali travellers and tourists, who were innocent of any criminal intention, were hounded out of the city and State of Jaipur merely because they were Bengalis.

Adverting to the concluding portion of the speech in which Lord Minto, although he was aware that there was no sedition in the Jaipur State, expressed his approval of the Maharaja's recent manifesto against sedition, the editor remarks: "If you constantly rail against sedition when there is no sedition the chances are that sedition will appear when it is least expected."

ADVOCATE, 31st October 1909.

The Hyderabad retirements.

53. The following is from the *Advocate* (Lucknow), of the 31st October :—

"The Urdu papers of Upper India are much agitated over the compulsory retirement of Mr. Aziz Mirza, the late Home Secretary of the Hyderabad State. The *Paisa Akhbar*, of Lahore, attributes the cause of the retirement to Mr. Walker's antagonism. It also suggested that some clique forged letters purporting to be from Mr. Aziz Mirza, in which a plot was hatched to have the Nizam dethroned. *Al Bashir* thinks this retirement puts an end to the influence of the Upper Indian Muhammadans in Hyderabad and now the services there will be monopolized not by Hyderabadi Muhammadans, because they are incapable, but by the Madras Brahmans and the Parsis. Mr. Aziz Mirza has himself sent a letter to the Lahore paper, in which he contradicts the impression that Mr. Walker is in any way responsible for his retirement. He is thankful to his master, the Nizam, who has given him full pension, which will enable him to devote the rest of his life to the nation's service. Mr. Aziz Mirza has settled at Aligarh and will do some active work in the Muhammadan Anglo-Oriental College. His Assistant Secretary, Mr. Zafur Ali, is about to start a high class Urdu journal."

ADVOCATE, 31st October 1909.

The Bengalis in Rajputana.

54. It appears, remarks the *Advocate* (Lucknow), of the 31st October, that some Indian states are suffering from Bengaliphobia, and are outdoing even the panic-stricken police in certain parts of the British territory. During His Excellency the Viceroy's tour in Rajputana, the police of the Native States, the editor observes, have exceeded even the limits of decency, for before the arrival of the Viceroy at Jaipur stringent measures were taken to prevent Bengalis from even entering the boundaries of the state. He refers to the annoyance and inconvenience to which Mr. B. P. Bose, proprietor of the Calcutta *Bangabasi*, and four other respectable gentlemen were put to in Jaipur, which resulted in Mr. Bose and party being obliged to cancel their arrangements to visit other shrines and leave Jaipur for Agra the very day they arrived there. The editor expresses the hope that Mr. Bose, who has been ridiculing the opponents of the boycott cult, will on his return home, have enough material to ponder over the ways of *swadeshi* administration in comparison to that of the alien rulers.

IV.—Administration.

(a)—Judicial and Revenue.

55. The *Musáfir* (Agra), of the 31st October, notes with satisfaction the acquittal of the *Arya Samajists* who were accused in the Agra Cantonment case, and thanks the trying Magistrate and Mr. Williamson, the Superintendent of Police, for their sense of justice.

MUSAFIR, 31st October 1909.

The Agra Cantonment case.

56. The *Leader* (Allahabad), of the 3rd November, referring to the resignation of the Hon'ble Pandit Sundar Lal from the office of Additional Judicial Commissioner, Lucknow, says that it has evoked a general feeling of regret, the more so as no effort seems yet to have been made to secure the services of another Indian lawyer worthy of the office, when the fitness of the Indians for high judicial offices cannot be any longer disputed, nor can any question be raised as to their training and capacity as lawyers.

LEADER, 3rd November 1909.

The resignation of the Hon'ble Pandit Sundar Lal, Additional Judicial Commissioner of Oudh.

When Government appointed the Hon'ble Sundar Lal, it was hoped and expected that this appointment would be permanently given to an Indian lawyer, and it is a severe disappointment that this has not been done. The editor is of opinion that it is a blunder and that Government shculd reconsider the matter before it is too late. There is no dearth of competent lawyers in the country and it is essential that the high standard of efficiency and excellence, and the confidence of the public in the courts, should be secured, even at the sacrifice, if necessary, of vested interests.

The court at Lucknow, he observes, has been called a dumping ground for imbeciles and it is very desirable that the public mind should be disabused of this mischievous impression by introducing new blood in the shape of at least one Indian lawyer of eminence who commands the confidence of the public at large.

57. The following appears in the *Leader* (Allahabad), of the 1st November :—

LEADER, 1st November 1909.

The Secretary to the enlarged Legislative Council of these provinces.

"As regards the announcement made by us the other day that Mr. Porter, the Assistant Government Advocate of the High Court, was likely to be appointed Secretary—not wholetime—of the Reformed Legislative Council of these provinces, we feel it is our duty to point out that there is no dearth of competent Indians who can satisfactorily discharge the duties of the new office. We are not aware if Mr. Porter possesses any special qualifications for this post. Mr. Porter is already Assistant Government Advocate as well as Law Reporter for the local High Court. We trust the Government will take into consideration the claims of Indian lawyers."

58. The *Leader* (Allahabad), of the 5th November, publishes two letters from correspondents regarding the appointment of a Secretary of the reformed Legislative Council. Both correspondents take exception to the appointment of reformed lawyers when there is no dearth of equally able Indian members of the bar. One of them contends that if Indians are good enough to be members of the Council there is no reason why they should not be considered fit enough to be its Secretary. They express the hope that Sir John Hewett will not overlook the claims of Indians for the post.

LEADER, 5th November 1909.

The Secretaryship of the Legislative Council.

One of them, however, takes the opportunity in this connection of suggesting that if Mr. Porter ceases to act as Assistant Government Advocate on his becoming the Secretary of the Council, an Indian should be given the post of Assistant Advocate.

59. A correspondent, writing to the *Hindustani* (Lucknow), of the 1st November, complains that the Tahsildar of Moradabad is realizing the rents of absentee landholders, and of those who have not paid their rents, from the *lambardars* and zamindars in the village, and it often happens that the property of these unoffending men is attached.

HINDUSTANI, 1st November 1909.

Collection of revenue in the Moradabad tahsil.

(b)—Police.

SAMRAT, 30th October 1909.

High-handedness of the police in Bengal.

60. Referring to the recent comments of the Deputy Magistrate of Sealdah on the conduct of the police in arresting persons and confining them on insufficient and unreliable evidence, the *Samrát* (Kalakankar), of the 30th October, remarks that it is on account of such acts of high-handedness on the part of the police that Bengalis have had occasion to raise their voice against the Government of their province. The editor asks if it is the favourable remarks of the Lieutenant Governor on the Police Administration Report of last year that has turned the head of the police.

LEADER, 3rd November 1909.

The Benares police and the *Sujan Samaj*.

61. The following appears in the *Leader* (Allahabad), of the 3rd November :—

"In the letter from Benares printed elsewhere, it is stated that a subordinate police officer is in the habit of attending the committee meetings of the *Sujan Samaj*. We understand that he does the same honour to the meetings of the District Congress Committee. As our correspondent says, committee meetings are private and the police can claim no right of attendance thereat, our surprise is that the members have tolerated this unwarranted intrusion into their private deliberations. It is not that they do not resent it as a piece of police impertinence; they drew the attention of the District Officer to the officiousness of the police, but he seems to have contented himself with a disclaimer of responsibility. The matter cannot rest where it is. Our Benares friends may call to mind an analogous case at Cawnpore and the Lieutenant Governor's instructions that the practice should not be continued. They should forthwith represent their own affair to His Honour, and we think they will be justified in the meantime in refusing admission to their uninvited visitor."

(c)—Finance and Taxation.

OUDH PUNCH, 4th November 1909.

Indian servants of the Crown and income tax.

62. The *Oudh Punch* (Lucknow), of the 4th November, referring to a suggestion made by Mr. Lloyd George in his speech on the Finance Bill that all servants of the Crown should be exempted from the operations of the Income Tax Act, expresses the hope that the concession will be extended to Indian servants of the Crown also.

(d)—Municipal and Cantonment Affairs.

JADU, 19th October 1909.

The Jaunpur Municipality.

63. The *Jadu* (Jaunpur), of the 19th October (received on the 5th November), complains that the Jaunpur Municipality does not publish an account of its meetings in any newspaper.

ADVOCATE, 31st October 1909.

The Canning Street of Lucknow.

64. Shiam Manohar Lal, Civil Assistant Surgeon, writing in the *Advocate* (Lucknow), of the 31st October, complains of the bad state of Canning Street between the *Hindolna-ka-Naka* and *Shahmina*. The writer says that the dust on the road is frightful as the road is never watered and very seldom repaired, and that it is not lighted by night. He asks the Chairman, Municipal Committee, to look into this.

LEADER, 5th November 1909.

The Allahabad Municipality.

65. A correspondent, writing to the *Leader* (Allahabad), of the 5th November, complains of the insanitary state of muhalla Yahiapur, in the Allahabad city, which, he says, does a good deal to impair the public health. The writer expresses the hope that the Municipal authorities who are responsible for the health of the city will take early steps in the matter and stop people from using the place as a latrine.

HINDUSTANI, 5th November 1909.

The abolition of octroi duty.

66. A correspondent, writing to the *Hindustani* (Lucknow), of the 5th November, complains that by the abolition of the octroi duty and the adoption of the proposed measures of taxation *swadeshi* products will be subjected to a heavier tax as they are heavier in bulk, that the proposed tax on professions will have a very depressing effect and that the income tax officers and the octroi officials will still continue to harass the public and the trade.

The editor, in a note on the letter, repudiates all the allegations made by the correspondent, and says that it has been the policy of Government to encourage *swadeshi*, and by the measures proposed, the municipal taxes on indigenous products

will be considerably lightened. The introduction of the terminal tax will also obviate the necessity for the existence of corrupt octroi officials.

(e)—Education.

The Difficulties of Indian Students.

HINDUSTAN REVIEW, October and November 1909.

67. Mr. M. U. Moore, M.A., Principal, Hindu College, Delhi, deals with "The Difficulties of Indian Students", in an article in the *Hindustan Review* (Allahabad), for October and November. His objects in tabulating these difficulties, he says, are twofold: first to indicate to the student of Western education the nature of the obstacles in his path; and, secondly, to suggest to the University authorities some means by which these same difficulties may be removed. The writer accounts for the high percentage of failures in University examinations, not so much by the highness of the standard required of the candidates, as by the peculiar difficulties which the Indian student has to encounter in acquiring a Western education. It is taken as a settled fact that education on Western lines is the course of intellectual training which must be resorted to in India, but it is suggested that the course of study and the character of the examinations require considerable modifications.

The first difficulty noted is that of language. The writer does not dispute that at present English is the only medium for instruction available, but he disparages the attempt to make Indians students of English literature by giving them books full of obsolete and pedantic expressions to read. He suggests that the University might itself publish a book of selections, both prose and poetry, instead of trusting to the chance, and often interested, compilations made by publishing firms. Incidentally, such a publication would be a source of financial profit to the University.

The second difficulty is that the prescribed course of study tends to perpetuate rather than discourage the traditional system of education in the East, which aims at undue cultivation of the memory at the expense of the reasoning power.

The writer passes on to deplore the absolute dearth of all aesthetic taste in India at the present day, itself a result of Western education as conducted in this country. It is this lack of all artistic surroundings that deadens the aesthetic sense of the student and makes him so unreceptive of *culture*, whether in the form of literature or of any other branch of intellectual activity.

The fourth difficulty which stands in the way of Indian students is their inherited absence of accuracy of thought, which is brought about by the traditional leaning of the race towards vast and misty metaphysical subjects, a state of mind which is inconsistent with the exactitude of thought and expression demanded by Western sciences.

Mr. Moore concludes his treatise with an appreciation of the measure of success achieved by Indian students in spite of these and several other grave disadvantages. He looks upon the unrest which characterizes the present day, and which is so often laid at the door of the student community, as a mere outward expression of that discontent which is the indispensible harbinger of progress, and he confidently looks forward to the day when those who are now being educated, will become the lights and leaders of the national aspirations.

Education and the rural population.

KARMAYOGI, 22nd October 1909.

68. In an article entitled "An Appeal for Making Education Popular among the Rural Population," Pandit Vishnu Dutta, writing in the *Karmayogi* (Allahabad), of the 22nd October, calls the attention of his wealthy countrymen to the miserable condition of the peasantry who, though they produce and contribute to a large extent to the wealth of the land, have yet to pass their lives in want and penury. The writer says that if Indians try to improve the condition of the peasantry they will not be performing an act that will benefit them alone, but they will be really helping in the cause of the regeneration of India. After citing a comparative statement showing the proportion which educated persons bear to the uneducated, and the amount which Government spends upon education, he remarks that it can be of no avail to villify the Government for its niggardly policy, for it is only in self-governing countries, where no consideration of caste, colour or creed prevails, that a benevolent policy of education meant for the regeneration of the people can be adopted. In India the administration of the

country is vested in the hands of Englishmen who reside across the seas, removed thousands of miles away from Indians with whom naturally they can have no sympathy whatever. Under these circumstances, when the people have no voice in the administration of the country, what little consideration they receive at the hands of their rulers ought to be gratefully accepted. Professions and promises ought not to mislead any one, for has not the gracious message of Her Most August Majesty, the late Queen Victoria, been so shamelessly explained away as an instance of "political expediency?"

The writer next observes that it is great folly to believe that Englishmen will ever have the magnanimity to entrust the affairs of India to Indians and grant them *swaraj* just as Rama, the jewel of the Raghu race, made over the kingdom of Lanka to Bibhishan and himself came back to Ajodhya with his consort, Sita. Not only this, it also seems improbable that they will ever encourage that kind of education among Indians which is essential for the acquisition of *swaraj* or independence. One should not, therefore, expect much from them, still it would not be out of place to remind them of the well-known truism that if a king wants to profit by his kingdom he should first of all try to make his subjects prosperous. However, much lies in the hands of Indians themselves, for wealth and power can never be gained but by self-exertion and self-reliance.

The peasants form the bulk of the population of India, and the prosperous condition of Indians, as also of the foreigners that have dealings with them, depend exclusively upon their exertion and toil. The salaries of Government officials from Lieutenant Governors down to the *bhangis* are drawn in some way or other from their pockets, and even the European soldiers who, though they can get plenty of other kinds of nourishing food to eat, use beef, and for this purpose slaughter about 1,46,000 of cattle every year, are maintained by them. Is it not, therefore, the duty of every Indian to realize the miserable lot of these hard-working peasants and devise means for the betterment of their condition?

The writer next describes in pathetic terms how the poverty of the peasants compels them to part even with the animal which they hold so sacred and which is so useful to them, and to sell it to butchers in order to pay back the money which they borrowed from a heartless *mahajan*. This, he says, is not the condition of any particular peasant but is an instance of that most miserable form of life which is led by the bulk of their class. He concludes the article by calling upon all his countrymen to realize their responsibilities towards their toiling brethren and to do everything that lies in their power to impart to them agricultural, industrial and religious education, so that in combatting their poverty and in protecting cows, they may become living Krishnas, devoted earnestly to the cause of the regeneration of India.

ADVOCATE, 31st October 1909.

Industrial education in the United Provinces.

69. The *Advocate* (Lucknow), of the 31st October, with reference to Sir John Hewett's speech at Roorkee, observes that while these provinces will ever feel grateful to His Honour for what he has done for the promotion of the industrial education of the people of the United Provinces, at a period of special difficulty, the announcement that the Government of India cannot find any funds to help the Local Government to carry out the recommendations of the Industrial Conference in their entirety will be received with keen disappointment.

The editor says: "the Secretary of State is not convinced of the advantage of founding a Technological Institute at Cawnpore. May we ask whose opinions in such matters deserve greater weight, those of the people and the officials on the spot, or that of the Secretary of State sitting at a distance of six thousand miles from here? People wanted a Technological Institute, the Local Government supported the demand, but we are not to have it because the Government of India cannot find eight lakhs for non-recurring expenditure and two lakhs for recurring expenditure. Even the extensions in the Roorkee College are to be made by the Local Government from its depleted treasury and the Government of India, which is so profuse in its professions to see the people of the country advance in industrial pursuits, has not a single rupee to spare to meet the demands of the people. It took the Government of India and the Secretary of State three years to decide what amount of money should be spent on the provincial medical college and hospital and it has taken two years

to come to the decision that there are no funds to carry out the recommendations of the Industrial Conference."

He protests emphatically against this shabby treatment of these provinces.

The Matriculation Hindi course.

70. A correspondent, writing to the *Advocate* (Lucknow), of the 4th November, protests against the *Ram Kahani* by Pandit Shudhakar Dwivedi being prescribed as the text-book in Hindi for the Matriculation Examination. The writer suggests that a selection from the standard prose writers in Hindi, both living and dead, should be made under the directions of the Department of Public Instruction by some responsible scholar or body of scholars and that this book should be prescribed, as it is impossible to have first-rate works when none of the gentlemen responsible for the selection of text-books have much occasion to speak the language in which they are presumed to be authorities.

ADVOCATE, 4th November 1909.

The election of Allahabad University Fellows.

71. The *Leader* (Allahabad), of the 5th November, supports the candidature of Mr. G. S. Arundale, the Honorary Principal of the Central Hindu College, Benares, to a Fellowship of the Allahabad University and expresses surprise that Government did not think it fit to nominate him as it did the heads of other institutions.

LEADER, 5th November 1909.

(f)—Agriculture and questions affecting the land.

Complaint against the Agricultural Department.

72. A correspondent, writing from Aligarh in the *Advocate* (Lucknow), of the 31st October, says that a large number of cultivators in that district are complaining of their unfair treatment at the hands of the Agricultural Department. Hitherto the department purchased the produce of American cotton direct from the cultivator, thus giving him the profit without the intervention of a middleman. This year, seed was distributed to cultivators and a written promise was given to them that cotton would be purchased from them as usual, but now it seems that the department intend repudiating the promise to purchase direct, and intend doing business through a middleman, thus depriving the cultivator of a share of his hard-earned profits. It is natural that the cultivators should resent this and decline further experiments at, what they consider, their expense. The writer points out that the value of the department depends entirely on the confidence of the cultivator and that if once this is forfeited the objects the department have in view will be frustrated.

ADVOCATE, 31st October 1909.

(g)—General.

The Present Position of Co-operative Credit Societies in India.

73. An article on "The Present Position of Co-operative Credit Societies in India", appears in the October-November number of the *Hindustan Review* (Allahabad), from the pen of Mr. C. S. Raghunatha Rao. The writer remarks that the increase in the number of societies, since the institution of the system five years ago, is highly gratifying. The progress in which every province has shared is interesting, not so much on account of the extent of the operations as on account of the special features brought to bear in the expansion of the movement owing to difference of conditions in several provinces. He then details the special features that characterized the popularization of the movement in each province as given by Mr. Carlyle at the Co-operative Conference in Simla in October last. Continuing, he notes that the future progress of the movement depends upon the removal of three great disabilities which he classifies as legal, financial and educational. Under the first head he suggests the adoption of the recommendations of the Sub-Committee appointed at Simla in October last to consider the rules and bye-laws of the Act, and adds that the privileges conceded to Credit Societies by Government should be enlarged. Money order commission on remittances to and from Co-operative Societies should, he considers, be abolished, as the existing rates hamper the full development of the movement.

HINDUSTAN REVIEW, October and November 1909.

Discussing the financial difficulties under which the system labours, he gives it as his opinion that the pecuniary assistance of Government is essential in the early stages of the work. And Government assistance, he notes with satisfaction, has in most cases been cheerfully given. The question of further Government aid to continue the experimental stage is one, he thinks, that should

not be lost sight of. He then goes on to recommend means for the audit and control of all societies and suggests a federation of societies on a joint-stock basis. Co-operative banking can only be properly centralized by means of central banks, but as this ideal is unattainable at present owing to small societies being deficient in funds, businessmen should combine to establish such banks and Government should grant facilities for the recovery of loans by Co-operative Credit Societies.

Referring to the educational disadvantages from which the co-operative credit system suffers, he suggests the publication of a Manual containing full information on the subject and the convening of district and provincial conferences for the dissemination of useful knowledge to those who are ignorant of the benefits that are to be derived from Co-operative Credit Societies.

KARMAYOGI, 22nd October 1909.

The confiscation of the *Hindu Punch* Press.

74. The *Karmayogi* (Allahabad), of the 22nd October, referring to the confiscation of the press of the *Hindu Punch* for inciting people to do violence to Mr. Gokhale, remarks that the Newspapers (Incitement to Violence) Act was meant to suppress the spread of anarchism and sedition in the country and not to secure the safety of individuals. Let us see, adds the editor in conclusion, if the High Court also bows before this decision of the Magistrate of Thana or does justice in the case.

KARMAYOGI, 22nd October 1909.

A denunciation of Christian calendar.

75. The *Karmayogi* (Allahabad), of the 22nd October, joins with one of its Hathras correspondents in denouncing the baneful tendency of counting dates by the Christian instead of the Vikrami era. The editor expresses the hope that the Bengal leaders, who still call their boycott and Partition anniversaries the 7th of August and the 16th of October celebrations, respectively, will take the lead in the matter and give up this denationalizing habit.

SWARAJYA, 30th October 1909.

Boycott.

76. The *Swarajya* (Allahabad), of the 30th October, has an article entitled "Boycott", of which a full translation is given below :—

"Boycott is a powerful weapon for the helpless and down-trodden, the equal of which cannot be found in the world. What boycott can achieve, cannot be accomplished by swords, guns or rifles. The wound inflicted by boycott is so deep that it pierces our opponents' heart. It very recently happened that in order to cope with the high-handedness of Austria, Turkey boycotted Austrian goods, and on this account Austria was so much humbled that she had to kiss Turkey's feet. A single blow was sufficient to bring Austria to her knees. No comparison could be made between brave Austria and humble Turkey, but it was the blessing of boycott that made an absolute ruler bow before one who was oppressed. We have not far to go. England could not by any means compete with us in our trade; she boycotted our manufactures in 1813, for she had not the power to compete with us in the beauty, finish and cheapness of our articles. We cannot describe the sad plight in which England was before this boycott. She was dependent upon foreign countries for the smallest articles. She had even to import thread and could not produce goods of the same quality as ours. So when she could not do anything else she found refuge in boycott and she not only boycotted our goods but proclaimed that whoever used cloth woven in India would be fined fifty rupees and the seller of the fabric would be fined rupees two hundred. When even this measure failed to put a stop to the sale of our goods in England, an import duty of 88 per cent. was imposed upon them. Our present condition is what that of England was in those days. If we boycott foreign manufactures in self-protection, what fault do we commit? Is it a crime to remain alive or to hope to keep alive? No, no, never. In no section of the Indian Penal Code is the effort to maintain one's life held to be a crime, but suicide has been held to be one, and there is a heavy punishment for those who attempt it. Then, why are not the men who commit suicide, i.e. condemn boycott, punished for committing suicide? For sometime past His Excellency the Governor of Bombay has been waging a vigorous campaign against boycott. He considers boycott unnatural and unsuitable for India. He says that if the import of Mauritius sugar is stopped the poor native labourers, who are employed there in sugar mills, will be deprived of their means of livelihood. Very well said: the labourers in Mauritius are very handsomely treated and they get handsome wages. These poor, helpless labourers are killed there like dogs and are oppressed by the yoke

of slavery. This is the reason why we cry *swaraj, swaraj*, so that we may be able to retaliate peremptorily on the foreign countries that are treating us in this manner. To-day Japan has its own *ráj*. Can any country dare look askance at Japan, much less treat the Japanese in an indifferent manner? If any one ever dared to do so 'he would have his eyes taken out.' If Japan had kept quiet and not taught Europe a good lesson she would have been subjected to the same oppression to which we have to submit to in Mauritius, the Transvaal and Natal. Had it been any other country, or if we had power, should we not have boycotted the Transvaal just as the people of the Transvaal are boycotting us for a slight fault of ours (because we fought with them for our rulers during the Transvaal war)?

Dear countrymen, nothing else possesses the power that boycott has. Our rulers, the English, have risen owing to it, and it is natural that the subjects should adopt the habits of the rulers. So we have derived this power from our rulers and can use it without any fear. Its greatest advantage is that when we see *swadeshi* in danger we can lock it with the lock of boycott, and when we see foreign dakaits (foreign manufactures) entering our house, we will strike them with the cudgel of boycott and no one will dare to threaten *swadeshi* after that. Dear brethren, if you want salvation, be *swadeshists*. *Swadeshi* will be the means of your safety. Whenever you see *swadeshi* in danger, always bring boycott into operation and you will see how famine, poverty and indigence sneak away. So just cry aloud 'Victory to *swadeshi* and destruction to foreign manufactures.'"

The boycott of Englishmen.

77. The *Karmayogi* (Allahabad), of the 6th October, reproduces an article entitled "The Boycott of Englishmen" from the *Kesari* (Poona).

KARMAYOGI, 6th October 1909.

Physical culture.

78. The *Swarajya* (Allahabad), of the 30th October, says that want of physical culture makes a man a prey to disease and unfits him for defending his own life and property. It is by practising physical culture that the Bengalis are no longer branded cowards. In conclusion the editor says:—

SWARAJYA, 30th October 1909.

"It is one of the golden principles of Nature that the weak cannot make any progress till they realize their weakness. The (sole) remedy for weakness is exercise and nothing has to be spent upon it. So, O Indians, if you think it necessary, and if you want to make any progress, take to physical culture. Everyone is afraid to go near a powerful man, and even birds fall upon weak insects."

***Dasehra* holidays in Jaunpur district offices.**

79. A correspondent, writing in the *Advocate* (Lucknow), of the 31st October, says that *Dasehra*, of all the holidays, is the only one of the year when the Hindus can get away from their work and meet and enjoy the company of those who are near and dear to them, but it was a very great disappointment to the clerks of the offices of Jaunpur when they had to forego this long-expected holiday and attend to their work regularly on account of the inspection of the offices. He asks the authorities to see that inspections on gazetted holidays are not allowed in future.

ADVOCATE, 31st October 1909.

V.—Legislation.

The United Provinces Excise Bill.

80. The *Leader* (Allahabad), of the 3rd November, contrasts the Bengal Excise Act with regard to its provisions for the control of liquor shops with the United Provinces Excise Bill, and remarks that though the former is by no means an ideal measure of its kind, yet, if the choice lay between it and the Bill now before the local Council, there would be no hesitation in preferring the former, for unsatisfactory as it is it is somewhat more progressive than the United Provinces Bill.

LEADER, 3rd November 1909.

The editor supports the minute of dissent drawn by the Hon'ble Pandit Madan Mohan Malaviya.

VI.—Railway.

Nil.

INDIA OFFICE LIBRARY & RECORDS

VII.—Post Office.

LEADER, 31st October 1909.

The resolution of the Government of India regarding insufficiently addressed telegrams.

81. Referring to the resolution of the Government of India regarding the delivery of insufficiently addressed telegrams, the *Leader* (Allahabad), of the 31st October, remarks that it cannot be regarded as altogether satisfactory; for, leaving alone the complaints of firms, private individuals have had to put up with any amount of inconvenience owing to the new fangled orders of the department. The editor refuses to believe that it was solely reasons of public convenience that led the Government of India to take action regarding such telegrams. Though the Government of India have now issued directions that the rule should not be interpreted too strictly, yet it would have been better if they had stated definitely that in every case that an addressee could be found without any difficulty or loss of time, the message should be delivered.

The editor protests against the other new rule which deprives the sender and the addressee of the privilege of the redirection of a message free of cost.

VIII.—Native Societies and Religious and Social Matters.

SAMRAT, 30th October 1909.

The uplifting of the depressed classes.

82. The *Samrát* (Kalakankar), of the 30th October, referring to the question of uplifting the depressed classes, repudiates the charge brought against the higher castes that for their own selfish ends they allotted these classes the lowest place in society, and notes that the mere giving of social equality to them would not improve their position. The editor remarks that the best means of uplifting them consists in diffusing primary education among them and in encouraging them to take to arts and industries.

This, he adds, is also their proper sphere of work and will not benefit them alone but will improve the material condition of the whole country.

SWARAJYA, 30th October 1909.

The depressed classes.

83. The *Swarajya* (Allahabad), of the 30th October, severely criticises the attitude of the high caste Hindus to the depressed classes, and says that if the Sudras, who are the most hard-working class among the Hindus, are driven to desperation, they will take refuge either in the fold of Christianty or Islam to the great loss of the Hindu community.

KARMAYOGI, 6th October 1909.

The protection of cows.

84. The *Karmayogi* (Allahabad), of the 6th October, has the following under the heading "Shrikrishna Gowshala, Calcutta." The article was contributed by a correspondent who signs himself "Shukla."

A pamphlet of twenty-four pages, entitled "*Désh ká Sarb násh kar ké phir Déshhitaishi Kaisé.*" (How can they be well-wishers of the country who have done all in their power to bring about its complete destruction) has been issued from the office of the Shrikrishna Gowshala, Bara Bazar, Calcutta. It is being distributed to the public gratis and every one is requested to send for copies from that office and distribute them in his province. It contains nine woodcuts of the cow. There is no doubt that the woodcut which represents cow-slaughter is horrible and offensive, but if the publication even of such pictures and the systematic wailings of slaughtered cows cannot awaken the sons of Bharat, then one cannot help saying that their characteristic feelings have forsaken Hindus for good. Indeed, the very existence of India depends upon cattle. As it is an agricultural country it cannot do without cows.

* * * * *

The protection of cows is a question of life and death for Hindus. The existence of Hindus and cows is inter-dependent. The extinction of cows means the extinction of the Hindu nation . . . . Hindus should bear in mind that Raghus and Rama Chandras are born only in those families where *Ikshwakus* are constantly engaged in the service of cows. (*Ikshwaku* was an ancestor of Rama Chandra.)

Now Hindus should fully realize that without their assistance the protection of cows is impossible. It ought to be the duty of every Hindu never to sell cows or calves into the hands of any *Mlechha* or butcher as long as he lives. It is obvious that Hindus do not get even one sufficient meal in the day and that cultivators, after paying all their dues, have nothing left

and so they have to dispose off their cows and bullocks for their maintenance. But considering that it is preferable to die of starvation than to forsake one's duty (or religion), every Hindu should show to the world by sacrificing his life for the protection of cows that he died of starvation but did not sell the mother cow into the hands of a *Mlechha*.

'Alas! O Hindus, have you forgotten Lord Krishna Chandra, the aim of whose life in looking after cows was to show that to serve cows is the duty of a king, and that such service is an object of pride? Under the peace and tranquillity of British rule patriotism and religion have also disappeared from the land. What a splendid achievement this really is? The study of Sanskrit has gone out of fashion these days, and the *Dharma Shastras* are nothing better than old women's tales. The house that was sanctified formerly by the presence of the cows that used to protect the life and celibacy *(Brahmacharya)* of the members, now, owing to the barking of English councillors and the use of raw flesh, appears to be the abode of *rakshasas*, and our educated youths consider dogs to be the characteristic of a civilized nation. Cattle breeding has become a thing of the past. Now, if the descendents of Rama and Krishna, on seeing all this physical deterioration everywhere as the result of the scarcity ofmilk and *ghi*, do not give up their idleness and lethargy and gird up their loins for the protection of their religion and for the saving of the lives of cows—surely, such a splendid opportunity will never recur again. The Hindus can be worthy of the name of Gopal only when cows are protected, otherwise it is nothing to their credit to be called 'Gopals' while the blood of the cow is being shed . . . ."

In conclusion the writer expresses his sympathy with the work of the Shrikrishna Gowshala of Calcutta and requests the readers of the *Karmayogi* to do all in their power to help it.

85. The *Swarajya* (Allahabad), of the 30th October, severely condemns the custom of the Hindus to demand large sums of money from their prospective sons-in-law. The result is that rich men, past middle age, get married a second time, while healthy, young boys have to postpone marriage owing to want of money. This is one of the causes of the decline in the number of the Hindus.

SWARAJYA, 30th October 1909.

A Hindu social evil.

86. The *Musáfir* (Agra), of the 31st October, notes with regret that the Magistrate of Delhi has ordered two *Arya Samaj* lecturers to obtain licenses before delivering their lectures. At this rate, the editor says, a day will come when the members of the *Arya Samaj* will be deprived of all their liberties.

MUSAFIR, 31st October 1909.

Arya Samaj lecturers in Delhi.

87. The following is from the *Leader* (Allahabad), of the 3rd November :—

LEADER, 3rd November 1909.

The *Ram Lila* and the Muhammadans of Bhadohi (Mirzapur district).

"We are informed from a reliable source that an application was made a few days ago to the Commissioner of Benares by a number of Muhammadan youths of Bhadohi, in the Mirzapur district, praying that the Hindu celebrations of *Ram Lila* should be stopped. The Commissioner inquired why this step was necessary and why the petitioners could not join and enjoy the *mela*. Some random answers were given to this question. Eventually an inquiry was promised. If the Hindus were within their rights, as evidently they were, we fail to understand why the Commissioner should have ordered an inquiry at all. Surely responsible officers ought to know that uncalled for intervention in the religious rights of the people, be they Hindus or Muhammadans, does not conduce to the promotion of better feelings between them. It is earnestly to be hoped that nothing will be done which will have the effect of increasing the self-importance of one community and the resentment of the other."

88. The *Leader* (Allahabad), of the 4th November, notices with pleasure the revival of the Prayagwals' *panchayat*, but at the same time regrets to note that the first step they have taken to give indications of their revived vitality has been a move in the wrong direction, so much so that they have induced the Cantonment Magistrate to issue notices to all the *ghatias* to remove their *takhts* on the bank of the *Tribeni* within

LEADER, 4th November 1909.

The Prayagwals.

a week of the date of notice. The editor says that the matter should engage the attention of the higher authorities, for the removal of the *ghatias* means a deal of trouble and inconvenience to the public and an interference with the religious rights and privileges of a particular community.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 6th November 1909.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 27.	1,500 ,,
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwán Dás, B.A.; Jaiswál (Kalwar); 41.	150 ,,
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,500 ,,
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 ,,
6	Theosophy in India ...	Benares ...	Do. ...	Jehangir Sorábji; Pársi (Theosophist). / Marian Judson	4,500 ,,
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	S. S. Tug; Kayasth; 40	1,000 ,,
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. / Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 ,,
9	Advocate	Lucknow ...	Twice a week.	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 ,,
10	Citizen	Allahabad ...	Do. ...	M. Ghulám Muhammad Khán; Muhammadan; 55.	650 ,,
11	Leader	Allahabad ...	Daily ...	Bábu Nagendra Náth Gupta; Bengali Vaidya; 47. / Mr. C. Y. Chintámani; Madrasi; 35.	
	ROMAN.				
†12	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*13	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adyá Prasád Misra; Brahman; 32.	225 copies.
*14	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 ,,
	ANGLO-URDU.				
*15	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... / Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
†16	Ahl-ul-Zikar	Lucknow ...	Monthly ...	Muhammad Umar; Muhammadan.	
17	Al Awarif	Lucknow ...	Do. ...	Hakím Qásim Ali; Muhammadan; 35,	257 copies.
†18	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hádi, B.A.; Muhammadan; 52.	600 ,,
19	Al Aziz...	Agra	Do. ...	Háji Muhammad Ismail Khán; Muhammadan; 52. / Muhammad Abdul Rauf Khán Hátif; Muhammadan, Pathán; 27.	500 ,,
†20	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 ,,
21	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 51. / Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathán.	550 ,,
22	Árya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 ,,
23	Árya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 ,,
24	Brahman Samáchár ...	Saharanpur ...	Do ...	Chotey Lál Sharma.	
25	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 copies.
*26	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 22.	1,000 ,,
*27	Hafiz-ul-Mulk	Hapur (Meerut) ...	Do. ...	Hafiz Abdul Kádir; Muhammadan.	
*28	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 copies.
29	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 27 ...	1,500 ,,
30	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 ,,
31	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bír Naráyan Singh; Rájput Jat.	500 ,,
32	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth.	
33	Pardah Nashin	Agra ...	Do. ...	Mrs. Khámosh	600 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
34	Postal Magazine	Agra ...	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 copies.
35	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,500 „
*36	Sayyáhul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
37	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Hasan, B.A.; Muhammadan; 32.	
38	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 copies.
39	Yad-i-Bayzá	Ghaziabad (Meerut),	Do. ...	Hakím Saiyid Muhammad Said; Muhammadan; 26.	250 „
*40	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*41	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*42	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*43	Ziraat	Bijnor ...	Do. ...	Muhammad Abdul Karím; Muhammadan.	
*44	Akhbár-i-Imámia	Lucknow ...	Twice a month,	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 copies.
†45	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
*46	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
47	Vyápari-wa-Karigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 42.	
48	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 copies.
49	Al Bashír ...	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
50	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan.	
51	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
52	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
53	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	308 „
54	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
55	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
56	Fitnah	Gorakhpur ...	Do. ...	Pandit Prem Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
57	The Independent	Allahabad ...	Do. ...	Shyám Kishore Varma, Kayasth; 38.	
*58	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 copies.
59	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	250 „
60	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
61	Káyasth Hitkári	Agra ...	Do. ...	Lála Lálta Prasád; Kayasth; 31 ...	500 „
62	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
63	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
64	Mukhbir-i-Álam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
65	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
66	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
67	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
68	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	300 „
69	Rafíq Punch	Moradabad ...	Do. ...	Mahmúb-ul-Hasan; Muhammadan; 29,	450 „
70	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 „
71	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
72	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „
73	Sahífa	Bijnor ...	Do. ...	Maulvi Majid Hasan; Muhammadan; 26.	300 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
74	Sar Punch	Shahjahanpur ...	Weekly ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan.	
75	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 copies.
†76	Shams-ul-Nahar	Moradabad ...	Do. ...	Muhammad Ismail; Muhammadan; 30,	200 ,,
*77	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 ,,
78	Swarájya	Allahabad ...	Do. ...	Nand Gopál; Khatri	1,000 ,,
79	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 20 ...	550 ,,
80	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 ,,
81	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 ,,
82	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 40.	350 ,,
83	Hindustáni	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 ,,
84	Nasím-i-Agra	Agra	Do. ...	Bábu Bíreshwar Sányál; Bengali Brahman; 55.	276 ,,
†85	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 ,,
86	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 ,,
	ARABIC-URDU.				
87	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imádi; Muhammadan; 37.	150 copies.
	HINDI.				
*88	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52,	100 copies.
89	Bháratodaya	Jawalapur (Saharanpur).	Do. ...	Padam Singh Sharmá and Pandit Nardeva Sháshtri.	
90	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Parsád Sharma; Brahman; 50.	300 copies.
91	Bráhman Samáchár ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 ,,
*92	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 49,	656 ,,
93	Dharm Divákar	Agra	Do. ...	Puttoo Lál.	
94	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
95	Jain Prakáshak	Deoband (Saharanpur).	Do. ...	Suraj Bhán; Vakil.	
96	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám; Bania; 43	320 copies.
97	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogíshwar; 34 ...	375 ,,
98	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Shivadhar Pande, M.A., LL.B.,	1,100 ,,
99	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman ...	100 ,,
100	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarúp Varmá; 30	4,410 ,,
101	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 ,,
102	Sádhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sádh; 28.	
103	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†104	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 38 ...	1,000 ,,
*105	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád; Brahman ...	1,700 ,,
106	Shri Yádvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radhá Krishna Misra; Brahmans.	500 ,,
107	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Nehru; Kashmiri.	
108	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi.	
109	Sudhanshu	Agra	Do. ...	Bábu Ram Sharmá; Brahman.	
110	Swadesh Bándhavá ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 39,	700 copies.
†111	Vánijya Sukhdáyak ...	Benares ...	Do. ...	Bábu Jagannáth Prasád Singh; Máthur Brahman; 36.	1,000 ,,
*112	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 ,,

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
113	Almora Akhbár	Almora ...	Twice a month,	Munshi Sadánand Sanwál; Brahman; 58.	155 copies.
114	Karmayogi	Allahabad ...	Do. ...	Sundar Lál; Kayasth; 26.	
115	Kshatriya Mitra	Benares ...	Do. ...	Prasidh Naráyan Singh, B.A.; Kshatriya; 35.	
116	Rájpút	Agra ...	Do. ...	Kunwar Shér Singh Varmá ...	1,700 copies.
117	Vyápari and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 42 ...	782 „
118	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satyá Nand Joshi, B.A.; Brahman.	1,600 „
119	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	246 „
120	Arya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman,	1,469 „
121	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
122	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saráogi; 33 ...	1,500 „
123	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
124	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám; Khatri; 55 ...	2,050 „
125	Samrát	Kálákánkar (Partabgarh).	Do. ...	Rája Ramesh Síngh; Kshatriya; 45 ...	554 „
	HINDI-URDU.				
*126	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasád; Barnwál Hindu; 36 ...	200 copies.

* Irregular.

I.—Politics.

(a)—Foreign.

1. The *Karmayogi* (Allahabad), of the 5th November, gives a brief account of the awakening of China, and remarks that the day is not far distant when China, by defeating some great European Power, will be counted among the foremost nations of the world. The editor, in conclusion, observes:— **KARMAYOGI, 5th November 1909.**

The awakening of China.

"O Indians, this is the time of the awakening of the whole of Asia. Your civilization is much more ancient and was at one time far more advanced than that of either China or Japan. But you lack that central force of *swaraj* that focusses all the energies of a nation and directs them into the channel of progress and advancement. The education imparted in our schools and colleges is not religious and national but is foreign and under the control of foreigners, and that is why it prevents the growth of manliness and national pride in you, but still, if you spread national education and remain firm in your vows of *swadeshi* and service of the country, we sincerely believe that you, too, will soon become like the other nations of Asia,—nay, you will far excel them."

(b)—Home.

2. The *Hindustan Review* (Allahabad), for October and November, under the heading "The Topics of the Day", has an article entitled "The National Congress and the Punjab", by a Bengali member of the Reception Committee. The writer prefaces his remarks by the statement that, in spite of the split between Moderates and Extremists, the Congress can still claim to be the embodiment of pan-Indian sentiments. He goes on to remark that though the Punjab did not refrain from joining the chorus of welcome that greeted the Reform Scheme, it nevertheless does not benefit by the proposals in anything like the same degree as the other provinces, for in the latter, 40 per cent. at least of the members of the new Legislative Councils will be elected, but the proportion of elected members in the Punjab will be only 20 per cent. Further, the Punjab suffers through not having a Chartered High Court, since the existing Chief Court is under the thumb of the Executive Government, as instanced by the recent Government resolutions white-washing the police from the charges laid at their door by the Chief Court. **HINDUSTAN REVIEW, October and November 1909.**

The National Congress and the Punjab.

Again, the situation between Hindus and Muhammadans in the Punjab at the present time is tense, and has been rendered acuter by the Punjab Land Alienation and Pre-emption Acts and by the supersession of two Hindus by a Christian and a Muhammadan on the bench of the Chief Court. This difficulty will be handled by the Punjab Hindu Conference, but Congressmen from all parts of India should bear it in mind, along with the considerations already mentioned.

The writer proceeds to demonstrate that no exception can be taken to the election of Sir Pherozshah Mehta as President of the Congress. At the same time he expresses the opinion that more consideration ought to be shown to the wishes of Bengal as regards (1) the boycott resolution and (2) the resolution on National education. The boycott question was dropped at the last Madras Conference, as Lord Morley assured Babu Surendranath Banerji, that if the resolutions were dropped, the Partition question would be reconsidered. The Partition has not been modified, and so the boycott agitation in Bengal must be resumed, and this should be ratified by the Congress. "I may observe in this connection," continues the writer, "that the correspondent, signing himself as 'Auditor Santum?' to the *Times*, who is believed to be none other than Lord Morley himself, referred to the boycott-day anniversay as *swadeshi* anniversary. The inference may not be quite unnatural that Babu Surendranath Banerji was able to convince His Lordship as to the peaceful character of the celebration."

Finally, as regards the education question, the writer maintains that a system of National education, to supplement the University education, is a desideratum at the present time.

ANAND, 4th November 1909.

The Punjab Hindu Conference.

3. The *Anand* (Lucknow), of the 4th November, considers that the Punjab Hindu Conference has done much good to the cause of Hindus, inasmuch as it has succeeded in making Sikhs, Arya Samajists and Jains recognize the necessity of co-operating with the Hindus for their common interests. It would have been an evil day, the editor adds, if these communities had seceded from the Hindus, as such an act on their part would have been detrimental to the interests of the parties concerned.

ABHYUDAYA, 5th November 1909.

The Punjab Hindu Conference.

4. Commenting on the Punjab Hindu Conference, the *Abhyudaya* (Allahabad), of the 5th November, says that just as the Congress aims at forming an Indian nation, the Punjab Hindu Conference aims at forming a Hindu nation. It will not stand in the way of the Congress but will, on the contrary, help it in reaching its goal. The editor remarks that it would be of great advantage to the Hindus if an All-India Hindu Conference were held next year on the lines of the Punjab Hindu Conference and if provincial Hindu associations were established in every province.

He notes with gratification that all speeches, except those of Sir P. C. Chatterji and Lala Lal Chand, were made in Hindi, and points out the necessity of the mother-tongue, Hindi, being used as a means of strengthening the Hindu nation.

He approves of the action of the Punjab Hindu Conference in taking up the question of the troubles of Hindus caused by the Frontier raids, and suggests that the entire Hindu press should agitate on the question till their grievances attract the attention of Government and are redressed.

KARMAYOGI, 5th November 1909.

The Punjab Hindu Conference.

5. Commenting on the Punjab Hindu Conference, the *Karmayogi* (Allahabad), of the 5th November, calls the attention of its readers to the speech of Lala Lal Chand in which he set forth the aims and objects of the Conference and pointed out that Hindus should not look to others but rely upon themselves for their regeneration. The editor remarks that Hindus will do well to take these words to heart and he impresses upon them the necessity of cultivating self-confidence as the first requisite for their salvation. He points out that Hindus should not be discouraged in their work because of the indifference or opposition of Muhammadans, and that they should go on with it in concert with other communities or without them, if they refuse to join them. He remarks that the only thing required for success in their work is perfect unity among Hindus themselves, and it is to be hoped that the Punjab Hindu Conference and similar Conferences in other provinces will be able to unify the Hindus as a whole and thus bring about this desired end.

ABHYUDAYA, 5th November 1909.

Indians in the Transvaal.

6. The *Abhyudaya* (Allahabad), of the 5th November, publishes a long poem in which an appeal is made to Queen Alexandra to intervene for the protection of Indians in the Transvaal.

LEADER, 7th November 1909.

Indians in the Transvaal.

7. The following is an extract from the *Leader* (Allahabad), of the 7th November:—

"Generals Botha and Smuts may congratulate themselves on their heartless achievement, and Lords Crewe and Selborne may be thanking their stars that after all it is only the meek Indian population whose feelings have been wantonly outraged, but they are sadly mistaken if they flatter themselves that the trouble is over and all will be well in the future. The struggle has only just begun, as it were, and it will grow more and more intense and painful, thanks to the lack of sympathetic imagination and wise foresight which led the Government to force the Union of South Africa Bill through Parliament in spite of its most obnoxious distinction between the white and 'coloured' peoples. It behoves our countrymen out here to lay this to heart, so that they may make up their mind to stand by their active comrades in South Africa and do all in their power to help them in the arduous fight that lies in front. If, as has been well said, the prize is in the process, the greatest moral interest attaches to the events as they have been shaping themselves in South Africa, and nothing can be more discreditable or suicidal than for Indians in the mother country not to extend a helping hand to their brothers and sisters across the seas."

8. The *Oudh Akhbar* (Lucknow). of the 9th November, deplores the attitude of the British Government towards the miserable condition of Indians in the Transvaal, and remarks that such stolid indifference is in no way compatible with the fame which England has achieved all the world over as the liberator of the oppressed and the protector of the weak.

OUDH AKHBAR, 9th November 1909.

Indians in the Transvaal.

9. The *Karmayogi* (Allahabad), of the 22nd October, publishes another instalment in Hindi of the *Prithwi Sutras* from the *Atharva Veda*, under the heading "Vedic National Songs" (vide Selections No. 40, paragraph 4).

KARMAYOGI, 22nd October 1909.

National songs in the *Vedas*.

10. The *Karmayogi* (Allahabad), of the 5th November, publishes the following poem under the heading "National Song" by Madhava Shukla:—

KARMAYOGI, 5th November 1909.

A National song.

"At present there are few countries poor and unenlightened;
If there is any such country, it is India with her thirty crores of inhabitants.
Those who took trouble and accomplished anything, were fully rewarded by that Great Master.
Among all such the small country of Japan stands out foremost.
At present there are few countries poor and unenlightened.
Progress and liberty are seen on all sides,
But the misfortunes of all countries come here to stay.
All those who were asleep have awoke with a start,
And have girded up their loins, and are steadily doing their work;
But how can one, who is about to die, arise?
Those who have any care for themselves do not indulge in luxuries.
They do not adorn themselves [*(lit.)* make themselves *Subza paris* and *Gulfams*] by giving away their money to others.
They do not waste their time in idleness and ignorance.
Although they may be weak and idle and uneducated,
Yet they feel intensely for their country.
Tell me, my brethren, why you do not raise up our dear India
That ministers to all our comforts and enjoyments?
Madhava says: Alas! there is no brave son of India left now.
At present there are few countries poor and unenlightened.
India to-day looks pensive and thoughtful,
With faded face and drooping body and hair all dishevelled,
She stares with a fixed gaze as if she were sad at heart,
She heaves a sigh and has no smile on her face,
She is absorbed in her sorrows like the sun in the midst of clouds.
Seeing the condition of one whose head was bedecked with a jewel-studded crown,
Madhava says her heart breaks with grief and astonishment; alas! nothing remains of her."

11. Referring to the meeting of Muhammadans of Egypt, that was held in Geneva and that was presided overby Mr. Keir Hardie, and at which resolutions against the British occupation of Egypt were passed, the *Musáfir* (Agra), of the 8th November, expresses its astonishment at the professions of loyalty of the Indian Musalmans, and observes that the anti-British attitude of their co-religionists in Egypt present a ludicrous contrast to their protestations of loyalty to the British Government.

MUSAFIR, 8th November 1909.

The loyalty of the Indian Muhammadans.

12. Referring to the opinion of the *Civil and Military Gazette* regarding the loyalty of the Punjab Muhammadans, the *Aligarh Institute Gazette*, of the 10th November, remarks that Muhammadans all over India are equally loyal and that Government should encourage them by sympathising more and more with them.

ALIGARH INSTITUTE GAZETTE, 10th November 1909.

The loyalty of the Indian Muhammadans.

13. The *Urdu-i-Mualla* (Aligarh), for October (received on the 2nd November), reproduces from the *Swaraj* (London), an article entitled "Government and its Preferential Policy towards the Musalmans" and the comments thereon of the *Karmayogin* (Calcutta).

URDU-I-MUALLA, October 1909.

Government and its preferential policy towards the Musalmans.

SWARAJYA, 6th November 1909.

Self-Respect.

14. The *Swarajya* (Allahabad), of the 6th November, has an article on "Self-Respect" in which the editor points out that individuals and nations that have no sense of self-respect, always occupy a low position, while those that have, can always keep their heads high and no one can dare insult them or encroach upon their rights. He points to the noble example of England and Japan in this respect, and says in conclusion :—

"Dear Indians, be up, this is not the time to sleep. Hear what sounds are coming from different quarters. Japan stands bravely under the banner of self-respect in the East, and the United States of America are showing to the world their credentials of self-assertion [*(lit.)* self-conceit]. These children of yesterday have beaten you in the race. They are wandering free, while on your neck there is the collar of slavery. Beware, success is not difficult. Its secret is contained in one word, self-respect. If you want to live, adopt self-respect, otherwise death will overtake you. You are inferior to others in no respect The whole world is under obligation to you. What you can afford to have, others do not dream of ever possessing it. If there is any deficiency in you, it is that you do not feel any shame in being beaten by shoes or being called 'damned fools.' Arise, and like Japan, tear off the screen of ill-omen (that covers you) and show your face. No one can have the nerve to oppose you. There is no one who is not frightened by the gigantic face of Krishna. You are (a) Krishna. Say once (for all)—

'We are prepared to sacrifice our lives we shall never leave the field,
There may be others who are afraid of death.'"

SWARAJYA, 6th November 1909.

Self-Government in India.

15. In continuation of the article on "Self-Government in India" (vide Selections No. 45, paragraph 19), the *Swarajya* (Allahabad), of the 6th November, has another article on the same subject, a full translation of which is as follows :—

"Gentlemen, you must have thoroughly understood the difference between *swaraj* and self-government, and must now know whether it is possible for India to obtain the self-government under (British) suzerainty that the Indian Moderates demand.

History proves that the policy that the Moderates are following will not bring them success. Not only will they be defeated but they will also fall prostrate and will never be able to rally.

In reality the Moderates want to dally with Government [*(lit.)* they are the slaves of their bellies] and they hanker after [*(lit.)* hunger for] titles. They care only for their own advantage, and they are not in the least concerned at the sufferings of the people. They believe in the adage 'Charity begins at home.'

Their object is to please Government, and they are devising methods to do this. They never let an opportunity slip and never do anything that does not involve flattery. Really, people who act in this manner are deceitful and are not the friends of the people. They do not give expression to their real sentiments [*(lit.)* there is one thing in their hearts and another on their tongues]. They have some object or other in all they undertake to do. They do not enter the arena of politics to be of service to the people, but they want to obtain a hold over (the minds of) the people and make them believe that they deserve a Companionship of the Indian Empire or that they should be made members of Council. And to a great extent they succeed in their object.

For the people to believe in these gentlemen with big *puggries* is little short of suicide, and for them to hope to obtain self-government through the efforts of these men is nothing but downright mockery [*(lit.)* a conjuror's show]. They are mightily pleased and overjoyed by winning their simple brethren over by their sweet and honeyed words, and (they hope) that they will have a long string of titles after their names at the expense of a few thousand rupees.

These gentlemen thoughtlessly spend the money that the nation has earned by the sweat of its brow [*(lit.)* by shedding its blood] simply to please the officials. These heartless men do not in the least notice that their brethren are dying of starvation, plague and cholera, that they are in abject poverty and indigence, that famine has deprived them of their peace of mind and poverty has robbed them of their vitality. (When such is the case) they should refrain from putting their

own brethren to the sword and from actions that are calculated to ruin the people. But what have they to do with the people? They care for their own interests and try to further their own ends in every way. This is the reason why so much fuss is being made over the Congress.

Dear Nationalists, never allow yourself to be deceived by these traitors, for there never has been any nation or government in the world nor will there ever be one that has granted its subjects political liberty without their agitating for it.

In Russia, where the Government is one of the country, and where people have been crying for years, where all sorts of disorders have been created, where the Czar has been threatened with assassination, where many diverse methods have been adopted (for the attainment of their objects) and where thousands of sacrifices have been made, political liberty has not yet been obtained, notwithstanding all these activities.

The method by which our rulers attained political liberty is not less instructive. Their forefathers waged wars, gained victories, threatened kings with death, dethroned John (?) and sent the Queen (?) to jail. People suffered hardships and endured misfortunes and oppressions before they obtained the Magna Charta.

In the whole history of the world there is not a single example in which liberty has been obtained by prayer. Read the past history of France and Italy. Wherever *swaraj* has been established, it has been by agitation, personal effort and sacrifice. Never allow the foolish idea to take root in your minds that self-government can be had by the asking.

Self-government is not a toy that can be put into your hands. Liberty is obtained by (sustained) effort. Remember that in order to get your bread you want a hundred and one things and wander about in many places before a morsel can go down your throats. Then how can self-government *(swaraj)*, be had without any effort as if it were not liberty but a joke?

My dear brethren, give up this mendicancy. By it you will not get even three broken *cowries* (shells). Come, let us try for the attainment of *swaraj*. Come, with open hearts. Do not covet [*(lit.)* repent of] disgrace (by begging) at every door. There is no greater act of perdition than begging. Begging is not an act of *dharam*. It is the act of those that depend upon others. It is pardonable only in those who are entitled to beg, as for instance the blind, the maim, lepers, the halt and others. Are you one of these? If so, then you are at liberty to go and beg . . . .

Shame on you, you have grown old begging. You have been begging for twenty-five years, and your prayers have not yet been hearkened to. There ought to be a limit to shamelessness.

We should certainly make an effort for *swaraj*. We want self-government. We will try for it, die for it and sacrifice our lives for it, *swaraj* is our ideal and our salvation. We shall attain *swaraj*. Our life cannot be fruitful till we have our own *ráj*.

O God, give us knowledge, wisdom and power to enable us to obey Thy behests, ponder over Thy commandments, understand Thy laws and act upon them. O God, grant us devotion and faith. We, thirty crores of Indians, are subject to countless evils, and all sorts of misfortunes visit us. Save us by Thy kindness and mercy from this disgrace and grant us complete *(purán) swaraj*."

The Reform Proclamation.

16. The following appears in the *Advocate* (Lucknow), of the 7th November:— **ADVOCATE, 7th November 1909.**

"It is now almost settled that a Proclamation will be issued on the 15th instant from Calcutta announcing the date on which the new Councils Act will come into force and publishing the regulations framed under the Act and sanctioned by the Secretary of State. November is indeed a month of sacred memories in the annals of British rule in India. It was on the 1st of November 1858 that Queen Victoria's Gracious Proclamation was issued confirming what was twenty-five years before declared by Parliament, namely equality of Indians and Britons in the eyes of law and eligibility of Indians, irrespective of colour or creed, for any post for which they may be by virtue of education and otherwise duly qualified. It would surely have been in the fitness of things to issue the coming

Proclamation on the 1st of this month; that would have been more than observance of tradition, for it would mean the fulfilment in a very real and substantial form of the royal pledge given exactly more than fifty years ago. Since the present Act practically gives something like a constitution to India, it has a value, the importance of which cannot be over-rated. We may safely take the event to mean the advent of a reform that will ultimately introduce representative institutions with self-government as their ultimate goal. For this reason we should hail the Proclamation and the Act and its regulations with delight in spite of the defects that they may have."

LEADER, 9th November 1909.

The Reform Scheme.

17. In connection with the Reform Scheme and with regard to the near future of India, the *Leader* (Allahabad), of the 9th November, observes that "the gravest cause for anxiety is the sudden, emphatic and widening breach between Muhammadans and non-Muhammadans in India. It is not merely a feeling of jealousy and suspicion between Hindus and Muhammadans, for, like the poor, it has been always more or less with us. But the present position is far more serious. There are everywhere signs of a continuous flutter, there is the trumpet call to rally in the remotest part of the country, the preferential treatment of Muhammadans being everywhere regarded as a direct and close menace to the rest of the community. The Government may hold that this is a mere sentiment and that no injustice is intended to any section of the community, but after the agitation that followed the Partition of Bengal and still continues unabated, it would be highly impolitic to say that sentiment plays a minor part in the affairs of a people. All the organizations that are springing up, all the movements that are being set up in various parts of the country, are movements of self-defence. Only the aggressiveness of the Moslem League is yet lacking, but one or more claims of superiority on the part of that body, and counterblasts will be sounded and echoed and re-echoed in every corner of the Empire. The political atmosphere is surcharged with electricity, all public bodies have been converted into camps of observation, and there is a broad division which marks off one section of the community from the rest of the country."

At a time of such tension and even difficulty it is, the editor says, a distinct relief to find that there are prominent Muhammadan leaders and even Muhammadan organizations that do not hold with the aims of the Moslem League. Aloofness ultimately brings separation. The manner in which the case of the Muhammadans for separate representation has been put forward casts an unmerited slur on other communities and has accordingly been resented. Not only is the claim of political superiority historically untrue, but it is politically unwise in view of the general political subjection of all communities. Mahrattas and Sikhs could put forward the plea of political importance with better reason, but they have not done it, not only because it would be unavailing but because it would be unfair to the rest of the country. If the history of the Moghul Empire should convey a lesson to any one it should do so to the Muhammadans.

He adds that the new Councils will give no actual power to individuals or communities. They will be only larger deliberative assemblies than at present. Members elected by separate constituencies will not be able to support the cause of their co-religionists to the detriment of other communities. All legislation, all administrative action must be based on the impartial recognition of all claims. In the broad outlines of the administration there cannot be much favour or preference, if the integrity of the Empire is to be maintained. "Let our Muhammadan countrymen realize that there is safety in unity, danger in diversity, that the claim of importance of any kind is chimerical so long as we are common subjects of the same rule, and the highest patriotism, like that of Mr. Hassan Imam, should make for the political fusion of all communities in India."

Continuing his comments on the activity of the Muhammadans in Bengal and Bombay in connection with the first elections to the new Councils, the editor remarks in another note that it is rather surprising to know how the Muhammadans got the requisite information about the constituencies, the number of members allowed and their illegibility or non-illegibility for membership, and other particulars when the rest of the community are vouchsafed no information on these points.

He asks: have Muhammadans alone been taken into the confidence of Government? If they have not, how have they managed to obtain the needful information? If they have, why again this differential and preferential treatment? This invidious and unequal treatment of the several communities, in the opinion of the editor, is far from conducing to harmonious relations among the people or to friendly relations with Government.

Advice to Hindus.

18. The *Swarajya* (Allahabad), of the 6th November, referring to the proceedings of the Punjab Hindu Conference, says:— **SWARAJYA, 6th November 1909.**

"We draw the attention of the Hindus of the Punjab to the law of Nature, that the world is ruled by the scales of justice that are not in the hands of any Government and cannot be interfered with by any ruler or subject. But, on the contrary, they are in the hands of the individuals of every nation. If individuals become united, increase the strength of their nation, endow themselves with high moral, intellectual and physical powers, and are ready to sacrifice themselves for the protection of their rights, no power in the world can dare dash to the ground (?) its historical importance and trample on its wealth and its numbers considering them of no importance . . . . *(illegible)*.

O Hindu friends, remember that if you want to sustain your life, you must make great sacrifices. Of all the laws of the existence of the Universe (?), the greatest is our law of sacrifice. So when opposing forces try to overwhelm you, you should be prepared to exert the power that can only be obtained by constant practise.

So give your children the highest kind of education. Improve their physical condition. Light in their breasts the fire of love for their nation and their religion. Try to improve the condition of that unhealthy portion of your community that is neglected as it is thought to consist of the degraded and outcast. In India the depressed classes are seven times as numerous as we are, and without them the Hindu race will be swept off the face of the earth. Let us then improve the condition of our daughters-in-law and . . . . *(illegible)*, and free our nation from all social evils. This is the only means of national improvement. May God grant that we follow this path faithfully."

The editor of the *Urdu-i-Mualla* and his jail experiences.

19. The *Urdu-i-Mualla* (Aligarh), for October (received on the 2nd November), has the following:— **URDU-I-MUALLA, October 1909.**

"On the 23rd June 1908, the editor of the *Urdu-i-Mualla* was charged with sedition and on the 4th August he was convicted and sentenced to two years' rigorous imprisonment and a fine of Rs. 500. Every one at Aligarh, and probably the Magistrate of the district himself, knew that the editor led a life of self-abnegation and that a heavy fine of Rs. 500 would therefore in his case only mean the total destruction of the *Urdu-i-Mualla* and its library. But we have nothing to complain of the Magistrate nor were we astonished at the severity of the sentence, having regard to the nature of the case. For an accused to expect justice in a criminal, and especially in a political case, would be eminently foolish, as long as the Magistrates are the chief police officers, and form opinions before delivering judgment, based chiefly on the false reports of the secret police, which the accused has no time or opportunity to contradict, and as long as Magistrates bring a charge against a man, issue warrants against him, and then sit in judgment on him. In political cases, there is another drawback also, for the accused is thought to be an enemy of the *Feringhees* and of the *Feringhee* Government, and the Magistrate is naturally prejudiced against him for which he can be excused.

After a few days in the Aligarh Jail, the editor was sent to the Central Jail, Allahabad, where, either at the instance of Government *(hukkum)* or by the order of the European Superintendent of the jail, he was subjected to more hardships than generally fall to the lot of ordinary prisoners, and for a year he had to endure the hard labour of grinding a maund of corn daily, although this task is not imposed on ordinary prisoners for more than a month.

We pass over the unsatisfactory arrangements for food and the bad treatment of the prisoners generally, lest the Nationalist party be blamed and not have the courage to endure hardships for its creed and faith and lest its members cry out (when subjected to sufferings).

Among other things, we have to mention one, not with a view to complaining but simply to state a fact. All prisoners, on entering the jail, are assigned a task, and when they begin to work satisfactorily, vigilance over them is relaxed, and they can pass their time cheerfully by mixing with other prisoners and can go anywhere within the jail compound. But unfortunately political prisoners have to remain in a jail within the jail, in a special ward, and sometimes they are confined in a cell and cannot go to any other part of the jail, nor can they talk with any one. In that ward they are subjected to intolerable vigilance. Ordinary prisoners can obtain, by some means or other, good food, but they cannot. They are allowed to read and write and keep books, papers and pencils concealed about them, but political prisoners can do no such thing; for, apart from the watch that is kept over them, they are always in fear of being searched, and when they are searched all their clothes are taken off. Ordinary prisoners, when they have served half of their sentence, are made warders, and their sole duty is to supervise other prisoners; they are entitled to a reduction of six or eight days per month from their sentences and they enjoy some freedom, but, for some unknown cause, political prisoners are debarred from all such privileges.

This humble man (the editor) acting on the principle that everything has to be endured in the spirit of love, bowed his head to all sufferings; his faith in the righteousness of his cause buoyed him up and his natural disregard for pain, which is common to all poets and godly men, cheered him during this period of suffering. He was not in the least affected by it, but, on the contrary, his love for the beautiful and for his country increased, for which God be thanked.

In spite of all this I used to compose poems while grinding corn, and in the evening I dictated them to a friendly warder, who, as he had a little more freedom, kept paper and a pencil with him. A few days after my release he was also released, and, with the exception of a few odes which were lost, I got them all from him. At first I composed only a few scattered verses, but at the request of Mir Muzaffar Husain Fank, of Bijnor (a prisoner since released), I composed poems in different metres, and the result is a short *Diwan* (a collection of poems). A man of unsettled habits like me could not have possibly accomplished this task, and the Mir Sahib has to be therefore thanked for his assistance."

(Appended are the first three odes, none of which are political in character.) The last couplet of the third is—

"O *Hasrat!* (*nom-de-plume* of the editor), the month of *Ramzan* was spent in prison,

Although there was no arrangement, either for the *sahri* (the meal during the *Ramzan* before daybreak) or for *iftar* (breaking the fast)."

KARMAYOGI, 22nd October 1909.

Arabinda Ghosh's account of his imprisonment.

20. The *Karmayogi* (Allahabad), of the 22nd October, publishes the fourth instalment of the translation of Arabinda Ghosh's account of his imprisonment from the Bengali monthly magazine, the *Suprabhat*.

KARMAYOGI, 5th November 1909.

Arabinda Ghosh's account of his imprisonment.

21. The *Karmayogi* (Allahabad), of the 5th November, publishes the translation of the fifth instalment of Arabinda Ghosh's account of his imprisonment from the Bengali monthly magazine, the *Suprabhat*.

KARMAYOGI, 5th November 1909.

Release of Mr. S. M. Pranjpe.

22. The *Karmayogi* (Allahabad), of the 5th November, after describing the reception of Mr. S. M. Pranjpe at Poona on his release from jail, writes:—

"We welcome and congratulate Mr. Pranjpe on his release from jail. There is no doubt that he suffered much while in jail, but as he has undergone those sufferings in the cause of the country, the motherland must be grateful for his sacrifice. The sufferings of a devotee are never in vain. It is a matter of deep regret that of all the countries in the world India is the only country where sedition and patriotism can be held to exist in a man at one and the same time, but we cannot help this. In no country but India can a patriot be held to be guilty of sedition, yet Mr. Pranjpe was imprisoned for sedition. However, his countrymen's unprecedented reception of

him have convinced the world that he is a beloved and worthy son of Mother India and a true friend to Indians. Hence, what he and other patriots like him have done can never be seditious, inasmuch as it is not against the interests of the country."

The *Dewali* festival and its moral.

KARMAYOGI, 5th November 1909.

23. The *Karmayogi* (Allahabad), of the 5th November, has the following under the heading "*Dipmalika-Lakshmi Puja*":—

"We note with regret that we do not observe our festivals in the same manner to-day as our forefathers did in former days. We do not possess that enthusiasm to-day that was shown fifteen or twenty years ago in every Hindu town and family in celebrating the *Holi* and *Dewali* festivals. One of the chief causes of this is that the ever-growing poverty of the country and the recurring famines and plague have crushed all enthusiasm in our hearts . . . .

O, readers! if you will consider you will find that national festivals form an important part of national life and that no nation can be healthy without them. All living nations of the world celebrate their national festivals with pride and rejoicings . . . .

Readers! let us take an account of the wealth of our country on the occasion of the *Lakshmi Puja* of this year, let us consider the material condition of India and let us devise means for stopping the growing poverty of the country and for increasing its wealth. There was a time when *lakshmi* (wealth) reigned here and there was no country so wealthy as India in those days. All foreign invaders and traders who came to this country were attracted by its wealth. Up to the beginning of the nineteenth century, India was regarded as the wealthiest country in the world, but to-day its condition is quite different . . . ." The writer here gives the comparative statement drawn by Mr. William Digby showing the average income of the inhabitants of different countries, and points out that India occupies the lowest place in this statement.

He proceeds:—

"O Vaishyas (trading classes) of India, you are responsible for the economic condition of the country and it is your duty to improve it. There is no doubt that the present poverty of India is due to several causes. The political strategems of foreigners and sometimes their political injustice have stood in the way of your trade and industry. According to William Digby ninety *arabs* of rupees found their way from this country into England between 1835 and 1900. The mere idea shocks us. But still there is much in your hands, you can keep thirty-five crores of rupees in the country if you will but take the trade of the country into your own hands. According to the *Gita*, three tasks are allotted to the Vaishyas, they are to look after agriculture, to protect cattle and to increase the wealth of the country by means of trade and industry . . . .

Englishmen came to India for purposes of trade and established their rule here. Can you not, O Vaishyas, do the same? You are responsible for the growing poverty of the country, inasmuch as you sell foreign goods, and thus help the drain of the wealth of this country to foreign countries. If you will adopt *swadeshi* and boycott you will not only benefit yourselves but also ensure the prosperity of the country. O Indians, you should not indulge in gambling; you should pen your faith on the *swadeshi* movement and, careless of gain or loss, you should start factories for manufacturing goods in the country.

May the Vaishyas of India, by the grace of God, understand the holy spirit of their *shastras* and properly discharge the duties assigned to them. May such a flame of patriotism kindle in the hearts of Indian youths as will destroy their selfishness and ignorance and may such a light of knowledge spring up in their hearts that they will celebrate the real *Dipawali* and encourage the *swadeshi* movement, and remove the poverty of the country and thereby establish the worship of the true *lakshmi* (wealth)."

Religious freedom under the British Government.

'SWARAJYA. 6th November 1909.

24. The *Swarajya* (Allahabad), of the 6th November, has the following:—

"It is generally known that under the British Government every one has religious liberty and that Government does not concern itself with the religious

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beliefs of any individual. This is true for, according to the Indian Penal Code, even the humblest has religious liberty, and the officials have no right to interfere with it. Then we cannot understand why some stupid, ignorant and obstinate officers prevent people from following the tenets of their faith. Only some days ago a committee was formed at a place in the Karnal district and it was decided that if any one used foreign sugar he would be excommunicated, for the bones and blood of cows and bulls were employed in its manufacture. Unfortunately the (local) ruler ill-treated those responsible for this resolution, had them hauled up in court and made them furnish securities for good behaviour. Does not this case clearly prove that Government desires to deprive us of our religious liberty? Will Hindus remain quiet and will they dine with beef-eaters (i.e. those who use foreign sugar)? Will they, in obedience to the officials, renounce their holy religion? But we shall say "Brethren, religion is a very good thing and there is nothing better in the world. It was on account of religion *(illegible)* that hundreds of your forefathers sacrificed their lives and endured misfortunes and troubles. It was owing to it that the sons of Guru Govind Singh consented to being walled up and, like *Hakikat*, laid down their lives. You are the descendents of these men who held the cow to be their mother. Now you should not be beef-eaters. Do not desecrate your religion. If misfortunes befall you merely by your upholding your religion, welcome them. Do not eat in the company of beef-eaters. Advise them to abstain from using that unclean sugar. If they do not listen to you, award them *dharmik* [religious (?)] punishment. Now you can only sever all connection with them. So use this weapon. Do not defile your houses with this unclean thing. So far you can act within the bounds of the law, no one can prevent you from doing this, and if some one does, he is ignorant and knows nothing. Do not listen to him but go on with your work. Religion is the most essential thing, so be ready to suffer everything. Read this piece of advice in your houses to your children, women and brothers and act upon it. This is the essence of your life, and if you are a true son of Mother India, you should wander everywhere saying: 'Do not leave your religion even if you lose your life.'"

SAMRAT, 6th November 1909.

Lord Curzon's speech at Edinburgh.

25. Referring to the suggestion made by Lord Curzon in the course of his speech at Edinburgh on "The Place of India in the Empire", that the Indian Viceroy should be freed from the control of the India Office, the *Samrát* (Kalakankar), of the 6th November, remarks that this would be extremely impolitic, inasmuch as it would increase his autocratic powers and would deprive Indians of the opportunity of appealing to the Secretary of State for India against his unjust decisions, if any. The editor expresses agreement with Lord Curzon's other views in India as embodied in his speech. Referring to Lord Roseberry's criticism of Lord Curzon's speech, he fails to understand why the former should accuse the latter of exaggeration in assigning to India the highest place in the Empire when it is admitted on all hands that India is the brightest jewel in the British Crown.

SAMRAT, 6th November 1909.

The duties of the leaders of India.

26. The *Samrát* (Kalakankar), of the 6th November, refers to the message of the President of the British Indian Association to the Viceroy on the occasion of the jubilee of the Taluqdari settlement assuring him of their firm loyalty to the British Government, and remarks that, in view of such staunch devotion of the Native Chiefs and territorial magnates to Government, the activities of Extremists against Government are not only ridiculous but are calculated to injure the interests of the country which they profess to love and serve. The editor goes on to say that as the future of India depends on the students of the present day, they should qualify themselves by study for their difficult task and should not waste their energy in political agitation. He observes that Indians will have to wait for a considerable time before they can afford to take part in politics. For the present they should concern themselves only with improving the material condition of the country by adopting modern scientific methods in agriculture, arts and industries.

RAHBAR, 7th November 1909.

The appointment of Raja Krishna Kumar as a member of the Provincial Legislative Council.

27. The *Rahbar* (Moradabad), of the 7th November, referring to the appointment of Raja Krishna Kumar as a member of the Provincial Legislative Council, remarks that, although he is a well-educated and influential man,

he has never taken any part in public affairs and so he has no right to a seat in the Council. The editor says that as the appointment is only for two months, the people of Rohilkhand should select a really capable man to represent them.

Mr. W. T. Stead on the conviction of Mr. Pal's agent in Bombay.

28. Referring to Mr. W. T. Stead's appeal to his helpers in India with regard to the conviction of the Bombay agent of the *Swaraj*, published in London, the *Leader* (Allahabad), of the 10th November, makes the following observation :— LEADER, 10th November 1909.

"What, however, seems to be inexplicable is why the prosecution of the *Swaraj* was not undertaken in London. What is sedition in India is seditious libel in England, and after the two convictions of the *Indian Sociologist*, a failure of justice need not have been apprehended before an English jury. Babu Bepin Chandra Pal, unlike Mr. Shyamji Krishna Varma, is in England and it is only fair to him to say that he would have stood his trial like a man."

The Master of Elibank on Indian affairs.

29. The *Oudh Akhbar* (Lucknow), of the 10th November, while approving generally of the opinions which the Under Secretary of State for India has recently expressed on Indian affairs, remarks that the Master of Elibank ought not to have so readily yielded to the policy of repression which has been of late pursued in India for the suppression of the national movement. The editor observes in conclusion that the present discontent among the people is solely due to the new aspirations that have sprung up in their minds on account of the liberal education that Englishmen have themselves imparted to them. Instead of suppressing this new spirit, Englishmen should rejoice at it and Indians should be taught to work out their own salvation along the path of moderation and legitimate agitation. OUDH AKHBAR, 10th November 1909.

Students and politics.

30. Commenting on Dr. T. Gregory Foster's lecture on the subject of students and politics, in which he pointed out that political partisanship had a baneful effect on students, the editor of the *Advocate* (Lucknow), in the issue of the 11th November, remarks :— ADVOCATE, 11th November 1909.

"While we fully agree with Dr. Foster, the Provost of the London University College, and would be sorry to see any participation by students in active politics, we feel that unless the foundations of sound political education be laid down in the college it may be taken for granted that young men will grow up into dreamers and revolutionists and not practical citizens weighed with a due sense of the fitness and proportion of things and of the natural sequence of events proceeding from proper antecedents."

II.—Afghanistan and Trans-Frontier.

The conversion of Hindu boys to Muhammadanism on the Frontier.

31. The *Riyaz-i-Faiz* (Pilibhit), in its combined issue for the 28th October and 4th November, referring to the conversion to Muhammadanism of three Hindu boys through the instrumentality of a Muhammadan teacher of a Government school on the Frontier, observes that the attitude of the Political Agent towards the Hindus, so far as this case is concerned, is very deplorable, inasmuch as it encourages Muhammadans to commit acts that are likely to lead to a breach of the peace. The Government, observes the editor in conclusion, ought to take serious steps for the protection of its Hindu subjects on the Frontier. RIYAZ-I-FAIZ, 28th October and 4th November 1909.

The conversion of two Hindu boys to Muhammadanism in the Tochy Valley.

32. The *Karmayogi* (Allahabad), of the 5th November, refers to the forcible conversion of two Hindu boys to Muhammadanism in the Tochy Valley and to the attack on the Political Agent by an armed Muhammadan mob, when he attempted to interfere on the representations of Hindus, and remarks that the incident should cause no astonishment as it is only the natural outcome of the policy of favouritism adopted by some officials towards the Muhammadans. "A pet monkey always pulls its master's beard." KARMAYOGI, 5th November 1909.

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III.—Native States.

MUSAFIR, 8th November 1909.

The Hyderabad retirements.

33. The *Musáfir* (Agra), of the 8th November, referring to the compulsory retirement of some leading upper India Muhammadans from the Hyderabad State, for suspected complicity in a plot against the Nizam, observes that a nation that cannot remain loyal to one of its own kith and kin can hardly be expected to be sincere in its professions of loyalty to a foreign Government.

IV.—Administration.

(a)—Judicial and Revenue.

LEADER, 7th November 1909.

Indians and the Judicial Commissionership of Oudh.

34. A correspondent, writing to the *Leader* (Allahabad), of the 7th November, says that it is remarkable that no meetings have yet been held either at Lucknow or elsewhere to protest against the vacancy caused by the Hon'ble Pandit Sundar Lal's resignation not having been offered to another Indian lawyer. The writer says that if Government desires to make a concession to popular aspirations and to secure efficiency in the discharge of public functions, it should make an honest effort to provide deserving Indians permanently with high and responsible posts.

He asks the people of the province to take such action as will make it clear to the authorities that reform should be real and not a mere sham.

LEADER, 11th November 1909.

Indians and the Judicial Commissionership of Oudh.

35. The following is from a correspondent of the *Leader* (Allahabad), of the 11th November :—

"Sir,—With reference to the question which you have raised about the appointment of an Indian Judicial Commissioner at Lucknow, perhaps you are aware that Mr. Piggot's appointment has been gazetted. I share the feeling of disappointment with you, not because Mr. Piggot has been appointed, but because no Indian has been appointed. I hope it will be borne in mind that we do not raise any objection to Mr. Piggot's appointment on personal grounds; on the contrary, I hear that Mr. Piggot is much better than the ordinary run of District Judges. But the real question is, could not an Indian lawyer be found to replace the Hon'ble Pandit Sundar Lal? I fear the Government are not right in insisting upon an Indian as a Judicial Commissioner who has as big a practice or occupies the same position as Pandit Sundar Lal. Do the Government stick to the same rule in appointing civilians to judicial posts? I could name at least half a dozen Indian lawyers at Lucknow and Allahabad who can do better on the Bench at Lucknow than nine out of ten civilians have done so far.—Fair Play."

LEADER, 12th November 1909.

Indians and the Judicial Commissionership of Oudh.

36. The following is from a correspondent of the *Leader* (Allahabad), of the 12th November :—

"Sir,—The question of the appointment of an Indian lawyer in the Judicial Commissioner's Court at Oudh raises issues of a vital character. Every High Court in India has got Indian Judges, why should then this Court have none? The public strongly feel about this exclusion, and the feeling, allow me to tell you, is gaining in volume and strength. As an educated Indian, I look upon myself as an interpreter between the people and the Government. I consider it my duty to tell the Government in plain language what the people think and feel about a particular matter. Having done that, my duty ends, and it is then for the Government to decide what action it will take. I wish to tell the Government that the educated and thinking portion of the public has a just grievance that the Oudh Court has no Indian Judge. How long will the Government permit this grievance to exist? I wish to tell you, Sir, that not only the people of Oudh but of the entire province feel dissatisfied with the present arrangement. If the Government will only appoint a Pandit Sundar Lal and nobody else to this post, I can safely say that a Pandit Sundar Lal cannot be expected to take up this appointment. Without meaning any offence, I wish to know if the Government keeps this standard in view while appointing Europeans to the Oudh Court; truth to tell, there is only one Pandit Sundar Lal in the United Provinces, Europeans and Indians included. But there are many Indian lawyers fully qualified to act as Judges at Lucknow. In the end I beg to thank you for having taken up this question. I hope you will go

on hammering away at it, so that sooner or later the recognition of our just claims may be secured.—ALPHA."

37. The *Leader* (Allahabad), of the 7th November, publishes an account of the Bahraich case and remarks: "Considering the diabolical nature of the conspiracy and the persistence of the accused in adhering to a false story, the sentences cannot be said to err on the side of severity. The verdict of public opinion will be that substantial justice has been done."

LEADER, 7th November 1909.

The Bahraich case.

38. Commenting on the proceedings of the Bahraich police case and on the conviction of the officers and men connected with it, the *Advocate* (Lucknow), of the 11th November, remarks that there is little hope of improvement in the matter of checking police operations and terrorism without the association of the people in the everyday administration of the district, and that it is the duty of the State to reform the system that is responsible for such occurrences.

ADVOCATE, 11th November 1909.

The Bahraich case.

The case of Musammat Gulab Bano.

39. The *Leader* (Allahabad), of the 9th November, makes the following comments on the case of Musammat Gulab Bano:—

LEADER, 9th November 1909.

"The case has gained importance from the extraordinary and tactless intervention of the Lieutenant Governor of the Punjab, who reviewed the judgment of the Chief Court and declared that the charges against the police had not been established. What business the Lieutenant Governor had to go out of his way to put his executive judgment against the judicial pronouncement of the highest court in the province is more than we can say. There is so much talk of prestige in this country that one cannot help wondering whether all prestige is the monopoly of the executive authorities, or any fraction is left for the courts of justice and judges of the highest courts in the land. It is immaterial whether the Government will or will not take the word of outsiders, but it is our deliberate conviction that the prestige of High Courts and Chief Courts in India is a far more valuable asset so far as the permanence of the Empire is concerned, than the fitful and uncertain temper of Local Governments."

The editor says that if the learned Judges adhere to their original expression of opinion after the consideration of the papers, undeterred by the Lieutenant Governor's executive dictum, it will be a signal triumph for the cause of judicial independence in the Punjab as well as in the rest of the country.

40. Commenting on the reply of the Master of Elibank to Mr. Mackarness' searching and suggestive question about the separation of the executive and judicial functions in Baroda and British India, the *Leader* (Allahabad), of the 7th November, remarks that irrespective of what the answer may be, the question is in itself an object lesson. In Baroda, which is a Native State, the separation of the two functions has been carried out in practice, and it may please the Government of India or the India Office to look upon the new arrangement in Baroda as an experiment, though the Gaekwar has expressed no intention of going back upon it.

LEADER, 7th November 1909.

The Master of Elibank on the separation of the executive and judicial functions.

The Government of India has been considering the matter for a long time, but where, asks the editor, has the separation of the two functions been carried out to any extent?

He says that only an actual experiment, like that made by the Gaekwar of Baroda, can convince a sceptical public that this reform, which is perhaps the most urgent of all, will not be indefinitely postponed.

41. *Al Bashir* (Etawah), of the 9th November, expresses the opinion that the heavy and expensive litigation now prevailing in India can never be discouraged unless Government takes the initiative in the matter and authorizes the police to dispose off petty matters themselves, just as the police do in an American town called Cleveland.

AL BASHIR, 9th November 1909.

Prevention of the habit of litigation in India.

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LEADER, 11th November 1909.

The appointment of an Assistant Government Advocate.

42. The *Leader* (Allahabad), of the 11th November, has the following:—

"We hear that Mr. R. Malcolmson, of the High Court Bar, is going to be appointed Assistant Government Advocate in place of Mr. W. R. Porter. Mr. Malcolmson was a solicitor, and it was only recently that he was enrolled as an Advocate of the Allahabad Court. It is, therefore, clear that the Government do not mean to reserve the post for a member of the English Bar, and indeed we should be surprised if it were so. Without in any way raising any personal issue, we think it should be stated clearly that the time has come when the Government should show a more liberal attitude towards Indians in filling up these appointments. We think it is but fair that they should not form the monopoly of a particular class or race."

(b)—Police.

RIYAZ-I-FAIZ, 28th October and 4th November 1909.

Muhammadan police officers and the *Arya Samajists*.

43. The *Riyaz-i-Faiz* (Pilibhit), in its combined issue for the 28th October and 4th November, observes that the case against the *Arya Samajists*, which was recently disposed of by the Cantonment Magistrate of Agra, furnishes one more instance of the way in which Muhammadan police officers manufacture evidence in order to secure the convictions of *Arya Samajists* and bring them into trouble. "Our just Government," adds the editor in conclusion, "should bestow its special attention upon such cases."

LEADER, 6th November 1909.

The Benares police and the *Sujan Samaj*.

44. On the authority of a correspondent, the *Leader* (Allahabad), of the 6th November, says that it was not correct to say that the District Magistrate of Benares disclaimed responsibility for the attendance of a subordinate police officer at the committee meetings of the *Sujan Samaj* (vide Selections No. 45, paragraph 61). According to this correspondent the District Magistrate said the constable attended the meetings under the orders of Government.

Commenting on this the editor asks if the action of Government in this case is not at variance with their instructions to the Cawnpore police not to attend the meetings of the Committee of the Tax-payers' Association there. It will, he says, save a lot of misunderstanding if Government state definitely their intention with regard to police attendance at meetings.

He emphatically protests against the suspicion of the motives and doings of even perfectly loyal and constitutional bodies which is revealed by the orders given to the police.

The editor points out that surveillance at every step cannot be tolerated and appeals to Sir John Hewett to see that unnecessary public dissatisfaction is not created by police officiousness, or executive perverseness or imbecility.

ADVOCATE, 7th November 1909.

Grievances of the people of Shahabad, Hardoi district.

45. The *Advocate* (Lucknow), of the 7th November, gives a brief account of the present state of affairs in Shahabad town and in Faridpore, a village of the tahsil, and comments on the excitement prevailing there consequent on the posting of an extra police guard and mounted policemen in Shahabad and a punitive police in Faridpore, because of the murder of Sub-Inspector Labhoo Singh by certain Brahmans of the village.

The editor, in reviewing the circumstances that led the authorities to take this action, notes that the crime was not premeditated and except for the relations of the maltreated Brahman, the rest of the village took no part in the affair, and asks why the entire village should be punished, and why the people of Shahabad should be harassed for an offence committed by a few railway coolies.

He draws the attention of the Lieutenant Governor to this state of affairs and requests him to withdraw the punitive police from Shahabad and Faridpore.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

46. The *Leader* (Allahabad), of the 7th November, in supporting the memorial submitted to His Honour the Lieutenant Governor by the Cawnpore Hindus protesting against the demolition of Hindu temples for the purpose of widening a road, says :— LEADER, 7th November 1909.

The Hindus of Cawnpore and their memorial against the demolition of some of their temples.

"We are sure that Sir John Hewett has only to be made acquainted with the facts for him to grant redress of this serious grievance, for His Honour is a strong administrator, endowed with plenty of commonsense, and nothing is easier for him than to foresee the very poignant grief and acute dissatisfaction which will be caused by his not intervening in such vital matter."

(e)—Education.

47. The *Abhyudaya* (Allahabad), of the 5th November, expresses its regret at the announcement made by Sir John Hewett in the course of his speech at Roorkee, that the Secretary of State for India has been unable to accept the proposalto establish a technological institute at Cawnpore. The editor says that, considering that industrial and technical education form so large a part in securing prosperity to a country it is disappointing to find that Government complains of want of funds in establishing technological institutes in India. ABHYUDAYA, 5th November 1909.

The proposed technological institute in the United Provinces.

He remarks that if speedy steps are not taken to establish the proposed technological institute at Cawnpore, it will only increase the number of those who hold that Conferences and Commissions produce no results and that Government is not prepared to spend money on big schemes for the welfare of the people. He goes on to say that these days much stress is laid on sympathy being shown with Indians in their efforts to improve their material condition, and points out that mere lip sympathy will not do and that practical sympathy should be shown by spreading industrial and technical education in the country, so that people may be enabled to get sufficient food for their maintenance and thereby be better prepared to resist the attacks of epidemics, such as plague, cholera and malarial fever.

He notes that it is a matter of greatest regret and dissatisfaction that the proposal has been refused by Lord Morley who declared more than once that he was always prepared to accede to the reasonable requests of the people, and asks if this ordinary request is like asking for the moon as Lord Morley is unable to grant it.

He asks why Lord Morley, who attaches so much importance to the opinion of "officers on the spot", could not sanction the establishment of the technological College at Cawnpore, when it was supported both by the Local Government and the Government of India. In conclusion he points out that had the United Provinces possessed an Executive Council, Lord Morley would have found it difficult to refuse the request, and that the inhabitants of these provinces would therefore do well to agitate for such a Council.

48. Referring to Mr. Pierpoint's resignation, the *Leader* (Allahabad), of the 9th November, says that it is not very necessary to inquire into the cause of the Registrar's resignation and that the question of his successor requires careful consideration. The editor asks: is there any reason why an Indian scholar should not be appointed to fill Mr. Pierpoint's place when efficient and able Indian gentlemen are to be found in the educational line ? LEADER, 9th November 1909.

The resignation of the Registrar of the Allahabad University.

49. The following is from a graduate in the *Leader* (Allahabad), of the 12th November :— LEADER, 12th November 1999.

The resignation of the Registrar of the Allahabad University.

"SIR,—When an Indian can become the Vice-Chancellor of a University, it is surely not extravagant to demand that an Indian should be appointed the Registrar of that University. The *Leader* is quite right in suggesting that an Indian should be appointed in the place of Mr. Pierpoint who has resigned. I sincerely trust the University will have the fairness to accept your excellent suggestion. At any rate, I hope the Indian Fellows will not lose this opportunity of putting forward their claims for the selection of an Indian. It is, I am

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certain, too late in the day to assert that competent Indians for the post are not available. May one hope that the Vice-Chancellor will give your proposal that consideration which its justice and importance so fully deserves?—LEX."

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

KARMAYOGI, 5th November 1909.

The arrest of Nand Gopal, the editor of the *Swarajya*.

50. Referring to the arrest of Nand Gopal, the editor of the *Swarajya*, the *Karmayogi* (Allahabad), of the 5th November, remarks:—

"We knew Nand Gopal very well. He is a great patriot and a true worshipper of God. Any one who has once seen his serene and tranquil face can never forget it. As far as we know not a single seditious article appeared in the *Swarajya*."

SWARAJYA, 6th November 1909.

Cattle slaughter in India.

51. The *Swarajya* (Allahabad), of the 6th November, says that there was a time when the people of India possessed large herds of cattle and they sufficed to provide all their wants, and through having plenty of milk, the ancient *Aryans* were very wise and brave and people used to come to India from Europe and America to study arts and sciences.

But now, the editor complains, in this very country, cows are slaughtered without number and India has become the world's market for beef. Waggons of beef are sent to foreign countries and every year 12,500 cows are killed for Government purposes in Indian cantonments. At this rate, he says, cattle will become extinct in India and the people will perish in consequence, and Government will then reign over a wilderness.

He asks why Government has more regard for a handful of European soldiers than for the whole Hindu race. Is it because the soldiers bear arms or are of the same race as the officials?

The persistence of Government in not putting a stop to cow slaughter wounds the religious susceptibilities of the Hindus and may lead to dangerous results.

"We don't desire that there should be any ill-feeling between the people and Government. We do not wish the rulers and the ruled to come face to face [into conflict (?)]. We do not want the subjects to fight against their King, so we openly say that rulers should refrain from the acts that are calculated to wound the feelings of the ruled. They should win the hearts of the people, for the King is the protector of his subjects."

LEADER, 6th November 1909.

The abolition of the *begar* system in Kabul.

52. The following appears in the *Leader* (Allahabad), of the 6th November:—

"A telegram from Simla conveys the interesting information that the Governor of Jallalabad has recently received instructions practically abolishing the system of *begar*, or forced labour, which is so common a practice in Northern India. 'In future men who are impressed for transport and other duties will be paid according to a fixed scale and will give receipts for wages so given.' Is it too much to hope that the authorities in British India will take a lesson from the above? In the whole of the country there is no act of the officials which is felt to be more oppressive by the people than the impressment of carts and labour and the system of forced supplies. The masses are inarticulate, they have no knowledge of the means by which redress of grievances can be obtained, and hence suffer in silence and nurse their grievances. It is a mistake to suppose that the absence of complaints from these men means that they are not discontented with this and other practices which not even those who are responsible for them can pretend, conduce to their greater happiness. It is the duty of the Government to put a stop to all such abuses."

LEADER, 7th November 1909.

Indians and the medical profession.

53. The *Leader* (Allahabad), of the 7th November, notes that of the many anomalies of the Indian administration, of the many acts of injustice to the natives of the country, of which Government cannot be easily acquitted, there is none more glaring than the continued employment of the members of the Indian Medical Service

in appointments on the civil side of the administration and the persistent disregard of the undoubted claims of Indian medical men to such places.

The editor, after giving a brief summary of what has been done since 1892 in connection with this question, points out that Lord Morley's reply to the letter of the Government of India communicating his decision not to add to the cadre of the Indian Medical Service in any case and to cease to appoint an Indian Medical Service man to any civil post that might be created in future, shows that the matter rests for the present. He remarks in conclusion that the prospect of reform is still remote.

Hindus and Muhammadans.

54. A correspondent of the *Agra Akhbar*, writing in the issue of the 7th November, asks the Muhammadans to be on their guard against the treacherous policy of the Hindus with whom a reunion is always impossible as long as Muhammadans remain loyal and faithful to the British Government.

AGRA AKHBAR, 7th November 1909.

The increase of Muhammadans.

55. The *Aligarh Institute Gazette*, of the 10th November, expresses its satisfaction at the wonderful increase in the Muhammadan population all over the world and observes that mere numerical strength is of no use unless they achieve greatness in religious, spiritual, social and commercial matters also.

ALIGARH INSTITUTE GAZEZTTE, 10th November 1909.

***Swadeshi* and boycott.**

56. In a leading article the editor of the *Leader* (Allahabad), in the issue of the 11th November, discusses the relative importance of boycott and *swadeshi*, and asks whether the two terms are identical. *Swadeshi*, he explains, can mean nothing more than the promotion of indigenous industries and is essentially and almost wholly a movement towards an industrial revival, is destitute of all political significance and only patriotic so far as the love of indigenous industries is concerned. It is a sustained force and not a hysterical spasm. On the other hand, he points out, boycott is not an industrial organization. It is not a social or economic force, and has been rightly called a political weapon. Effectively used, it is a most powerful weapon but does not provide for contingencies. From an absolutely dispassionate consideration of the boycott as distinguished from the *swadeshi* question, the editor says that it is evident that *swadeshi* is more powerful without boycott, and if the other provinces were to follow the example of Bombay, where the revival of industries has been brought about without any flourish of trumpets or rhetorical orations India would cease to be the dumping ground for foreign goods and the commerce of India, multiplied by the noble zeal of *swadeshi*, would flood the marts of Asia and the world.

LEADER, 11th November 1909.

Government and its prestige and the system of railway risk notes.

57. Commenting on a paragraph in a letter from a Calcutta correspondent, that appeared in a recent issue of the *Pioneer*, to the effect that when Government has once taken up a position upon any question, it is difficult to induce it to look at the subject from any other point of view, the *Leader* (Allahabad), of the 12th November, observes that this is precisely the opinion of the Indian community that once Government have made up their mind, all criticism becomes fruitless, and Government are prone to regard it as loss of prestige to modify their position in deference to public opinion. It is this unwholesome practice, the editor remarks, that causes a great deal of avoidable misunderstanding.

LEADER, 12th November 1909.

In another note, referring to the present form of railway risk notes and the representation of the Marwari Chamber of Commerce regarding them, discussed by the writer in the same letter, the editor agrees that the whole condition of railway carriage in India is antiquated and out of date and that commercial bodies should not rest satisfied until they receive more equitable treatment.

V.—Legislation.

The United Provinces Excise Bill.

58. The *Leader* (Allahabad), of the 6th November, notes with regret the decision of Government not to postpone the further consideration of the Excise Bill till after the expanded and Reformed Council has come into existence.

LEADER, 6th November 1909.

The editor considers the Bill an extremely disappointing measure, and remarks that in the absence of any cause to the contrary being shown, it is not

desirable that the Bill should be hurried through. The point of view from which the people look at a measure like this, he says, is whether it will advance the cause of temperance or not. The official conscience may soothe itself with the reflection that it is the increasing prosperity of the people and a higher standard of life that account for the increasing sale of drink and not any act or omission of Government; but in view of the fact that a sober population is becoming more and more addicted to drink, the people will refuse to be satisfied by argument or explanation, as long as Government does not take effective steps to discourage the evil, if not altogether put it down.

The editor asks whether the present Excise Bill is calculated to deal with the evil so as to diminish it perceptibly. He considers that nobody can say that the Bill is an honest attempt to promote sobriety when it does not do away with the undesirable combination of the licensing and revenue functions in the same officer, when it does not impose on the licensing authority the obligation to consult and to respect local opinion in respect of the number and the location of shops and when it contains no provision against the auction system of disposing of licenses. Further, the Bill does not deal with a number of other important matters, such as the sale of intoxicants to persons of immature age, and the employment of women in liquor shops, &c.

The editor is of opinion that nothing can be more incomprehensible than to say that local opinion can be disregarded, and if Government is not prepared to give the residents of a locality a controlling voice in determining the number and the place where liquor shops are to be located, it can at least delegate the power of licensing to the Municipal Board.

In any case, he urges that two things ought to be secured—

(1) the opinion of the locality should be ascertained in regard to the number and the location of the shops; and

(2) the Magistrate should cease to be the licensing authority.

The editor next discusses the evils of the auction system of disposing of licenses, the sale of intoxicants to persons under a certain age, the employment of women in liquor shops and the opening of shops and the sale of liquor at fairs and festivals. He points out that the Bill is silent in regard to all these points and if Government is in favour of legislating on them, it loses nothing by providing for them in the text of the Bill itself, instead of leaving them to be dealt with by the Excise Department.

In case Government is indifferent to these points, he doubts if any rules framed under the new Act can receive the approval of the people or can satisfy the public demand for stringent measures as regards the sale of liquor.

LEADER, 12th November 1909.

The United Provinces Excise Bill.

59. In a leading article entitled "The Last Council Meeting", the *Leader* (Allahabad), of the 12th November, joins with His Honour in the hope that the same good relations that existed between the different sections of the Council will be maintained and that the same desire to work together for the public good will manifest itself now that the old order has passed away. The editor further expresses the hope that the members of the Indian Civil Service will adopt themselves to the changed situation so that there may be no friction between the official and the elected element.

Referring to the business transacted at the meeting, he makes the following observations with regard to the passing of the Excise Bill:—

"We cannot but express deep regret that the Hon'ble Pandit Madan Mohan Malaviya's well-reasoned plea for its postponement till the new Council came into existence did not meet with a better fate. Sir John Hewett himself said that in a few days the Council would become a thing of the past, and yet he could not see his way to making this small concession in favour of public opinion. We confess we fail to understand the reasonableness or fairness of passing important legislation in the last days of an expiring body. Sir John Hewett is reported to have claimed that public opinion was in favour of the Bill as there were no representations to the contrary from public bodies. This is a claim which can be disposed of without difficulty. So soon as the Bill was published, the United Provinces Temperance Council, the chief association of temperance reforms in these provinces, lodged an emphatic protest against it

as being a singularly disappointing measure. A few days later the United Provinces Conference, which met at Agra, an assemblage which was representative of the thought and culture and public spirit of the Indian community in the province, spoke out in no uncertain tone against the Bill. Sir John Hewett, if we may say so without disrespect, evidently forgot when he sought to infer from the absence of more representations from the public, that the Bill was never really circulated for opinion. Did the Government ask for an expression of opinion from such bodies as the United Provinces Association at Allahabad and the People's Association of Lucknow, the British Indian Association of Oudh and the Landholders' Association of the Province of Agra? Was it not only after the Select Committee had concluded its labours and presented its report that it was stated in a general way that criticisms might be sent in up to the 15th October? Were the public very wrong, are they seriously to blame, is an adverse inference to be drawn, if it was thought that not much good would come of representations at such a late stage? In any case, how is the Lieutenant Governor justified in concluding that the public were really on the side of the Bill? How *could* they be in favour of *such* a Bill unless they turned their back on all the principles of temperance reform which they have cherished these many years?

We regret that the Government did not see their way to accept the Hon'ble Pandit Madan Mohan Malaviya's amendments in favour of the establishment of licensing committees. It was no revolutionary proposal which he made. He did not ask the Government to introduce local option in its most advanced form. It was a very diluted and weak form of local option indeed that he asked for. And in doing so, was he not simply seeking to concretise as it were, the intentions of the Government of India expressed again and again, that public opinion should be consulted in the matter of the number and location of liquor shops? How is this to be done if even mixed committees of officials and non-officials, on which again the former are to be in a position of ascendency are not to be granted? So long as the revenue officer alone will have the power of licensing, without being under an obligation to respect the opinion of men of the locality, is it not simply farcical to tell us that public opinion is consulted? The same honourable member's amendment that the disposal of licenses should not be by public auction was also rejected by the Council, almost as a matter of course if we may say so. The only concessions made which are worth mentioning are that spirits and intoxicating drugs may not be sold to young persons below the age of 16, that women shall not be employed in shops for the sale of foreign liquor without the written permission of the chief revenue authority, and that rules to be made under the Act shall first be published for public criticism before they are enforced. Altogether it was a sad and disappointing business, and what a commentary on the strength of the non-official element in the Council that so important—and so unsatisfactory—a piece of legislation should have been finally disposed of in so short a space of time! For the Government it was very nearly a case of *veni, vedi, veci.*"

VI.—Railway.

60. The *Sahifa* (Bijnor), of the 5th November, urging the importance of the Bijnor town, prays that Government will be pleased to sanction the construction of the much-needed railway line so that the head quarters of the district may become easily accessible to the public.

Want of a railway in Bijnor.

SAHIFA, 5th November 1909.

VII.—Post Office.

61. The *Rafiq Punch* (Moradabad), of the 8th November, draws the attention of the Postmaster-General towards the following matters connected with the head post office at Moradabad :—

The Moradabad Post Office.

RAFIQ PUNCH, 8th November 1909.

That there is no place where the public can go and obtain postal forms and fill them up according to their requirements.

That the arrangement for the sale of stamps and quinine, especially in large quantities, is very unsatisfactory.

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That late delivery of letters causes not a little inconvenience to the public.
That persons withdrawing their money from the Savings Bank have often to wait until money is sent for from the treasury.
That letters are not accepted after six in the evening even on payment of the late fee.

VIII.—Native Societies and Religious and Social Matters.

KARMAYOGI, 22nd October 1909.

The protection of cows.

62. In continuation of his remarks on the protection of cows (vide Selections No. 41, paragraph 57), "Tara", writing to the *Karmayogi* (Allahabad), of the 22nd October, makes the following observations:—

"I pointed out in my last article that a terrible decrease is taking place in the number of cattle every day. During a short period of sixteen years, fifty lakhs of cows and oxen have disappeared from the land, and if this process continues, the whole breed of cattle will become extinct within a century.

Now we have to find out the causes of this decrease. But in order to investigate them thoroughly, it is necessary to consider the general condition of the country, for the causes that underlie the decrease in the number of cows are deeply and closely connected with the other matters that concern our national existence. Our different communities are so related to one another that the well-being of any one of them depends upon the healthy growth of the others.

'Nation' is the name given to an aggregate of individuals sub-divided into different classes. Just as the human body is divided into different organs, each with its own special functions allotted to it, so the different parts of a nation have their special duties allotted to them and thus all combine to protect the great national organism.

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In short, the prosperity or degeneration of a country depends upon its economic, political and religious conditions, and these in their turn are all closely related.

The purport of all this is that the causes of the decrease in the number of cows are closely associated with those that are responsible for the down-trodden condition of Indians. Cattle form a large part of the wealth of the Hindu race and they are one of the important factors in its production and increase . . . .

The economic condition of India is now well known to every one. Ever since the English *ráj* has been established in this land, the stream of wealth has been flowing towards England. There was open spoliation in the times of the East India Company, but now the export of wealth is taking place in secret and invisible ways. Formerly the drain was small and did not exceed lakhs but now the amount taken away is incalculable. It has now reached crores and still no one knows what awaits (us) in future. According to Mr. Digby more than nine *arabs* of rupees have been taken away by Englishmen from this country. The effect of this extraordinary drain of money upon the life of Hindus is like that produced on a man's body when a quantity of blood is daily taken out of it and he is given no food to make up the loss. No doubt death is the (inevitable) result in both the cases.

The effect of this growing poverty at the present time is that Hindus are decreasing in number, that the bulk of them do not get sufficient to eat, and that thousands of them die every year from plague, famine, &c.

The condition of the cattle of the country, the people of which are labouring under such a calamity, must necessarily be still worse. When people cannot get enough to eat on account of poverty, how is it possible for cattle to get fodder? It is for this reason that we pointed out above that the economic condition of the country is closely connected with cattle. Indeed, the scarcity of cattle is an indication of the poverty of India. It means that all the requisites for the increase of cattle are disappearing. These requisites include wealth, money and food which are constantly decreasing in this country. Every year maunds of corn, sesamum and cotton seeds are exported to foreign countries, while the people and cattle of the country are dying of starvation.

In this way by the export of wealth and corn, famines occur here on account of poverty, and whenever famines take place thousands of cows and oxen have to be slaughtered.

Poverty causes famine and scarcity of fodder, and these latter in their turn lead to a decrease in the number of cattle. This decrease aggravates the poverty and so this circle constantly goes on revolving, gaining strength in its course day by day.

With the revolutions of this circle the Hindus are rushing towards destruction, and if nothing is done we will soon be hurled into the dark abyss of "ruin and despair" whence there is no return.

63. Savitri Devi, writing to the *Karmayogi* (Allahabad), of the 5th November, dwells on the importance of cows to Indians, and points out that the regeneration of India is impossible until something is done to check the growing decrease in their number. She urges that a *gowshala* and a *Gorakshani Sabha* should be established in every town of India to give shelter to disabled and old cows, and that every householder, who can afford to do so, should keep a number of cows in his house. In conclusion she deplores the indiscriminate slaughter of cows by butchers and recommends that steps should be taken to stop it.

KARMAYOGI, 5th November 1909.

The protection of cows.

64. The *Rahbar* (Moradabad), of the 7th November, referring to the persecutions to which the *Arya Samaj* is being subjected, notes with regret that the Hindus in general are also among its persecutors and are unwittingly destroying the sole means of the regeneration of their race.

RAHBAR, 7th November 1909.

Persecution of the *Arya Samaj*.

The editor goes on to say :—

"We are again tempted to remark that there is no chance for the Hindus to recover. But will a Hindu remain listless when he hears this? Has the blood of the heroes, *rishis* and Maharajas, who sacrificed their lives, property and bodies for the public good, dried up in the veins of this ancient race? Are the Hindus, who believed that, above all, their word was to be kept and who fulfilled their promises, entirely extinct? If they are still alive, they should come into the field to maintain the good name of their forefathers, to work for the advancement of their race, to educate their children, and, above all, to regenerate their motherland. They should be warm supporters of all movements for the betterment of the condition of their nation and, by keeping within the bounds of the law, they should prove that they still retain the spirit of their glorious ancestors, which has kept them safe through the direst calamities, and that the Hindu nation will not become extinct, but will reach the high pinnacle of its ancient greatness."

65. The *Musáfir* (Agra), of the 8th November, takes exception to the order of the District Magistrate of Aligarh forbidding the *Arya Samajists* of the village Hasiyayan from celebrating their anniversary this year, and prays that His Honour the Lieutenant Governor will be pleased to inquire into the matter and do justice accordingly.

MUSAFIR, 8th November 1909.

The District Magistrate, Aligarh, and *Arya Samajists*.

66. *Al Aziz* (Agra), for October (received on the 9th November), referring to the attempts that are being made to make social intercourse between Europeans and Indians more general, suggests that all the higher European officers should receive Indian gentlemen on all Indian festivals, as was formerly the custom. The editor advises both Hindus and Musalmans also to visit each other during their festivals and thus promote healthier relations between their respective communities.

AL AZIZ, October 1909.

Social intercourse between Europeans and Indians.

67. Referring to the suit brought by the Advocate General of Madras against the manager of the Rameshwar temple with a view to securing improvements in its management, the *Anand* (Lucknow), of the 4th November, remarks that the Local Government will do well to take steps to secure the better management of temples in these provinces also.

ANAND, 4th November 1909.

The Rameshwar temple.

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SAMRAT, 6th November 1909.

68. The *Samrát* (Kalakankar), of the 6th November, suggests the desirability of the law against gambling being more strictly enforced so as to prevent indulgence in this harmful practice even during the *Dewali* festival.

Gambling during the *Dewali* festival.

IX.—MISCELLANEOUS.

TAFRIH, 7th November 1909.

69. The *Tafrih* (Lucknow), of the 7th November, draws the attention of the Deputy Commissioner of Lucknow and of the *Kotwal* towards the high-handedness of Kabulis who realize money from the people there in the most cruel way possible. The editor expresses the hope that Government will move in the matter and deal severely with these Kabuli merchants.

The high-handedness of Kabulis in Lucknow.

ALLAHABAD:
The 12th November 1909.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 27.	1,500 ,,
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwán Dás, B.A.; Jaiswál (Kalwar); 41.	150 ,,
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,500 ,,
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 ,,
6	Theosophy in India ...	Benares ...	Do. ...	Jehangir Sorábji; Pársi (Theosophist). Marian Judson	4,500 ,,
†7	Virjánand Magazine ...	Partabgarh ...	Do. ...	S. S. Tug; Kayasth; 40	1,000 ,,
8	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 ,,
9	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,035 ,,
10	Citizen	Allahabad ...	Do. ...	M. Ghulám Muhammad Khán; Muhammadan; 55.	650 ,,
11	Leader	Allahabad ...	Daily ...	Bábu Nagendra Náth Gupta; Bengali Vaidya; 47. Mr. C. Y. Chintámani; Madrasi; 35.	
	ROMAN.				
†12	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*13	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adyá Prasád Misra; Brahman; 32.	225 copies.
*14	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 ,,
	ANGLO-URDU.				
*15	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
†16	Ahl-ul-Zikar	Lucknow ...	Monthly ...	Muhammad Umar; Muhammadan.	
17	Al Awarif	Lucknow ...	Do. ...	Hakím Qásim Ali; Muhammadan; 35,	257 copies.
†18	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hádi, B.A.; Muhammadan; 52.	600 ,,
19	Al Aziz...	Agra	Do. ...	Háji Muhammad Ismail Khán; Muhammadan; 52. Muhammad Abdul Rauf Khán Hátif; Muhammadan, Pathán; 27.	500 ,,
†20	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 ,,
21	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathán.	550 ,,
22	Arya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 ,,
23	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 ,,
24	Brahman Samáchár ...	Saharanpur ...	Do ...	Chotey Lál Sharma.	
25	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 copies.
*26	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 22.	1,000 ,,
*27	Hafiz-ul-Mulk	Hapur (Meerut) ...	Do. ...	Hafiz Abdul Kádir; Muhammadan.	
*28	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 copies.
29	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 27 ...	1,500 ,,
30	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 ,,
31	Kshatriya	Bulandshahr ...	Do. ...	Chaudhri Bír Naráyan Singh; Rájput Jat.	500 ,,
32	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth.	
33	Pardah Nashin	Agra ...	Do. ...	Mrs. Khámosh	600 copies.

* Irregular.

† Temporarily stopped.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
34	Postal Magazine	Agra ...	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 copies.
35	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,500 „
*36	Sayyáhul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
37	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Hasan, B.A.; Muhammadan; 32.	
38	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 copies.
39	Yad-i-Bayzá	Ghaziabad (Meerut),	Do. ...	Hakím Saiyid Muhammad Said; Muhammadan; 26.	250 „
*40	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*41	Zamíndár-wa-Káshtkár ...	Bijnor ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*42	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*43	Ziraat	Bijnor ...	Do. ...	Muhammad Abdul Karím; Muhammadan.	
*44	Akhbár-i-Imámia	Lucknow ...	Twice a month,	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 copies.
†45	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
*46	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
47	Vyápari-wa-Karigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 42.	
48	Agra Akhbár	Agra ...	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 copies.
49	Al Bashír ...	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
50	Al Fasih	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan.	
51	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
52	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
53	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulább Chand; Kayasth; 29 ...	308 „
54	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
55	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
56	Fitnah	Gorakhpur ...	Do. ...	Pandit Prem Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
57	Helál	Jaunpur ...	Do. ...	Muhammad Nasir-ud-din Mahmud; Muhammadan.	
58	The Independent	Allahabad ...	Do. ...	Shyám Kishore Varma, Kayasth; 38.	
*59	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 copies.
60	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	250 „
61	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
62	Káyasth Hitkári	Agra ...	Do. ...	Lála Lálta Prasád; Kayasth; 31 ...	500 „
63	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
64	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
65	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
66	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
67	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
68	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
69	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	300 „
70	Rafíq Punch	Moradabad ...	Do. ...	Mahmúb-ul-Hasan; Muhammadan; 29,	450 „
71	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 „
72	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
72	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
74	Sahífa	Bijnor ...	Weekly ...	Maulvi Majid Hasan; Muhammadan; 26.	300 copies.
75	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan.	
76	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 copies.
†77	Shams-ul-Nahar	Moradabad ...	Do. ...	Muhammad Ismail; Muhammadan; 30,	200 ,,
*78	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 ,,
79	Swarájya	Allahabad ...	Do. ...	Shám Dás	1,000 ,,
80	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 20 ...	550 ,,
81	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 ,,
82	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 ,,
83	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain Muhammadan; 40.	350 ,,
84	Hindustáni	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 ,,
85	Nasím-i-Agra	Agra	Do. ...	Bábu Bíreshwar Sányál; Bengali Brahman; 55.	276 ,,
†86	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 ,,
87	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 ,,
	ARABIC-URDU.				
88	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imádi; Muhammadan; 37.	150 copies.
	HINDI.				
*89	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52,	100 copies.
90	Bháratodaya	Jawalapur (Saharanpur).	Do. ...	Padam Singh Sharmá and Pandit Nardeva Shástri.	
91	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Parsád Sharma; Brahman; 50.	300 copies.
92	Bráhman Samáchár ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 ,,
*93	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 49,	656 ,,
94	Dharm Divákar	Agra	Do. ...	Puttoo Lál.	
95	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
96	Hindi Pradip	Allahabad ...	Do. ...	Pandit Bálkrishna Bhatt; Brahman; 65.	
97	Jain Prakáshak	Deoband (Saharanpur).	Do. ...	Suraj Bhán; Vakil.	
98	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám; Bania; 43	320 copies.
99	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogíshwar; 34 ...	375 ,,
100	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Shivadhar Pande, M.A., LL.B.,	1,100 ,,
101	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman ...	100 ,,
102	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarúp Varmá; 30	4,410 ,,
103	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 ,,
104	Sádhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sádh; 28.	
105	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†106	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 38 ...	1,000 ,,
*107	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád; Brahman ...	1,700 ,,
108	Shri Yádvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radhá Krishna Misra; Brahmans.	500 ,,
109	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Nehru; Kashmiri.	
110	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi.	
111	Sudhanshu	Agra	Do. ...	Bábu Ram Sharmá; Brahman.	
112	Swadesh Bándhavá ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 39,	700 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
†113	Vánijya Sukhdáyak ...	Benares ...	Monthly ...	Bábu Jagannáth Prasád Singh; Máthur Brahman; 36.	1,000 copies.
*114	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
115	Almora Akhbár	Almora ...	Twice a month,	Munshi Sadánand Sanwál; Brahman; 58.	155 „
116	Karmayogi	Allahabad ...	Do. ...	Sundar Lál; Kayasth; 26.	
117	Kshatriya Mitra	Benares ...	Do. ...	Prasidh Naráyan Singh, B.A; Kshatriya; 35.	
118	Rájpút	Agra ...	Do. ...	Kunwar Shér Singh Varmá ...	1,700 copies.
119	Vyápari and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 42 ...	782 „
120	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satyá Nand Joshi, B.A.; Brahman.	1,600 „
121	Anand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	246 „
122	Arya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman,	1,469 „
123	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
124	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saráogi; 33 ...	1,500 „
125	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
126	Saddharm Pracháral ...	Bijnor... ...	Do. ...	Munshi Rám; Khatri; 55 ...	2,050 „
127	Samrát	Kálákánkar (Partabgarh).	Do. ...	Rája Ramesh Síngh; Kshatriya; 45 ...	554 „
	HINDI-URDU.				
*128	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasád; Barnwál Hindu; 36 ...	200 copies.

* Irregular.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

The bomb outrage at Ahmedabad.

1. The following appears in the *Leader* (Allahabad), of the 16th November :— LEADER, 16th November 1909.

"The whole country will receive with the greatest indignation and abhorrence the news that a bomb was thrown at the carriage of His Excellency the Viceroy at Ahmedabad. It is Providential that His Excellency and Lady Minto escaped unhurt. The courage which they showed on the occasion must have impressed the people there as it will impress everybody in the country. This is so far the boldest attempt of the anarchist—that pest and enemy of his country and humanity,—and considering that the attempt was made on the eve of the proclamation of the Council Regulations, with which Lord Minto's name is so intimately associated, it is by no means unlikely that it was made partly to draw the attention of the people from them and partly to inflame the opponents of the Reforms. Be that as it may, the fact is that the wicked and abominable attempt on the life of the Viceroy will be looked upon with horror by the whole of India and if anything, it will enhance the esteem in which Lord Minto is held by the community generally. If patriotism can find no better instrument to wield than a bomb, then it can mean no better than a vicious disease which must undermine the entire constitution."

The bomb outrage at Ahmedabad.

2. The *Aligarh Institute Gazette*, of the 17th November, congratulates Their Excellencies Lord and Lady Minto at their narrow escape on the occasion of the recent dastardly attempt on their lives, and observes that the want of religious education among the people is responsible to a large extent for crimes of this nature in India. The editor, however, expresses his gratification at the fact that Muhammadan boys have all along remained unaffected by the mischievous propaganda of the anarchists. ALIGARH INSTITUTE GAZEZTTE, 17th November 1909.

The bomb outrage at Ahmedabad.

3. The following is from the *Advocate* (Lucknow), of the 18th November :— ADVOCATE, 18th November 1909.

"We have read with horror and indignation the attempt that was made to injure Lord Minto by throwing a bomb at him at Ahmedabad. The country has certainly learnt with a sense of relief that the missile failed to hit anybody in the Viceregal party. The Gaekwar acted as the spokesman of the entire Indian community when he expressed his profound horror at the crime that was attempted. And His Excellency endears himself more to the Indian people when even under such circumstances as those under notice Lord Minto refused to admit that these anarchical crimes blackened the character of a whole people."

The bomb outrage at Ahmedabad.

4. The *Hindustani* (Lucknow), of the 19th November, reproduces the comments of the *Advocate* (Lucknow), of the 18th November, on the bomb outrage at Ahmedabad. HINDUSTANI, 19th November 1909.

Indians in the Transvaal.

5. The *Garhwali* (Dehra Dun), for the month of October, deplores the indifferent attitude of the Imperial Government towards the sufferings of Indians in the Transvaal, and remarks that such indifference on the part of Government lowers its prestige in the eyes of Indians. GARHWALI, October 1909.

Indians in the Transvaal.

6. The *Rahbar* (Moradabad), of the 14th November, extols the heroic attitude of the Indian leaders in the Transvaal, and observes that in India too success in any undertaking or movement is impossible as long as Indians here do not cultivate the spirit of self-sacrifice and self-reliance displayed by their fellow-countrymen in the Transvaal. RAHBAR, 14th November 1909.

Indians in the Transvaal.

7. The *Leader* (Allahabad), of the 19th November, says that the utter and absolute helplessness of the Imperial Government and its complete inability to influence the Colonial Government with regard to the treatment of Indians in the Transvaal, LEADER, 19th November 1909.

clearly demonstrate that the conquest of the Transvaal at the expense of two hundred million pounds, the sacrifice of many lives and the devastating of a flourishing tract of country, have resulted in the British Government's having as little authority in South Africa as they had when President Kruger ruled at Johannesburg.

NAIYAR-I-AZAM, 12th November 1909.

The Punjab Hindu Conference.

8. The *Naiyar-i-Azam* (Moradabad), of the 12th November, referring to the deliberations of the Punjab Hindu Conference and to the spirit of co-operation that prevailed among the members of the different sections of the community, deplores the stolid indifference of the Muhammadans in matters concerning their own welfare, and observes that, if this state of things continues much longer, the national existence of the Muhammadans will be undermined to a large extent by the aggressive propaganda of the Hindus who, instead of being content with a monopoly of Government posts, are exerting their utmost to deprive Muhammadans of their means of livelihood and are sparing no pains to bring about their complete extinction. In view of all these facts the editor exhorts his co-religionists to disregard their petty differences and to unite in preventing their community from succumbing in this struggle for existence which is becoming keener every day. He particularly draws their attention towards trade and technical education and also urges the necessity of their sincere and earnest co-operation with the Moslem League.

In the same issue of the paper, an Etawah correspondent also deals with the speeches delivered at the Punjab Hindu Conference and expresses the opinion that all the talk on the part of the Hindus about the Congress and the Conference being useful to Hindus and Muhammadans alike is simply a make-believe to throw the Muhammadans off their guard and to advance the claims of the Hindus. Turning to the question of the larger employment of Hindus in the Police Department, he remarks that Government has now realized the danger of allowing disaffected persons to enter Government service and will be more careful in selecting candidates for Government employ in future.

ADVOCATE, 14th November 1909.

The coming Congress.

9. The *Advocate* (Lucknow), of the 14th November, referring to the coming Congress, says :—

"It is true the Reform Scheme and the Regulations under the new Councils Act will require no more discussion, but all the same the country should record its views on certain features of the Scheme which are regarded as great impediments to its success. There is one side of the Scheme which, though not affecting all parts of India, is of serious import to Northern India; we mean the question of the Executive Council. The Congress has to bring to the notice of the British public that people in Northern India are as keen in this matter as those of the older provinces; they desire to be placed on an equal footing with the people of other provinces. The Congress has to impress on the British public the fact that without the formation of Executive Councils in these provinces and the introduction of Indian members in them, the administration of these parts of India will not be in as much close touch with the people as the Home Government desires. The local administrations are giving effect to the recommendations of the Decentralization Commission. It is time that the country should have also its say as to the lines on which these recommendations should be carried into effect. These and similar other questions of import require that this session of the Congress should be largely attended and a programme laid down by the progressive party for future guidance of the people engaged in public work."

ANAND, 11th November 1909.

The Reform Scheme.

10. The *Anand* (Lucknow), of the 11th November, says :—"The 15th of November will put an end to the autocratic form of government in India, that has prevailed up till now. People are as jubilant at this as if a new era were about to begin. It is expected that political prisoners, like Mr. Bal Gangadhar Tilak, will be released on that day. But one can scarcely hope that such expectations will be fulfilled, as Extremists have again begun to indulge in wild and unrestrained talk. They are incapable of understanding as to how they should behave themselves under the present circumstances."

The Reform Scheme.

11. The following is an extract from the *Leader* (Allahabad), of the 14th November, with reference to the Reform Scheme :— LEADER, 14th November 1909.

"Although all the Legislative Councils are to be enlarged and larger powers of debate are to be conferred upon the non-official members, the electorates have neither been enlarged nor revised, so that the original unit of representation will remain the same as it is now. Lord Morley's valuable and wise suggestion in his first famous despatch that the village *panchayat* should be the first basis of representation remains only on paper. The existing municipalities and other local boards will remain unmodified. No new electoral colleges, such as those of the graduates of the different universities, or the members of the active and important political associations, have been created. Indeed, they remain under the same disability as before."

The editor continues :—

"Stress must also be laid on the very important fact that it is not merely by the strength of added numbers that the reconstituted Legislative Councils will appeal to the country, but by the ability, the public spirit and the representative character of the men elected. The Government are aware as well as ourselves who are the moulders and leaders of public opinion in this country. They can neither be replaced nor superseded by the so-called 'natural leaders,' whose public activity is in a vanishing ratio to the amplitude of their affluence. Who are the men whose co-operation with the Government is necessary to promote a better understanding between the Government and the people? Not the landed magnates or the titled aristocracy, but the intellectual and patriotic, though not wealthy, citizens who are devoting their energies to the cause of their country. The wider that the door is thrown open for their admission into the new Councils, the greater will be the chances of the object of Lord Morley and Lord Minto being ultimately attained; and the more that the door is shut in their faces the less will be the chances of an effective co-operation between the Government and the educated class."

The Reform Scheme.

12. The *Leader* (Allahabad), of the 16th November, congratulates Lords Morley and Minto on the completion of the Constitutional Reform Scheme in India. The editor observes that the first fruit of the intention of Lord Morley and Lord Minto to elevate the political status of the people of India under the British Crown, in order that the solemn words of an immortal document may not remain an unmeaning formality, was the appointment of two distinguished Indians as members of the Council of the Secretary of State and the appointment of Mr. S. P. Sinha as a member of the Governor General's Executive Council. LEADER, 16th November 1909.

Referring to the creation and enlargement of the Executive Councils, he says that to the people of these provinces it cannot but remain a sad and bitter memory of the controversy that raised round this question, that, mainly owing to the uncompromising resistance offered by the head of the Local Government, they have to go for the present without the desired improvement in the constitution of the Government of the province.

He next deals with the main features of the Scheme and expresses his satisfaction at the Regulations, pointing out at the same time that several features thereof are bound to produce dissatisfaction which in some cases may amount to resentment.

He expresses the hope that exclusive electorates for the return of Muhammadan members to Municipal and District Boards will not be formed, as it will have the effect of obliterating all sentiment of gratitude and satisfaction, and may give rise to religious strife.

He notes that two features of the Scheme, as it has been promulgated, will naturally and necessarily evoke indignant protest from the community. The first is the power reserved to the Governor General to pronounce any man disqualified whom he may regard as unworthy of sitting in the Councils, and he considers that there is nothing to prevent the Governor General from declaring as inelligible for election a person who has made himself disagreeable to the executive authorities, however capable, loyal and devoted to duty he may have been. It may be said that such an extreme step will not be taken, but extreme cases are the tests of principles. Nor, he remarks, is there ground for

confidence that nothing unreasonable will be done, after the manner in which the Deportation Regulation has been used. Discussing this Regulation he gives it as his opinion that it is indefensible to deprive a man of his liberty without giving him an opportunity of vindicating his innocence and that it is utterly subversive of every right principle of conduct to pronounce a ban on him.

The second objectionable feature in the Scheme is, he says, the fact that men possessing certain qualifications will have a vote if they belong to a certain well-known creed, while others with corresponding or perhaps better qualifications are to go without the franchise if they are not Muhammadans. Why should Muhammadan graduates of five years' standing be entitled to vote in the election of a member to the Council, while non-Muhammadan graduates are not permitted the same right? On what ground, he asks, can a distinction, which is irritating, be justified? Far worse, he points out, is the privilege accorded to the trustees of the Aligarh College to take part in the election of Muhammadan members of the Imperial and Provincial Councils. He fails to understand what conceivable explanation can be offered for the special treatment accorded to this educational institution. Why, he contends, should not the Central Hindu College, or D. A.-V. College in the Punjab, be accorded the same privilege? He further observes that the length to which Government are prepared to go to gratify the unreasonable whims of a particular community absolutely regardless of every consideration of fairness and propriety cannot be more forcibly illustrated than by this bolstering up of Aligarh. He protests against the action of Government in creating a privileged class, as being a step fraught with serious consequences, and expresses the opinion that non-Muhammadans will not be to blame if a sense of injustice continues to oppress them.

By the mixing up of the District and Municipal Boards in the creation of electorates and by giving the former a preponderant vote, he apprehends, particularly in these provinces, great difficulty in securing the election of the right type of men.

In conclusion the editor expresses the hope that Government will not be unwilling to make reasonable and necessary modifications, by the frank acknowledgment made in the despatch that the rules are not final but liable to alteration, as experience may suggest, and that public representations on the imperfections in, and the objectionable features of, the Regulations will receive due consideration.

MUSAFIR, 15th November 1909.

Separate representation under the Reform Scheme.

13. The *Musáfir* (Agra), of the 15th November, referring to the demands of the Jain community for separate representation, remarks that the Reform Scheme has made it clear that Indians are yet quite unfit to participate in the administration of the country, inasmuch as they have still to learn how all personal and communal considerations have to be subordinated to the public weal before any progress worth the name is achieved. The editor in conclusion asks the aspirants for *swaraj* to consider what their fate will be if Government acceded to their wishes and left the country and its administration in their hands.

ANAND, 11th November 1909.

The Reform Scheme and the banking fraternity.

14. The *Ánand* (Lucknow), of the 11th November, contains a humourous article in which the editor ridicules the lot of monied but uneducated classes under the new Reform Scheme, inasmuch as under the rules they will stand no chance of being returned to Councils and be called "Hon'bles", for the only qualification they possess is that they freely use the words "*ji huzur*" (sycophancy), and this can carry no weight with the electors. He points out that they were better off under the old order of things when their qualification was a sufficient guarantee to their being nominated as members of Councils and that they will be deprived of this honour under the new rules, unless they secede from the Hindus like the Muhammadans and convince Government of the need for separate electorates being granted them to ensure the election of their candidates for the protection of their peculiar and special interests. He urges in a humourous

strain that a memorial, on the following lines should be submitted in this connection :—

" To

THE POWERS THAT BE,—

WE, the Lalas and money makers of India, who are deeply interested in simple and compound interests, beg to say that we have the honour of being at a practical separation from the religious tenets of the Hindus. Our god is Mammon who disavows all connections with the Hindu Trinity. Under these circumstances our party constitutes the most important minority in the Empire. We beg that a separate electorate to protect our claim in the Reformed Councils has become an absolute necessity of the new reformed age. The Congress and leaguewallas are hardly enough for us.

Moreover, we declare before God and men that money lenders are a peculiar set of people. They can only understand their own business. Nothing but a separate electorate can satisfy their reasonable and unreasonable aspirations.

We, the petitioners, in duty bound, shall ever prey upon the helpless creatures.

We have the honour to be, &c.,
THE BANKING FRATERNITY."

15. The *Advocate* (Lucknow), of the 18th November, referring to the Reform Scheme, admits that it opens out a large sphere of usefulness for Indians and gives them a real share in the administration. The editor criticises the disabilities imposed on the Hindus, and says :—

ADVOCATE, 18th November 1909.

The Reform Scheme.

" The Government of India has committed the greatest possible political blunder by creating certain disabilities against Hindus. What Hindu is there with the least patriotic feeling who will not feel humiliated at seeing Hindu graduates, income-tax payers, Fellows of the University, trustees and founders of National Colleges and title-holders, debarred from using a privilege which on racial grounds only has been given to their Muhammadan fellow-subjects? What Hindu is there who will not feel that because he happens to be a Hindu he has been deprived of certain privileges? Who will not keenly resent the fact that because he is supposed to be a member of the majority, he must forego certain privileges which he would enjoy if he gives up his religion? The rules framed for general electorates cannot appeal to the popular mind, because while Muhammadan constituencies will be able to return popular representatives, the electorates in which Hindus are to participate have been so framed that none but territorial magnates, representatives of zamindari interests, will find their way into the Councils. Four first class municipalities have got the power to return four members as representatives of four large cities, who may not be landholders, but the constituencies to elect the members are so limited that it is possible that these seats may also be secured by representatives of landed and other interests to the exclusion of popular candidates, a fact which is so prominently brought to the notice of the Government by the residents of Agra. We may here say that this defect is not an exclusive feature of the United Provinces Scheme. It is to be found in all schemes throughout the country in the mixed electorates. We need not, however, cry over spilt milk. When the Scheme was under consideration, we did our best to secure its improvement. We tried to have its defective features removed; we have succeeded to some extent, but failed to persuade the Government from desisting to follow a dangerous path. The voice of educated Indians has not prevailed. We must not, however, lose faith, rather should try to make the best of the situation. We are thankful to Lord Minto's government for the promise that the Scheme will be altered, as experience gained in the actual working of it shows the lines of future improvement."

16. The *Hindustani* (Lucknow), of the 19th November, reproduces the comments of the *Advocate* (Lucknow), of the 18th November, on the Regulations under the Reform Scheme.

HINDUSTANI, 19th November 1909.

The Reform Scheme.

LEADER, 17th November 1909.

Council Regulations.

17. In a series of notes the *Leader* (Allahabad), of the 17th November, commenting on the Regulations, says:—"The Regulations that have been promulgated under the Councils scheme lay down for the first time with authority that it is necessary for the good and successful administration of the country that a distinction should be made between the different sections of the community. It does not come as a surprise, for the country has been prepared for it ever since it became known that the Government had yielded to the claim of the Muhammadan community for special representation and a separate electorate. None the less, it is a memorable and an unprecedented shifting from the bedrock of absolute impartiality on which rests the foundation stone of the British Empire in India. It is a violation of the spirit if not the letter of the Queen's Proclamation. Taking the mildest view of this innovation, it can be regarded only as an experiment. It may succeed or it may fail according as those who have benefited by it discharge their duties on the Councils and in public affairs. For a separate electorate or special representation does not by any means imply a conflict of interests between one and other sections of the community, and all may yet be well if the leaders and representatives of the Muhammadan community realize that the bonds of a common motherland and a common nationality are stronger than mere sectional interests."

Continuing, he remarks: "broadly speaking, only two qualifications are recognized for candidates for seats in the Legislative Councils—property and titular distinction. If there were two Legislative Councils, the one hereditary and the other elected, all the territorial magnates and the titled personages could well be sent to the former. But the Chamber will be one, while the intellectual disparity between the owners of broad acres and those who owe their position to their ability alone will be most striking. As a class the wealthy and titled men of India are not in a state of even intellectual adolescence. Many of them do not know English, and the majority of them have no knowledge of public affairs. The extended powers conferred on additional members will be meaningless to them. Nevertheless, they will contest every seat and they will form the majority of the Councillors in the new Councils. Probably the United Provinces will furnish the most edifying and instructive illustration. And we make bold to say that if all Maharajas and Nawabs and titled individuals filled the Legislative Councils under the new conditions, the heart and the intellect and the patriotism of the country would remain untouched and unsatisfied and the reforms would fall flat on the country. It will be found in the long run that the qualifications, both for voters and candidates, are such as will shut out those whose association and co-operation with the Government are most needed."

Referring to the special concession awarded to Muhammadan graduates of five years' standing to vote for the election of an additional member of the Legislative Council, the editor remarks that this invidious distinction between Muhammadan and non-Muhammadan graduates, who have been debarred from the privilege of being electors, is so very glaring that it involves a gross injustice to other communities.

As to the qualification of having a knowledge of the language in which the proceedings of the Council are conducted, the editor observes:—

"It would have been in the fitness of things to have made obligatory in candidates a knowledge of the language in which the proceedings of the Council are conducted. Sir John Hewett was averse from this as he thought a 'desirable' class of persons would thereby be excluded from the Council. No doubt. If there were not a Raja Krishna Kumar in the Council, there would be no opportunity for the Secretary of the Council to demonstrate his knowledge of Urdu. And before this advantage, the trifling fact that the member belonging to this 'desirable' class no more understands what is happening before his eyes than the chair in which he sits, is of no moment. In the absence of an educational qualification His Honour the Lieutenant Governor seems to have thought that a high property qualification should be imposed. And the least of the property tests is the payment of income-tax on an annual income of Rs. 3,000. What, one wonders, would have been the fate of the Right Hon'ble John Burns, M.P., one of His Majesty's Cabinet Ministers, if he had been under the sway of a ruler who attached so much political value to the possession of property? Intellect or

wealth;—the latter has perforce to be preferred. It would perhaps be impertinent to recall Sidney Smith's question—how many acres make a wiseacre?"

The enlarged Councils.

18. Referring to the number of seats assigned to officials and non-officials in the reformed Legislative Councils of Madras, Bombay, Bengal and the United Provinces, the *Leader* (Allahabad), of the 18th November, fails to understand the principle on which numerical distinctions are made between one province and another. The editor asks why Bengal has received more liberal treatment than the other three provinces, while Bombay and Madras have actually been in a comparatively more advanced position than Bengal in respect of the constitution of their local legislatures and when the United Provinces and Bengal have been on the same footing in this respect.

LEADER, 18th November 1909.

He considers that it would be nearer the truth to ascribe the difference to the character of the head of the Local Government, as the Government of India have in these matters mostly followed the opinions of the Local Government concerned.

Commenting on the character of the head of the respective governments, the editor makes the following observations on the policy of Sir John Hewett:—

"And what about Sir John Hewett? We referred yesterday to the uncompromising resistence he offered to the establishment of an Executive Council in these provinces. There is his note on Decentralization which betrays an unsuspected illiberality in considering matters which have an intimate bearing on the political status of educated Indians. There is his educational policy which has not satisfied the public mind as may be seen from a communication which we print elsewhere in to-day's issue, in which the writer subjects to a critical scrutiny several features of that policy. There is a great deal that could be said of his reform despatch itself, which is not the most satisfying or convincing document of its kind. It was in Sir John Hewett's power so to devise the composition of the electorates and the qualifications of the candidates, and so to fix the numbers of elected and nominated non-official members as to render possible something like a true living representation of the people in the Council. He has very nearly missed the opportunity. But we do not abandon the hope that even during his own incumbency of office such modifications may be effected in the Regulations as to remove all serious inequalities, if only the exponents of public opinion do their duty."

The new Councils.

19. The *Leader* (Allahabad), of the 18th November, says:—

LEADER, 18th November 1909.

"Whatever feeling of disappointment may arise by the publication of the Regulations it must not on any account be allowed to produce a paralysing effect, or to engender a mood of sullenness. For special and excessive Muhammadan representation the country was prepared, and now that it is an accomplished fact it should not create much surprise, though we are far from saying that any invidious distinction should be accepted as a settled fact. A powerful and a widespread agitation should be set on foot to secure the franchise for non-Moslem graduates, but our immediate duty lies nearer at hand. Let us first profit by the excellent example of such leaders of the Moslem League as His Highness the Aga Khan and Mr. Amir Ali. It is true the Muhammadans have scored heavily, and for their sake one of the fundamental principles of the British rule in India has been over-ridden, but it must not be forgotten that they have not got all they wanted, and the iron wall of absolute separation has not been raised to please them. No community in India is in a position to dictate to the Government, and the real cause for complaint is that the Muhammadans have got so much with so little trouble. But note the admirable discipline which is still the great quality of our Muhammadan fellow-subjects.

Let the leaders and followers of other communities follow this example. Let protests be made by all means, but let not all energies be spent on protests alone, for there is more important and more urgent work to be done without delay."

Discussing the claims of the landed aristocracy to a seat on the Legislative Council, the editor remarks that the owners of landed property and wealth, who, by a singular perversion of the expression, have been called the natural leaders

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of the people, and who had not moved their little finger to secure the reforms that have now been granted, will make strenuous efforts to get elected simply for the honour and glory of being Councillors and not by any impulse of serving their country and their countrymen.

Finally, he exhorts the representatives of the people to whose wholehearted and persistent endeavour the reforms are due and who represent the life and the vitality of the nation, to use every legitimate means to reap the fruit of their own labours, for the future of India is bound up with the party of constitutional agitation.

AL BASHIR, 16th November 1909.

Council elections.

20. In view of the ensuing Council elections under the new Regulations, *Al Bashir* (Etawah), of the 16th November, exhorts the Muhammadan electors to take a personal interest in the matter so that only true representatives of the Muhammadan community may be returned to the Councils.

LEADER, 17th November 1909.

Council elections.

21. The *Leader* (Allahabad), of the 17th November, says that candidates for election to the Council have little time to lose. Elected candidates, the editor notes, should endeavour to remove the reproach justly levelled at the local Council that the non-official element in it was weak.

He asks the electors to remember that the responsibilities that devolve upon the members of the new Councils are not only onerous but require great industry and vast mental qualities if the members are to exercise with profit the rights and privileges conferred on them. He then goes on to mention the names of certain gentlemen of these provinces who, in his opinion, are best suited to represent the people in the Council, and expresses the hope that in every case such men will be elected as will do honour to themselves and further the interests of the province and the people.

NAIYAR-I-AZAM, 12th November 1909.

The nomination of Raja Krishna Kumar as a member of the United Provinces Legislative Council.

22. The *Naiyar-i-Azam* (Moradabad), of the 12th November, expresses its satisfaction at the nomination of Raja Krishna Kumar as a member of the Provincial Legislative Council.

RAHBAR, 14th November 1909.

The nomination of Raja Krishna Kumar as a member of the United Provinces Legislative Council.

23. The *Rahbar* (Moradabad), of the 14th November, expresses its disapprobation at the nomination of Raja Krishna Kumar as a member of the Provincial Legislative Council in place of the late Rai Nihal Chand, on the ground that he is not at all conversant with the English language. The editor exhorts the members of the Rohilkhand municipalities to exercise some independence in the matter of election under the new rules.

LEADER, 17th November 1909.

The nomination of Raja Krishna Kumar as a member of the Provincial Legislative Council.

24. A correspondent, writing to the *Leader* (Allahabad), of the 17th November, refers to the nomination of Raja Krishna Kumar as a member of the Provincial Legislative Council, and remarks "if members of the type of Raja Krishna Kumar grace the new enlarged Councils, we wonder what will be the good of the Reform Scheme which is being launched, according to Lord Morley, to meet the just political aspirations of educated Indians and to give them opportunities for handling public matters in an intelligent and responsible spirit? A puppet Councillor, who will hardly ever ask a question, or move an amendment, not to say of making *extempore* speeches (a point on which special stress was to be laid in the new Regulations) may be a very safe member from the official point of view, but what is his value to the people whose interests he is supposed to represent? The Raja was never known to care for or represent the people's views on any occasion and one may be sure that he is always very social and very obliging to all Government officers as such. But it is hoped that when the new elections take place early next month the voters will duly realize their responsibility to the people whom they represent, to elect such members as by their capacity, knowledge and independent character will care more for public welfare than for kindly smiling nods from superior persons."

The writer then appeals to Sir John Hewett to arrange that the Councillors appointed by nomination will be men who will be fully qualified to advance the interests of the people they represent.

Non-official members of the Legislative Councils.

25. The following is from the *Leader* (Allahabad), of the 16th November :— LEADER, 16th November 1909.

"Whatever one might think of his administrative acts, His Excellency Sir Arthur Lawley knows certainly how to do a thing gracefully. At the last meeting of the Madras Legislative Council he acknowledged in handsome terms the value of the services of the non-official members of the Council. This was what Lord Minto, Sir George Clarke and Sir John Hewett alike omitted to do. It is not that they do not appreciate the work of their non-official colleagues, or that the latter would have risen a foot higher in their stature if such acknowledgment had been made. Things move on regardless of formalities. But to say a graceful word at the right moment is a thoughtful and generous act. It goes a long way to bring about a better understanding between officials and non-officials."

Questions that might have been put at the last meeting of the Council.

26. The following is from the *Leader* (Allahabad), of the 14th November :— LEADER, 14th November 1909.

"There were two or three matters on which questions might have been put at the last meeting of the Council. Foremost of these is the action of Government in not appointing an Indian to succeed the Hon'ble Pandit Sundar Lal as Additional Judicial Commissioner of Oudh. There is considerable feeling, not alone among lawyers and not in Oudh merely, that the Indian community has not been treated fairly in the matter. It is not right to expect a lawyer of the eminence and with the income of Pandit Sundar Lal to accept the post of Additional Judicial Commissioner : even the acceptance of a High Court Judgeship will involve no inconsiderable sacrifice in such a case. But it will be idle to pretend that there are not other lawyers of merit and distinction both at Lucknow and Allahabad who will quite worthily fill the place. To have elicited a statement of their position from the Government would have served a useful purpose. Next, there is the matter of the visits regularly paid by a police inspector to the meetings of the Committee of the *Sujan Samaj* at Benares. A highly important principle is involved in this, and we cannot think that an administrator of the type of Sir John Hewett would approve of the provoking conduct of the Benares police. How indeed could he do so after his public expression of disapproval of a similar act perpetrated by a Cawnpore policeman? Thirdly, the threatened demolition of several Hindu temples at Cawnpore has naturally been causing a deal of grief and anger to the Hindu inhabitants of that city and a question might have afforded the Government an opportunity of reassuring those who are gravely concerned in the matter."

Mr. Amir Ali and the India Council.

27. *Al Bashir* (Etawah), of the 16th November, urges that a Muhammadan should be appointed to the India Council in place of Mr. Bilgrami, who has resigned his office on account of ill-health, and suggests the name of Mr. Amir Ali in this connection. AL BASHIR, 16th November 1909.

The Sardars of Guzrat.

28. The *Advocate* (Lucknow), of the 18th November, referring to the creation of the Sardars of Guzrat, says : — ADVOCATE, 18th November 1909.

"For purposes of rank and precedence the Sardars will be divided into, and placed in, two classes according to the will and pleasure of the Government. It is also notified that the Governor in Council reserves discretion to remove from the list the name of any person without assigning any reason for the removal. On the face of it such a body can hardly be called independent, though it may be composed of what in Government and Anglo-Indian phraseology are spoken of as the natural leaders of the people. Is possessing land and money as much natural as being educated is unnatural? From a ruler of such enlightenment and liberal-mindedness as Sir George Clarke the people of Bombay did not expect the creation of a constituency, the members of which are to be so much at the mercy of officials."

Government and the *Arya Samaj*.

29. A correspondent of the *Musáfir* (Agra), writing in the issue of the 15th November, urges that the permanence of British Government in India is absolutely necessary for the safety and well-being of the Arya Samajists. The writer expresses the opinion that the members of the *Samaj* will succumb to the united attacks of the Muhammadans and Christians if the protecting hand of the British Government is withdrawn from them. MUSAFIR, 15th November 1909.

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AL BASHIR, 16th November 1909.

30. *Al Bashir* (Etawah), of the 16th November, asks why the Pratinidhi Sabha, Lahore, has contributed ten thousand rupees towards the defence of the Arya Samajists recently arrested for sedition in Patiala, if it is really a religious body and not a political institution.

The *Arya Samaj* and politics.

SHAHNA-I-HIND, 8th November 1909.

31. The *Shahna-i-Hind* (Meerut), of the 8th November, referring to the futility of the repressive policy in India and to the obstinacy of the Extremists, observes that the time has now come when the differences between Government and the people should be amicably settled, so that outsiders may no longer think that there is any disaffection in the country.

Government and the people.

In another note in the same issue of the paper the editor observes that the two sections of the Congress politicians have now united and that Government should therefore yield to their reasonable demands, modify the Partition and release the deportees. This, he says, would have the effect of soothing the feelings of the people who, he assures Government in conclusion, are in no way disloyal and never think of replacing the present Government by any other.

INDEPENDENT, 15th November 1909.

32. The editor of the *Independent* (Allahabad), in the issue of the 15th November, enumerates the various benefits, such as education, religious liberty, &c., that the English have conferred upon the Indian people, and exhorts his countrymen to remain steadfast in their devotion to the British Government.

Indians and the British Government.

SHAHNA-I-HIND, 8th November 1909.

33. Writing on the "Liberty of the Press", the editor of the *Shahna-i-Hind* (Meerut), in the issue of the 8th November, observes that true liberty in the sense of restrained liberty and not license, has not been and cannot be suppressed by legislation. A few foul-mouthed journalists, the representatives of the gutter press, as he calls them, have lost their means of livelihood and also their reputation, but no sober-minded person has ever suffered at the hands of the law. The editor also incidentally remarks that self-government in any form is unsuited to the present condition of the country, inasmuch as Indians are devoid of all patriotic sentiments and ideas of nationalism, and so lack the qualities that are essential to independence. They should unite and be one nation first and then aspire for political liberty.

Liberty of the Press.

ANAND, 11th November 1909.

34. The *Anand* (Lucknow), of the 11th November, refers to the meeting of Hindus at Lahore to protest against the publication of a poem in the *Huntar* (Lahore), containing obscene reflections on the character of Subhadra, the sister of Lord Krishna Chandra, and remarks that the Punjab Government ought to take action against the writer of the verses; for, when Hindus have been prohibited in Bengal from delivering speeches against Muhammadans, it is but fair that the latter should not be allowed to injure the feelings of the Hindus in the Punjab. If the idea that Government accords preferential treatment to any particular community gains ground, discontent will become general.

Objectionable verses in the *Huntar* (Lahore).

TAFRIH, 14th November 1909.

35. The *Tafrih* (Lucknow), of the 14th November, referring to the jail experiences of Saiyid Fazl-ul-Hassan Hasrat Mohani, as published in the *Urdu-i-Mualla*, remarks that the jail officials should not treat political prisoners as dangerous criminals, and that Mr. Mohani, too, should guard against involving himself in trouble again by forming wrong ideas as to his duty to his country and the manner in which this duty should be performed.

The editor of the *Urdu-i-Mualla* and his jail experiences.

KARMAYOGI, 5th November 1909.

36. The *Karmayogi* (Allahabad), of the 5th November, publishes a further instalment in Hindi of *Prithwi Suktas* from the *Atharva Veda*, in which a prayer is made to the motherland to make Indians powerful and great.

National songs in the *Vedas*.

ABHYUDAYA, 12th November 1909.

37. Referring to the statement that M. Abdul Jabbar, C.I.E., made in the course of his presidential address in the recent Provincial Muhammadan Educational Conference of Bengal, to the effect that Muhammadans should, as far as possible, use articles manufactured by their own co-religionists, the *Abhyudaya* (Allahabad), of the 12th November, remarks that if these are to be the relations between the two most

Hindus and Muhammadans.

important communities in India it is vain to look for peace and prosperity in the country. The editor holds that the preferential treatment of Muhammadans in the administration of the country is responsible for the growth of racial feeling among them which is calculated to be detrimental to the interests of both Hindus and Muhammadans. He then urges that as subjects always follow their rulers, Government should not do anything that could indicate that it considers the interests of the two communities mutually antagonistic.

38. The *Advocate* (Lucknow), of the 14th November, speaking of the special meeting of the Madras Mahajan Sabha convened in honour of the King-Emperor's birthday, notices the speech delivered by the Hon'ble Nawab Saiyid Muhammad on the occasion. The editor agrees with the Nawab in believing that "the equality of citizenship which Indians claim would, if granted, strengthen the existing authority and power of administration and would be more efficient if executive officers came frequently into direct contact with those who influenced and reflected public opinion. That British rulers are very unimaginative people is evident from the fact that the Reform Proclamation could not be published six days earlier so as to be announced on the King's birthday. That would have appealed to the loyal sentiment of the Indian people."

The Madras Mahajan Sabha and the King-Emperor's birthday.

ADVOCATE, 14th November 1909.

39. The *Advocate* (Lucknow), of the 14th November, referring to the deportations, notices the case of the African Chief, Sekgome Letsholathibe, Chief of the Bakawanas, whose case was referred to the King's Bench and a writ of Habeas Corpus asked for, and remarks that no one will take the trouble to take any such action in the case of the Indian deportees.

Deportations in India and Africa.

ADVOCATE, 14th November 1909.

40. The *Oudh Akhbar* (Lucknow), of the 17th November, in reviewing Lord Curzon's speech delivered in Edinburgh sometime ago, remarks that His Lordship is more anxious to secure the permanence of the British Government in India than to ensure India's occupying her rightful place in the committee of nations and in the Empire. The editor, however, expresses his satisfaction at the frank and candid manner in which His Lordship practically admitted all the grievances of the people in respect to the terrible drain from the country, the policy of preference in commercial matters and the imposition of heavy taxes upon Indian industries.

Lord Curzon on the place of India in the Empire.

OUDH AKHBAR, 17th November 1909.

41. The *Leader* (Allahabad), of the 17th November, says that the Viceroy's speech at Baroda is a further proof of the good-heartedness and simple sincerity associated with his name. His Excellency's emphatic declaration that for the deeds of a few madcaps the character of a whole people should not be blackened is of special value, coming on the morrow of the unspeakable attempt made on his life at Ahmedabad.

The Viceroy's tribute to the character of His Highness the Gaekwar's rule and the admiration with which the British Government viewed the separation of the judicial from the executive functions will, the editor remarks, find an echo in every Indian mind.

The Viceroy's speech at Baroda.

LEADER, 17th November 1909.

42. A correspondent of the *Hindustani* (Lucknow), in a lengthy article in the issue of the 19th November, exhorts the Hindus to give up abusing Government, and to apply themselves to some substantial work for the regeneration of the country. In this connection he points out the directions in which the activities of the people might most profitably be directed instead of being wasted in fruitless endeavours to secure political reforms. He lays special stress upon the uplifting of the depressed classes, widow marriage, female education, the suppression of early marriages and such other social evils as are eating into the vitals of the nation and endangering its existence day by day.

In conclusion he suggests that the Punjab Hindu Sabha should extend its activities to the whole of India and that its branches should be established in every district.

The needs of India in the present time.

HINDUSTANI, 19th November 1909.

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II.—Afghanistan and Trans-Frontier.

RAHBAR, 14th November 1909.

Traffic in arms and ammunition on the Frontier.

43. The *Rahbar* (Moradabad), of the 14th November, reports, on the authority of the Punjab and Frontier newspapers, that the traffic in arms and ammunition is going on briskly in Kandahar. The editor warns Government to beware of the impending trouble that this collection of arms forebodes to its Hindu subjects on the Frontier.

MUSAFIR, 15th November 1909.

Frontier raids.

44. The *Musáfir* (Agra), of the 15th November, draws the attention of the proud Anglo-Indian officials who are constantly bragging of "prestige" to the depredations that the tribesmen are committing on the Frontier, and asks if the weak policy of Government in this matter is in any way consistent with the strength and might of Great Britain.

MUSAFIR, 15th November 1909.

Muhammadan refugees in Afghanistan.

45. Referring to the opinion of the Kabuli Mullahs who have declared that any Muhammadan British subject, who takes refuge in Afghan territory, should be protected so that he may be of use to the government there and fight loyally by its side in time of emergency, the *Musáfir* (Agra), of the 15th November, remarks:—

"This proclamation of the Amir ought to serve as an eye-opener to Government and it should now be recognized that if any trouble comes to it in the future it will be simply on account of this 'faithful wife' whom Sir B. Fuller has made so bold, and that if any people will stand loyally by its side at such an emergency it will be the loyal Hindus who at the present moment appear to be a thorn in the eyes of a few imprudent and short-sighted Anglo-Indian officials."

III.—Native States.

LEADER, 16th November 1909.

Political arrests in Patiala.

46. The *Leader* (Allahabad), of the 16th November, in protesting against the whole proceedings with regard to the Patiala arrests, remarks:—

"We can conceive of nothing more monstrous than that such a large number of men should be under arrest for an indefinite length of time without being confronted by their accusers or brought to trial in a Native State where justice is yet very rudimentary. Considering the position of several of the accused men there is a presumption of innocence in their favour. It was given out, at the time the arrests were made, that the Maharaja himself had moved in the matter and a confidential inquiry had been going on for some time. In that case, the police should have been ready to go on with the case at once, but they are not yet ready and may not be ready for a month yet. Whether the whole thing is a plant, or there has been an honest mistake, can only be known when the case is proceeded with, but there is sufficient material to make the public strongly suspicious of the Patiala police and the Inspector General thereof."

ARYA MITRA, 16th November 1909.

Political arrests in Patiala.

47. Shyam Sundar Lal, Secretary to the *Arya Samaj*, Mainpuri, writing in the *Arya Mitra* (Agra), of the 16th November, refutes the allegation that the *Arya Samaj* is a political body, and emphasises the fact that it cannot have any hostile intentions towards the British Government to which it owes its very existence and growth and its protection from its manifold enemies. He deplores the fact, that, nevertheless, a number of officers still suspect Arya Samajists, and points out that the recent arrests at Patiala must be due to that suspicion and distrust. He urges that until the Arya Samajists arrested in Patiala are proved to be guilty on trustworthy evidence, and as the law assumes an under-trial prisoner to be innocent, until he is proved guilty, the Arya Samajists throughout the country should not be deterred from extending their help to their afflicted brethren in Patiala by reason of mere suspicion, especially when the *Arya Samaj* as a whole can emphatically affirm that no other community will prove to be a greater well-wisher of Government.

In this connection he condemns the Nationalist propaganda, and in conclusion expresses his gratification that the trouble in which the Arya Samajists are at present involved has its place of origin in a Native State and not in British India, where impartial justice is administered and where even the highest executive authorities bow to the decisions of the law courts.

48. Pandit Bhagwan Din, Governor of the *Gurukul* at Farrukhabad, writing to the *Arya Mitra* (Agra), in the issue of the 16th November, says that it has been a long-cherished desire of the enemies of humanity, who are jealous of the progress of the *Arya Samaj*, to bring about the downfall of this society. It was for this reason that a false charge was preferred against Lala Lajpat Rai and he was deported. Since then the question of the *Arya Samaj* being a political body has been very hotly discussed, and the police have been showing particular zeal in watching the movements of all Arya Samajists. As the case against Lala Lajpat Rai in the Punjab was not a complete success, the police have now begun to harass members of the *Samaj* in Patiala. So far the *Arya Samaj* has been in the bad books of Government, because of the acts of individual members, but now attempts have been made to incriminate it as a whole.

Political arrests in Patiala.

ARYA MITRA, 16th November 1909.

He remarks that he is fully convinced that the *Arya Samaj* of Patiala is quite innocent of any criminal intention and that the motive underlying the prosecution of its members is to destroy the *Arya Samaj* by dealing it a heavy blow in this State and thus wipe off the disgrace under which the police have been suffering, since Lala Lajpat Rai's deportation did not prove a success. Mr. Warburton's name is known to everybody. He came to the front long ago in the Punjab. The writer concludes with making an appeal to Arya Samajists in the United Provinces for funds in aid of the defence of their brethren in Patiala. Pecuniary help will be withdrawn if the charges brought against the Patiala Arya Samajists are proved.

49. The *Advocate* (Lucknow), of the 7th November, refers to an article in the *Hindu* that criticises the action of Government in disapproving of the appointment of Mr. Setlur, B.A., LL.B., as a Puisne Judge of the Chief Court of Mysore and this suggests that this action was probably due to the fact that a letter written to one of the nationalist leaders in Calcutta fell into the hands of the police.

The appointment of Mr. Setlur, B.A., LL.B., as a Puisne Judge of the Chief Court of Mysore.

ADVOCATE, 7th November 1909.

50. In referring to the alleged intervention of the Government of India with the appointment of Mr. Setlur, B.A., LL.B., as a Puisne Judge of the Mysore Chief Court, on the ground that he was an associate and sympathizer of Mr. Tilak's, the *Musáfir* (Agra), of the 15th November, observes:—"Should we infer from this that even Anglo-Indian gentlemen cannot escape the influence of the Bengal magic *(Bangále-ka-jadu)*. In reality, the matter is quite insignificant, the fact simply being that Government has fallen a prey to suspicion and mistrust."

The appointment of Mr. Setlur, B.A., LL.B., as a Puisne Judge of the Mysore Chief Court.

MUSAFIR, 15th November 1909.

51. Referring to the appointment of Mr. Setlur, B.A., LL.B., as a Puisne Judge of the Mysore Chief Court, the *Leader* (Allahabad), of the 18th November, says that if the facts are as stated there is no conceivable justification for the alleged intervention of the Government of India in the matter. The editor expresses the hope that His Excellency will be pleased to inquire into it during his visit to Mysore and put down what threatens to become almost a scandal.

The appointment of Mr. Setlur, B.A., LL.B., as a Puisne Judge of the Mysore Chief Court.

LEADER, 18th November 1909.

52. The editor of the *Samrát* (Kalakankar), in the issue of the 15th November, referring to the Viceroy's speech at Udaipur, expresses satisfaction that His Excellency paid a well-deserved tribute to the loyalty and devotion of the Rajput States to the British Government, but regrets to note that, in spite of the loyalty of the Rajput community, no fresh Rajput regiments have been raised during the last decade.

The Government of India and Native States.

SAMRAT, 15th November 1909.

IV.—Administration.

(a)—Judicial and Revenue.

53. Referring to the Bahraich police case, the *Anand* (Lucknow), of the 11th November, says that it shows the extent to which the police sometime abuse their powers, and that poor and ignorant villagers are quite powerless to save themselves from

The Bahraich case.

ANAND, 11th November 1909.

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their oppression. The editor remarks that this case is a condemnation of the system that judges the merits of police officials by the results of the cases they send up and thus supplies an incentive to them to act unscrupulously in the discharge of their duties. He points out that the Bahraich incident will not be altogether a regretable affair if it opens the eyes of the higher police authorities to the necessity for removing this defect.

ANAND, 11th November 1909.

Indians and the Judicial Commissionership of Oudh.

54. The *Anand* (Lucknow), of the 11th November, notes with regret that the vacancy caused by the resignation of Pandit Sundar Lal in the Oudh Judicial Court was not filled by the appointment of an Indian lawyer, and points out that, as no High Court now exists without Indian Judges, it can scarcely be argued that a suitable Indian lawyer was not available for the post. The editor in conclusion expresses the hope that the Local Government will bestow its best consideration upon the question and appoint a capable member of the legal profession of these provinces as one of the three Judges of the Judicial Court of Oudh.

RAHBAR, 14th November 1909.

Justice between Europeans and Indians.

55. Referring to the acquittal of a European named Stanley Smith, who was prosecuted for the murder of a native in Bhur estate, in the Bombay Presidency, the *Rahbar* (Moradabad), of the 14th November, observes that its readers can easily guess why Europeans are generally let off in such cases.

RAHBAR, 14th November 1909.

Permanent settlement in the country.

56. The *Rahbar* (Moradabad), of the 14th November, expresses the opinion that whatever improvement Government may effect in the agricultural condition of the country, either in its own interests or purely in the interests of the people, it is impossible that there can be any satisfactory result unless the permanent settlement system is introduced all over the country.

RAHBAR, 14th November 1909.

The prosecution of Chaudhri Nasrat Ali.

57. The *Rahbar* (Moradabad), of the 14th November, referring to Chaudhri Nasrat Ali's case, recommends that instead of prosecuting him Government should deprive him of his title. The moral effect of this, the editor says, would be of greater value than a prosecution or conviction.

NASIM-I-AGRA, 15th November 1909.

Adjournments in criminal cases.

58. The *Nasim-i-Agra*, of the 15th November, suggests that criminal cases should be disposed off as soon as possible, inasmuch as it is never for the benefit of the public or of Government to adjourn such cases from day to day without sufficient cause.

ADVOCATE, 14th November 1909.

A new amendment in the Criminal Procedure Code in Fyzabad.

59. A correspondent, writing to the *Advocate* (Lucknow), of the 14th November, in an article entitled "A New Amendment in the Criminal Procedure Code in Fyzabad", criticises the procedure of some of the Magistrates of that district in connection with complaints made under section 204, Criminal Procedure Code. Some of the Magistrates in that district, the writer says, delegate their power of examining the complainants to their readers or *ahalmads* who record complainants' statements and put them up at the end of office hours for signature by the Magistrate who then, instead of proceeding under section 203 or 204, issues a summons for the accused for the purposes of inquiry. When the accused arrive in court their statements are recorded and then orders under either of the above sections are passed. The writer remarks: "the extent to which the case of the accused is prejudiced by this procedure in cases in which he is called upon to meet the charge can be better imagined than described" and points out that the only section under which the statement of an accused can be recorded is section 342, Criminal Procedure Code. He says in conclusion that if the matter is looked into numerous instances of such irregular procedure will be forthcoming.

(b)—Police.

SADHU SAMACHAR, 1st November 1909.

Corruption among subordinate police officials.

60. Referring to the general prevalence of corruption among subordinate police officials, the *Sadhu Samáchár* (Farrukhabad), of the 1st November, suggests that steps should be taken to ensure that the acceptance of a bribe by any member of the force should be brought to light. The editor remarks that police officials, who live beyond their income, cannot but raise money from the people to meet their extra expenditure, unless they possess private property. He concludes by saying

that the police frequently abuse their powers to gain their selfish ends, but that no charges can be brought home to them in a court of justice.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

61. The *Naiyar-i-Azam* (Moradabad), of the 12th November, urges that a Muhammadan should be appointed as Secretary to the Municipal Board, Moradabad, in place of Bhola Nath, whose case is being inquired into at present.

NAIYAR-I-AZAM, 12th November 1909.

The suspension of the Secretary of the Moradabad Municipality.

62. The *Leader* (Allahabad), of the 16th November, refers to certain conditions of the lease which those who intend to build houses under the Civil Station Extension Scheme at Allahabad will have to accept, and complains that Government has thought fit to be more exacting than the ordinary landlord. The editor in particular refers to the condition that provides that no lease will be granted for more than thirty years at a time and that after a total period of ninety years the lessees will have to surrender the house altogether to Government. This condition, he observes, will make the intending lessees think twice before they lay out large sums of money on their houses, as they will have to part with it without any return after a fixed period. He therefore suggests that some sort of compensation should be granted to persons who now take sites and build on them.

LEADER, 16th November 1909.

The Allahabad Civil Station Extension Scheme.

Among other objectionable conditions of the lease two more, he says, deserve mention:—

"The lessees are not to carry on any business or profession in those houses. If strictly construed a vakil or barrister cannot keep his office there, nor can a medical man have his consulting room or a medical hall. It is equally doubtful if a *mahajan* can carry on banking in those houses. If the Government does not mean to impose such a strict condition, why should it not be dropped altogether? It is expected that the Government will give every facility to the lessees rather than impose such restrictions. Then again we find that the building will be subject to inspection externally and internally at any time of the day. If the Collector himself were to do it one may have the satisfaction that such visits will not be repeated unnecessarily and will only take place at a proper time and after due notice. His engagements however are numerous and it will be only the underlings of his office who will make such inspection. This condition, so far as it is necessary to inspect the sanitary and safe condition of the houses, is very good, but is that not all covered by municipal rules and bye-laws? Why should there be a double inspection of the houses? Why should the houses be subjected to internal visitations? It will be annoying to any inhabitant of the house and much more to Indians who observe a perfect privacy in their households. The sale is fixed for the 20th instant and those who bid on that date will, we presume, be bound by all the terms of the draft lease, which we feel certain very few have cared to inquire into. We would earnestly ask the Government to reconsider the terms of the lease, and, if necessary, postpone the sale on the 20th instant, or, at any rate, to give the bidders option to rescined the contract if the Government is not prepared to modify the terms."

63. The *Nasim-i-Agra*, of the 19th November, draws the attention of the authorities to the insanitary condition of Agra city and complains of the scanty supply of water at the street hydrants.

NASIM-I-AGRA, 19th November 1909.

The Agra Municipality.

(e)—Education.

64. The *Rahbar* (Moradabad), of the 14th November, refers to a letter of Mrs. Annie Besant's in which she insinuated that any movement against Mr. Arundale, her nominee for the Principalship of the Central Hindu College, would be construed as anti-British. The editor remarks that such insinuations lend colour to the view taken by the *Modern Review* in a recent number, that there is some ulterior motive in this apparent solicitude on the part of Europeans for the welfare of the Hindu race.

RAHBAR. 14th November 1909.

Mrs. Annie Besant and the Central Hindu College, Benares.

ADVOCATE, 18th November 1909.

The return of Mrs. Annie Besant to India.

65. The *Advocate* (Lucknow), of the 18th November, has the following :—

"Mrs. Annie Besant has come back to India with her idea of founding a University very much developed. Some practical steps may be taken in a short time."

TOHFA-I-HIND, 11th November 1909.

Technical education in the United Provinces.

66. The *Tohfa-i-Hind* (Bijnor), of the 11th November, expresses its gratification at the sentiments which His Honour expressed in his speech at Roorkee regarding the improvement of technical education in these provinces, and suggests that if the Government of India cannot make any additional grant for educational purposes, funds should be raised by increasing land revenue or by some such other means.

ADVOCATE, 14th November 1909.

The Tata Institute.

67. The *Advocate* (Lucknow), of the 14th November, in an article referring to the Tata Institute, says :—"Since the idea of the late lamented Mr. Tata is, after undergoing many metamorphoses, about to take form and shape, the public may well ask for a review of the whole proposal from its inception in 1898, practically more than a dicade ago, to its final adoption with definite information about the departments to be opened, the facilities to be offered for post-graduate studies, the essentials in which the institute will differ from the post-graduate studies, recently provided by the Indian University and its relation to these bodies. It is a demand, the justice of which none can question."

LEADER, 14th November 1909.

The representation of graduates in the University.

68. The *Leader* (Allahabad), of the 14th November, reminds Government and the governing body of the University on the eve of the Convocation that a bare act of justice to the graduates of the Allahabad University remains yet to be done. Under section 4 of the Indian Universities Act, 1904, registered graduates are entitled to elect ordinary Fellows, but the Allahabad University has, for reasons unknown, kept in abeyance this provision, and if the landed classes and the aristocracy are to be treated so tenderly in political representation, there can be no grounds for excluding men educated by the University itself from the right of representation in a matter which *par-excellence* concerns them.

The editor expresses the hope that His Honour, the Chancellor, and the Vice-Chancellor will give further proof of their sympathy with the graduates of the University by removing this disability.

LEADER, 17th November 1909.

Election of Fellows of the Allahabad University.

69. The *Leader* (Allahabad), of the 17th November, points out that the Indian element in the local University is weak, not only in numbers but in other respects also, and appeals to His Honour to nominate more Indians in the vacancies caused by the retirement of eleven Fellows. The editor urges the claims of Babu Ganga Prasad Varma, of Lucknow, and of Mr. V. R. Pandit, of Nagpur, for re-nomination, and mentions the names of Pandit Moti Lal Nehru, Dr. Tej Bahadur Sapru, Babu Govind Das and Pandit Iqbal Narayan Gurtu, of these provinces, and those of Sir B. K. Bose, Rao Bahadur R. N. Mudholkar and Mr. M. V. Joshi, of the Central Provinces and Berar, for nomination. He says that the election of a certain number of Fellows by registered graduates is yet to come, meanwhile let the door of Government nomination at least be thrown wide open for Indians to enter the governing body of the University, as their claims are entitled to recognition.

LEADER, 17th November 1909.

The educational policy of Sir John Hewett.

70. Under the heading "The Educational Policy of Sir John Hewett", "AN INDIAN" writes to the *Leader* (Allahabad), of the 17th November, and remarks "there cannot be the least doubt in the minds of those who know anything about the trend of public opinion in these provinces that the educational policy of our present ruler has roused discontent and distrust among the educated classes. Sir John Hewett has no doubt proclaimed himself the friend of higher education, and much has been said in defence of his policy by himself and some of his subordinates, but there is no gainsaying the fact that the educated classes have not been convinced thereby. They attach more importance to acts than to words, and they judge the Local Government in this matter more by what it does than by what it says. And some at least of the actions of Sir John Hewett's government in the matter of education are deemed very unsatisfactory."

The writer cites as an instance the institution of the School-leaving Certificate Examination and the limitation of the number of students in a class, and makes the following suggestions for the favourable consideration of Government :—

"(1) Either the School-leaving Certificate Examination should be also placed under the University or it should be completely severed from it. In the latter case the Matriculation Examination of the University should furnish the only entrance to it.

(2) The primary classes should be completely severed from secondary district schools and established in a separate building and under a separate headmaster, and each District High School should make provision for the teaching of four hundred boys at least.

(3) A real effort should be made to make the educational service popular by raising the pay of teachers and by rewarding real merit. The importation of outsiders and the mechanical promotion of anti-diluvian seniors, merely because they are anti-diluvian and seniors, should be stopped."

The teaching of English History to Indian students.

71. Commenting on the motion to exclude English History from the courses prescribed for the Matriculation and B.A. degree examinations, that was lost by a bare majority voting against it at one of the meetings of a Faculty of the Allahabad University Senate, the *Leader* (Allahabad), of the 18th November, observes :— LEADER, 18th November 1909.

"If English History is to be a forbidden fruit for Indian students, why not English literature and English science? If English History is the breeding ground for sedition and unrest, no less should we think is the entire English literature. If it is dangerous for Indian students to know that there were born in England two dangerous firebrands such as John Hampden and Oliver Cromwell, it is perhaps more dangerous to have a knowledge of the prose and poetry of John Milton—that arch-revolutionary of the Elizabethan period of English literature. Why, Shakespeare himself must not be allowed to disturb the serenity of our universities and colleges, for he talked sometimes irresponsibly of such dangerous characters as Julius Cæsar, Brutus and Antony. And no longer shrift need be given to Burke for he harrangued about the Independence of America, and impeached a Governor General of India. And as for that modern revolutionary, John Stuart Mill—why, he is at the bottom of all the mischief in India—and Indian students must not be allowed to go near him. It would be interesting if an attempt was made to pick out books of English literature, which had no reference at all to English History, which talked neither of liberty nor of politics, and to prescribe them as the intellectual pabulum of our future graduates and under-graduates. The experiment may be well worth trying, but to ensure its success, something more will have to be done. For instance, it may be necessary to penalize the study of the Histories of Rome, Greece, Italy, France and America, and to provide that nothing of that dangerous stuff is allowed to cross the bar of the Customs Office in Bombay."

The editor asks the Senators of the University to have more confidence in themselves and their young men.

The Principal of the Medical College, Lahore.

72. The *Advocate* (Lucknow), of the 18th November, has the following :— ADVOCATE. 18th November 1909.

"One cannot but hear with mixed feelings the report that the Principal of the Medical College, Lahore, has forbidden the entry of any denominational journals in the boarding house attached to the College, since most of the religious papers published or imported into the Punjab are said to accentuate religious hatred."

The Vice-Chancellor's Convocation address.

73. Commenting on the address delivered by Mr. Justice Richards, the Vice-Chancellor of the Allahabad University, at the Convocation, the *Leader* (Allahabad), of the 19th November, observes that it is apparent that Mr. Justice Richards, brief though his connection has been with the University, appears to be a keen observer of the working of the University, and notices with gratification the emphasis laid by him on the necessity for University buildings. The editor points out that of the five Universities in India, the Allahabad University is the only one which does not possess a Senate Hall. LEADER, 19th November 1909.

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He expresses the hope that the appeal made to the public by the Vice-Chancellor will meet with a ready response and that the Indian Chiefs of Rajputana and Central India will not be wanting in their liberality in the cause of education.

(f)—Agriculture and questions affecting the land.

ABHYUDAYA, 12th November 1909.

The condition of zamindars in Hariyana.

74. Pandit Naiki Ram, of Kalanga (Rohtak), writing in the *Abhyudaya* (Allahabad), of the 12th November, describes the sufferings of the zamindars of Hariyana, in the Punjab, caused by famine, cholera and plague during the last fifteen years, and points out that the good crops last year and this year created the hope in their breasts that they would be able to recover at least partially from their depressed condition. But this hope, he adds, has now been blighted by the fact that under the revised settlement rules adopted last year the revenue they were required to pay has been increased by one-half, regardless of the consequences of such an increase upon their condition. He concludes by suggesting that as this increased taxation will overwhelm a class that requires every consideration, Government should refrain from imposing it for the present.

(g)—General.

SAMRAT, 15th November 1909.

The Malaria Conference.

75. The *Samrát* (Kalakankar), of the 15th November, expresses its gratitude to the Government of India for convening the Malaria Conference to devise means and ways for the prevention of malaria in India. The editor expresses his approval of the measures that have been decided upon in this connection, but he points out that the appalling loss of life cannot be checked until people get sufficient to eat and acquire a knowledge of the rules of sanitation by the spread of education.

In conclusion he urges that as the expert members of the Conference have recommended the liberal use of salt as a preventive against malaria, Government will do well to abolish the salt tax with a view to making it cheap and available in large quantities even to the poorest.

BHARAT JIWAN, 15th November 1909.

The Malaria Conference.

76. The *Bharat Jiwan* (Benares), of the 15th November, referring to the recommendation of the Malaria Conference for the extended use of salt as a preventive against malaria and other epidemics, urges reduction in the salt tax so as to make it possible for the poorest to buy and use it in sufficient quantity during serious outbreaks of malaria in the country.

GARHWALI, October 1909.

The scarcity of cattle in Garhwal.

77. The *Garhwali* (Dehra Dun), for the month of October, says that the abnormal increase that has taken place in the prices of cattle in Garhwal is due to the fact that butchers of Bhabar import them for slaughter through *doms*, and that a number of them are also stolen and smuggled into Bhabar along with those openly purchased in the market. The editor asks Government to take steps to prevent the growing decrease of cattle in Garhwal in this way.

RAHBAR, 14th November 1909.

Cow-killing.

78. The *Rahbar* (Moradabad), of the 14th November, contains a poem that deals with the various benefits that people derive from cows, and points out that it is sheer ingratitude to slaughter cattle when no longer of use. The poem ends with a somewhat mystic curse which the cow invokes upon the heads of ungrateful beings.

ABHYUDAYA, 12th November 1909.

The *swadeshi* movement.

79. The *Abhyudaya* (Allahabad), of the 12th November, in an article on the "*Swadeshi* Movement", points out that by the use of home-made articles Indians perform a virtuous deed, inasmuch as they thereby provide employment for their impoverished brethren, and that those who use foreign goods commit the sin of impoverishing the country. The editor urges that all Indians should therefore use *swadeshi* goods, as far as practicable, and thereby add to the power and prosperity of their country.

TAFRIH, 14th November 1909.

The pay of subordinate Government officials.

80. The *Tafrih* (Lucknow), of the 14th November, urges upon Government the necessity of increasing the pay of its subordinate officials who, the editor points out, can

hardly afford to maintain themselves and their families with their inadequate salaries when high prices prevail everywhere.

The high-handedness of Indian officials.

81. The *Rahbar* (Moradabad), of the 14th November, exhorts Indian officials to refrain from unjust and oppressive acts, and remarks:— **RAHBAR, 14th November 1909.**

"To be oppressed is far better than to oppress, for while a tyrant is for ever doomed to suffer loss on account of his misdeeds, the oppressed have a chance of their lot being improved. The latter should never try to do harm to their oppressors for their misdeeds are sufficient to bring about their destruction."

The Chunar riot.

82. Referring to the recent fraças in Chunar between Hindus and Muhammadans, the *Rahbar* (Moradabad), of the 14th November, remarks that all this is the result of the preferential policy of Government towards Muhammadans. The editor says that it is high time that Government realized the baneful and mischievous effect of this policy and endeavoured to put a stop to it. **RAHBAR, 14th November 1909.**

The Bengal dacoits.

83. Referring to the recent dacoities in Bengal in which educated Bengalis are said to have been concerned, the *Musáfir* (Agra), of the 15th November, expresses its disappointment at the result of the introduction of Western civilization into India which, the editor says, has made people irreligious and has been leading them towards the dangerous abyss of destruction. **MUSAFIR, 15th November 1909.**

V.—Legislation.

The Punjab Land Alienation Act.

84. The *Kshattriya Mitra* (Benares), of the 1st November, refers to the various benefits that the Land Alienation Act has conferred upon agriculturists in the Punjab, and prays that a similar Act may be passed in the United Provinces with a view to preventing the passing of the land from the agricultural classes into the hands of money lenders and lawyers. **KSHATTRIYA MITRA, 1st November 1909.**

The United Provinces Excise Bill.

85. Commenting on the Hon'ble Mr. Porter's statement at Wednesday's meeting of the Council on the Excise Bill, the *Leader* (Allahabad), of the 14th November, takes exception to extensive rule-making powers being conferred on the executive and points out that Mr. Porter's remark that local option is unsuited to India was simply incomprehensible. The editor refers to an article contributed by the Reverend Mr. Swansea to one of the recent reviews, in support of his contention that without a doubt local option has produced the most beneficial results in almost every country where it has been introduced. He asks what impossibility there is in ascertaining from the adult male residents of a ward in a municipal area whether they would have a liquor shop in their midst, and if they would, at what particular place they would locate it. **LEADER, 14th November 1909.**

With regard to Mr. Porter's remark on the auction system, the editor exonerates the Local Government from the blame of retaining the system if, as he interprets from Mr. Porter's statement, it is correct to say that the Local Government would prefer to do away with it but for the decision of the Supreme Government to the contrary. He, however, considers the provision prohibiting the sale of liquor at fairs and festivals to be inadequate.

Indian sedition law.

86. The *Advocate* (Lucknow), of the 14th November, criticises the manner in which the law of sedition is at present administered, and quotes an article that appeared in the *Indian Spectator* in which it was stated "as at present administered it has been brought down to the level of the law of defamation, without the liberty of pleading some of the exceptions, which protect the accused in the latter case. A conviction for sedition has thus become more a matter of temperament than of any rational principle. There is nothing in the language used by the legislature to prevent the court from 'improving this state of things.'" **ADVOCATE, 14th November 1909.**

VI.—Railway.

Nil.

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VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

AL BASHIR, 16th November 1909.

Muhammadans and the use of beef.

87. *Al Bashir* (Etawah), of the 16th November, in a somewhat lengthy article urges that Muhammadans should use beef instead of mutton, inasmuch as it is more nutritous and less expensive than any other kind of food.

IX.—Miscellaneous.

TAFRIH, 14th November 1909.

The high-handedness of Kabulis in Calcutta.

88. The *Tafrih* (Lucknow), of the 14th November, referring to a recent instance of oppression and high-handedness on the part of some Kabulis in Calcutta, remarks that exemplary punishment should be meted out to them so that they may be convinced that the authorities no longer tolerate such infringements of law.

Allahabad: *The 20th November* 1909.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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Nil.

LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwán Dás, B.A.; Jaiswál (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,500 „
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India ...	Benares ...	Do. ...	Jehangir Sorábji; Pársi (Theosophist). Marian Judson	4,500 „
7	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
8	Advocate	Lucknow ...	Twice a week.	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 „
9	Citizen	Allahabad ...	Do. ...	M. Ghulám Muhammad Khán; Muhammadan; 55.	650 „
10	Leader	Allahabad ...	Daily ...	Bábu Nagendra Náth Gupta; Bengali Vaidya; 47. Mr. C. Y. Chintámani; Madrasi; 35.	
	ROMAN.				
†11	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*12	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adyá Prasád Misra; Brahman; 32.	225 copies.
*13	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*14	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
†15	Ahl-ul-Zikar	Lucknow ...	Monthly ...	Muhammad Umar; Muhammadan.	
16	Al Kwarif	Lucknow ...	Do. ...	Hakím Qásim Ali; Muhammadan; 35,	257 copies.
†17	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hádi, B.A.; Muhammadan; 52.	600 „
18	Al Aziz	Agra	Do. ...	Háji Muhammad Ismail Khán; Muhammadan; 52. Muhammad Abdul Rauf Khán Hátif; Muhammadan, Pathán; 27.	500 „
†19	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
20	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Noméni; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathán.	550 „
21	Arya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
22	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
23	Brahman Samáchár ...	Saharanpur ...	Do ...	Chotey Lál Sharma.	
24	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 copies.
*25	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 22.	1,000 „
*26	Hafiz-ul-Mulk	Hapur (Meerut) ...	Do. ...	Hafiz Abdul Kádir; Muhammadan.	
*27	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 copies.
28	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 27 ...	1,500 „
29	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
30	Kshattriya	Bulandshahr ...	Do. ...	Chaudhri Bír Naráyan Singh; Rájput Jat.	500 „
31	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth.	
32	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh	600 copies.

* Irregular.

† Temporarily stopped.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
33	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 copies.
34	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,500 „
*35	Sayyáhul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
36	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Hasan, B.A.; Muhammadan; 32.	
37	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 copies.
38	Yad-i-Bayzá	Ghaziabad (Meerut),	Do. ...	Hakím Saiyid Muhammad Said; Muhammadan; 26.	250 „
*39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*40	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*42	Ziraat	Bijnor ...	Do. ...	Muhammad Abdul Karím; Muhammadan.	
*43	Akhbár-i-Imámia	Lucknow ...	Twice a month,	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 copies.
†44	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
*45	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
46	Vyápari-wa-Karigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 42.	
47	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 copies.
48	Al Bashír ...	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
49	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan.	
50	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
51	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
52	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	308 „
53	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
54	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
55	Fitnah	Gorakhpur ...	Do. ...	Pandit Prem Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
56	Helál	Jaunpur ...	Do. ...	Muhammad Nasir-ud-din Mahmud; Muhammadan.	
57	The Independent	Allahabad ...	Do. ...	Shyám Kishore Varma, Kayasth; 38.	
*58	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 copies.
59	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	250 „
60	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
61	Káyasth Hitkári	Agra	Do. ...	Lála Lálta Prasád; Kayasth; 31 ...	500 „
62	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
63	Mufid-i-Am	Agra	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
64	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
65	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
66	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
67	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
68	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	300 „
69	Rafíq Punch	Moradabad ...	Do. ...	Mahmúb-ul-Hasan; Muhammadan; 29,	450 „
70	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 „
71	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
72	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
73	Sahífa	Bijnor ...	Weekly ...	Maulvi Majid Hasan; Muhammadan; 26.	300 copies.
74	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan.	
75	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 copies.
†76	Shams-ul-Nahar	Moradabad ...	Do. ...	Muhammad Ismail; Muhammadan; 30,	200 ,,
*77	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 ,,
78	Swarájya	Allahabad ...	Do. ...	Shám Dás	1,000 ,,
79	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 20 ...	550 ,,
80	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 ,,
81	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 ,,
82	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 40.	350 ,,
83	Hindustáni	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 ,,
84	Nasím-i-Agra	Agra	Do. ...	Bábu Bíreshwar Sányál; Bengali Brahman; 55.	276 ,,
†85	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 ,,
86	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 ,,
	ARABIC-URDU.				
87	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imádi; Muhammadan; 37.	150 copies.
	HINDI.				
*88	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52,	100 copies.
89	Bháratodaya	Jawalapur (Saharanpur).	Do. ...	Padam Singh Sharmá and Pandit Nardeva Shástri.	
90	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Parsád Sharma; Brahman; 50.	300 copies.
91	Bráhman Samáchár ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 ,,
*92	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 49,	656 ,,
93	Dharm Divákar	Agra	Do. ...	Puttoo Lál.	
94	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
95	Hindi Pradip	Allahabad ...	Do. ...	Pandit Bálkrishna Bhatt; Brahman; 65.	
96	Jain Prakáshak	Deoband (Saharanpur).	Do. ...	Suraj Bhán; Vakil.	
97	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám; Bania; 43	320 copies.
98	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogíshwar; 34 ...	375 ,,
99	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Shivadhar Pande, M.A., LL.B.,	1,100 ,,
100	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman ...	100 ,,
101	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarúp Varmá; 30	4,410 ,,
102	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 ,,
103	Sádhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sádh; 28.	
104	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 copies.
†105	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 38 ...	1,000 ,,
*106	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád; Brahman ...	1,700 ,,
107	Shri Yádvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radhá Krishna Misra; Brahmans.	500 ,,
108	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Nehru; Kashmiri.	
109	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi.	
110	Sudhanshu	Agra	Do. ...	Bábu Ram Sharmá; Brahman.	
111	Swadesh Bándhavá ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 39,	700 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
†112	Vánijya Sukhdáyak ...	Benares ...	Monthly ...	Bábu Jagannáth Prasád Singh; Máthur Brahman; 36.	1,000 copies.
*113	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
114	Almora Akhbár	Almora ...	Twice a month,	Munshi Sadánand Sanwál; Brahman; 58.	155 „
115	Karmayogi	Allahabad ...	Do. ...	Sundar Lál; Kayasth; 26.	
116	Kshattriya Mitra	Benares ...	Do. ...	Prasidh Naráyan Singh, B.A; Kshattriya; 35.	
117	Rájpút	Agra	Do. ...	Kunwar Shér Singh Varmá ...	1,700 copies.
118	Vyápari and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 42 ...	782 „
119	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satyá Nand Joshi, B.A.; Brahman.	1,600 „
120	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	246 „
121	Arya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman,	1,469 „
122	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
123	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saráogi; 33 ...	1,500 „
124	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
125	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám; Khatri; 55 ...	2,050 „
126	Samrát	Kálákánkar (Partabgarh).	Do. ...	Rája Ramesh Síngh; Kshattriya; 45 ...	554 „
	HINDI-URDU.				
*127	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasád; Baranwál Hindu; 36 ...	200 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Swarajya* (Allahabad), in its combined issue for the 13th and 20th November, has an article entitled "The Bright Side of the Reform Scheme", a full translation of which is as follows:— SWARAJYA, 13th and 20th November 1909.

The Bright Side of the Reform Scheme.

"The Reform Scheme is to be attributed to the policy and generosity of Lord Morley and Lord Minto, and to the continued agitation for over a quarter of a century by the Congress, and to the general interest in the *swadeshi* and boycott movements in the country. One or all of these factors have brought it about and it will soon assume a tangible shape in India.

No one in the world can be certain of another person's intention, but one can guess it by his actions. One's intention may be good, but when put into effect, it may be open to criticism [*(lit.)* defective], so it is impossible for us to form a correct opinion about the (real) intention of Lord Morley and Lord Minto. But the dangerous proportions that the Reform Scheme is assuming are causing the people to exclaim that if ever the British Government have successfully acted upon the principle of 'Divide and rule', they have done so at present and the success that has attended their diplomatic move has rarely been equalled, and has never been surpassed in the history of diplomacy. Our readers can judge for themselves what opinion must be formed of the Scheme when they consider the unhappy results of the presumably good intentions of Lord Morley and Lord Minto.

We have firmly believed from our very childhood that this Universe is ruled by God and not by man. Man can enjoy the luxuries of the world only as long as he regulates his life according to the laws of God, and this is exactly true of nations also. According to the light of this Divine belief we can say that the British nation will rule over India as long as the mode of government is according to the dictates of the Divine Being. But if this nation is overcome by selfishness or is blinded by the prejudice of colour and forgets to fulfil its obligations towards the people of India, that have been acknowledged by the British nation and by the British King, and to which the conscience of every human being bears a living witness, it will one day realize that all the policy of deception and hypocrisy by which it is trying to hold possession of India will prove futile. British statesmen will not be successful in retaining their hold over India even if they increase their army a hundred-fold in order to give effect to their policy of tyranny and oppression. If the statesmen of the country (?) try to strengthen their government by the aid of guns and rifles it will seem as if they are challenging God (and saying): 'O God, who art Thou that can'st oppose our new maxim guns? Thou dost not possess the power to stand before our newly-invented weapons.' This is vain glorification and those who are wise remember that might is temporal and therefore do not boast in it.

Before pointing out the bright side of the Reform Scheme, it seems proper to say a few words about its gloomier side. It has created a stir throughout the country. The Anglo-Indians and their papers have constantly harped upon the political importance of the Musalmans, and have made them proud in their own conceit. They refuse to accept any terms and they will not be content with rights or appointments according to ability, when in every civilized country the importance of a community is judged by the intellectual attainments of its leading members. Leaving aside the question of ability, they are not even content with rights in proportion to their numerical strength, and how can they be so when once they have been delighted with sweet strains in the laps of Anglo-Indians? When they remember that they have been treated kindly, they at once begin to dream of their lost empire and consider that the other inhabitants of India, who are not Musalmans, cannot have any right at all. Now, when these specially favoured human beings demanded separate representation on the ground of their special political importance

and threatened Lord Morley that until their demands were conceded, the Reform Scheme would never be successful and the Indian Musalmans would never be content and grateful; he was perplexed and his condition was like that of a snake with a lizard in its mouth,—if it swallowed the lizard it would contract leprosy, and if it let it go it would become blind. Now, if Lord Morley sanctions this preferential Reform Scheme, it will be a grave injustice to non-Musalman Indians and it will create a feeling of resentment among them, and if he does not concede to the demands of the Musalmans, the beloved wife will be displeased. So he is at his wit's end to know what to do, and it seems that in view of such difficulties, he has forgotten all his political philosophy and his wisdom and intellectual ability have totally forsaken him. If he goes forward two steps, he recedes four, and when people forsake the truth the ground gives way beneath them and therefore it is said that a lie has no legs.

The first stage of the Reform Scheme is at an end and now we enter upon the second which will affect the Hindus and Musalmans directly, as among the demands of the Musalmans there is one for separate representation. This means that if their demand is granted the Musalmans will themselves elect their own representatives, and so branches of the Moslem League will eventually be established in every city and town, in order that only sincere servants of the public may be elected, and that they may be able to uphold the rights of the Musalmans in the District Boards and the Provincial and Imperial Legislative Councils. Fortunately our Musalman brethren are not lacking in enthusiasm. They are steadily forming branches of the Moslem League in every district, and the true leaders and preachers of the people have been sent everywhere and they have kindled in the hearts of the Musalmans the flame of national welfare [*(lit.)* they have fully realized the political condition of their community]. Up to this they have been entirely ignorant of the delights of political agitation [*(lit.)* bone], but God be thanked the Anglo-Indians have shown them the fascination of politics and they are enthusiastically bent upon tasting the sweets of public life.

On the other hand, when the Hindus saw that the Musalmans had been given the most delicious dishes at the feast and that only the crumbs were left for them, they realized their weakness and began to concert measures for advancing the interests of their community. They formed Hindu Sabhas in every district, began to ponder over their interests and aims and set about eradicating the evils arising from their weakness. Our readers may be wondering what bright side of the Reform Scheme is that we referred to. We will remind them of a principle, and ask them to consider it carefully and then the bright side of the Reform Scheme will itself become apparent to them.

There is a principle of nature that strength can only be obtained by strenuous exertion. Hindus, and especially Musalmans, have hitherto been in such a lifeless condition that they have had very little regard for their national welfare. They probably regarded Turkey or Arabia as their mothercountry. How, then, could they muster sufficient courage to come out into the open field and demand equality, justice and liberty with their rulers? This was the reason why the *sabhas*, *samajes* and leagues of our country disavowed all connection with politics. For them to enter into a struggle with the ruling race for their rights was fatal. The demand for these rights is called politics, and politics to our countrymen so far have meant nothing.

For instance, a man who has never engaged in wrestling could not go into an *akhara* (arena) and oppose a wrestler. But when a man learns wrestling at his home or in an *akhara* he is never afraid to meet an athlete and he is not afraid that any of his limbs will be injured, for they have been strengthened by wrestling: he is an expert in the art of wrestling and knows his opponent's tricks and can meet them.

For the Hindus and Musalmans to enter into a political contest with their rulers was an impossibility, for they believed them (rulers) to be extremely powerful, and it is on this very account that they shun the very mention of politics. But it is not difficult for them to cross swords among themselves; for, according to their standing in the country they are on a par. But man is a lazy being, so much so that if one were to put bread and water into his mouth he would never leave his bed, and although under ordinary circumstances Hindus and Musalmans have to suffer many troubles and privations and

can die of starvation, yet their lips are sealed and they do not let a sigh escape, lest the rulers be displeased.

God be thanked that the Anglo-Indians and their papers have given a lesson in politics to Messrs. Amir Ali and Company. They have expounded this lesson to their fellow-countrymen and the latter have accepted it. This lesson was that they should oppose the Hindus, and they are doing this enthusiastically. The Hindus, too, have realized it and are thinking of retaliation. In short, the struggle has commenced on both sides and we consider this struggle very propitious for it will bring strength, courage and solidarity to both the races and this will lead to their being able to defend their rights.

It should be understood that it is impossible for the struggle between the Hindus and the Musalmans to continue long and the fiercest conflict will be over Government service. If 2 per cent. of the Hindus can maintain themselves without serving Government, then it is to be hoped that if the one Hindu in every hundred Government servants is dismissed on account of this struggle, he will be able to maintain himself.

But the fiercer struggle that will take place in the near future, for which the Anglo-Indian officers and newspapers have prepared the Musalmans, and which is being hurried on by the awakening of the Hindus, will be with the bureaucratic Government. As with the gradual awakening of the people of England the authority of Government began to decline and the English people acquired greater power, so it will be in India. Here, too, the awakening of the people has begun and is daily becoming more general (i.e. the people are becoming more and more intelligent). The natural result will be that the authority of the Government of India will to a great extent pass into the hands of Indians and this is the object of the present Reform Scheme which a far-sighted Government has adopted as a pressing need.

So those who look with regret on the Reform Scheme and think that it has sown throughout the country the seeds of discord and dissention between the Hindus and the Musalmans, see only its darker side, they forget for the moment that God Almighty can create good out of evil. This very Reform Scheme, which has sown the seeds of enmity and opposition between the Hindus and the Musalmans, will in the near future unite them for the struggle with the common foe. By the foe we mean anything that is opposed to the interests of the other party."

Bengal and the Reform Scheme.

2. The following appears in the *Leader* (Allahabad), of the 20th November :— **LEADER, 20th November 1909.**

"Certainly there are unsatisfactory and even some objectionable rules in the Reform Regulations, and we are entitled to agitate for their modification, but to acknowledge this is quite different from taking up a position of hostility to them as the Bengal leaders are reported to have done. Boycott of the new Councils is the most recent form which the movement of passive resistance has taken in Bengal. It is a matter for deep regret that opinion and action in Bengal show an increasing tendency to diverge from the sentiment and thought of the rest of the country. There has been the unseemly and quite unnecessary bickering over the election of the President of the Congress, in respect of which Bengal ranged itself against all the other provinces of India. And now as regards the reforms we misread the trend of opinion very badly indeed if we are wrong in assuming that there is no disposition anywhere to treat the Reforms as an unwelcome gift which ought not to be accepted. Nobody says that they are flawless, but nobody says either that they are so utterly bad as not to be worth looking at. It is not our business to advise the leaders of public opinion in Bengal, but we hope it is permissible to remark that it would be well if they could apply their mind anew to the question in a more accommodating spirit."

The Reform Scheme.

3. The *Tafrih* (Lucknow), of the 21st November, observes that except in regard to the separate representation granted to the Muhammadans, which can only perpetuate the existing ill-will between them and the Hindus, the Reform Scheme in every other respect reflects great credit upon its authors, Lord Morley and Lord Minto. **TAFRIH, 21st November 1909.**

ZUL QARNAIN, 21st November 1909.

The Reform Scheme.

4. The *Zul Qarnain* (Budaun), of the 21st November, referring to the criticisms of the Hindu press with regard to the separate representation of Muhammadans under the Reform Scheme, observes that now that the Scheme has been finally approved by Government it behoves all concerned to unite and co-operate in making it a success.

AL BASHIR, 23rd November 1909.

The Reform Scheme.

5. *Al Bashir* (Etawah), of the 23rd November, referring to the criticisms of the Hindu press with regard to the separate representation of Muhammadans under the Reform Scheme, remarks that though the Muhammadans have not got all that they wanted, still they should be grateful to Lord Morley and Lord Minto, who have now recognized the fact that the interests of the Muhammadans can never be safe in the hands of the Hindus. The editor observes that if his co-religionists prove themselves worthy of this concession, and help Government loyally and faithfully in the administration of the country, it will not be very long before they are granted the privilege of electing their own representatives to District and Municipal Boards and to the Senate and Syndicate of the University also. They should, however, for the present, apply themselves earnestly to the task of electing suitable persons to represent them on the Councils.

ADVOCATE, 25th October 1909.

The Reform Scheme.

6. The *Advocate* (Lucknow), of the 25th October, says that the proclamation about the Reform Scheme has been received with mixed feelings in India, but that gratitude would have been general if it had notified the creation of an Executive Council for Bengal and the appointment of Indian members in the Councils of Madras, Bengal and Bombay. Government has thus lost a good opportunity of securing the grateful thanks of the people.

The landholders and the Muhammadans, the editor goes on to say, have been peculiarly fortunate in getting all they demanded, but the educated Hindus, who had to bear the brunt of the fight, are practically nowhere in the expanded Councils. The Vakil *ráj* has been effectively swept away. Speaking of special interests, the editor complains that the commercial man has been neglected, both on Imperial and Provincial Councils, and that the landlords may not under all circumstances be the best representatives of the peasantry.

The Muhammadans, though they are in the minority, are favoured with additional members, but the Hindus have not been treated with the same generosity, in provinces such as Eastern Bengal and the Punjab, where they are inferior to the Muhammadans in point of numbers. The verdict of the majority, says the editor in conclusion, is that unless the Regulations are considerably modified in the light of the general criticism to which they have been subjected, the great purpose they are meant to serve will not be attained. Government has done well to characterize them as tentative, and it would be well advised in thoroughly revising them to conform to the demands of the public.

HINDUSTANI, 26th November 1909.

The Reform Scheme.

7. The *Hindustani* (Lucknow), of the 26th November, reproduces the observations of the *Advocate* (Lucknow), with regard to the Reform Scheme.

ADVOCATE, 21st November 1909.

The Council Regulations.

8. The *Advocate* (Lucknow), of the 21st November, takes exception to the Regulations framed in Bengal, which, if acted upon, will exclude the best men from the expanded Councils.

The editor says that in order to have the defects removed, the best plan is to take the Reform Scheme with seriousness and, instead of simply condemning it as mere sham and the shadow of reality, to accept it as the first instalment of reforms that will ultimately lead to that system of government that patriotic Indians desire to see introduced into this country. They must try to return such members to the Council as are in a position to utilize to the fullest extent all the concessions that have been made, who, guided by the purest of motives, are willing to make the Reforms a success and thus establish claims for a further advance in the same direction.

HINDUSTANI, 22nd November 1909.

The Council Regulations.

9. The *Hindustani* (Lucknow), of the 22nd November, reproduces the observations of the *Advocate* (Lucknow), of the 21st November, on the Council Regulations.

10. The *Leader* (Allahabad), of the 20th November, takes exception to the rule that lays down that in connection with the election of members to the Legislative Council in Bengal candidates can only be returned by a general electorate. The correct principle to adopt, the editor points out, would have been to give freedom to an electorate to choose whomever it would, as was done under the old Act.

The Council Regulations.

LEADER, 20th November 1909.

He protests against the creation of separate constituencies for a particular class and the imposition of a property qualification on candidates.

11. The *Leader* (Allahabad), of the 24th November, congratulates the Government of Bengal on its decision to relax the rule that requires a candidate for election to the Council on behalf of Municipal and District Boards to be a member of one of these bodies. The editor says that such a rule has never been heard of before, is utterly uncalled for, and on the present occasion produced a great deal of dissatisfaction in the public mind, as it would have meant that a number of desirable men could not have sought election. He asks if a single instance can be cited anywhere in India when it could be said that but for this restriction a better representative of the Boards might have been forthcoming.

The Council Regulations.

LEADER, 24th November 1909.

In another note the editor says that all restrictions on the freedom of choice of an electorate, whether of membership of Boards or of property or of residence, ought to be removed, and they can be removed without impairing the efficiency or taking away from the representative character of a Council.

12. The *Leader* (Allahabad), of the 21st November, in discussing the rules and regulations for the nomination and election of members to the new Legislative Councils, classifies the disqualification of candidates under two heads: eligibility, desirability.

The Council Regulations.

LEADER, 21st November 1909.

The editor points out that these rules are mentioned in connection with the Imperial Legislative Council, but they will probably apply to the Provincial Legislative Council also.

He says that when a disqualification is imposed upon any person he is placed under a positive disadvantage and the power of Government to remove that disadvantage becomes a secondary consideration. In cases of dismissal from Government service it would have been better had Government specified the classes of offences for which dismissal from Government service would not be a permanent disqualification. Similarly, the clause that lays down the three different grounds of disqualification in case a man has been sentenced by a criminal court to imprisonment, is as wide as it is comprehensive. To treat a man sentenced to transportation and another who has been ordered to find security for good behaviour as liable to the same disqualification is, the editor says, a curious apportionment of disability.

He takes serious exception to the clause disqualifying a person who has been declared by the Governor General in Council to be of such reputation and antecedents that his election would, in the opinion of the Governor General in Council, be contrary to the public interest, and points out that this particular form of disqualification is a compromise between the Secretary of State and the Government of India with regard to the disability of the deported persons. This power, he says, is precisely of the same nature as that of deporting a man without trial, or declaring an assembly unlawful without a judicial inquiry. He considers it a most dangerous and summary power to vest in Government; for it will not only disqualify a man on grounds that he will have no opportunity for rebutting, but it will cast on him a stigma that he will be powerless to remove.

Another unsatisfactory feature of the Regulations, he points out, is the disproportion and the absence of uniformity between the qualifying and the disqualifying provisions, as the former are absolute, whereas the latter are partly absolute and partly discretionary, and throw a most unfavourable light upon the Regulations.

13. The editor of the *Rohilkhand Gazette* (Bareilly), in the issue of the 16th November, referring to the forthcoming Council elections, calls upon his co-religionists to discard

The Council elections.

ROHILKHAND GAZETTE, 16th November 1909.

all personal considerations in voting for candidates and to elect only such persons as have given sufficient proof of their ability to plead the cause of their community.

RAHBAR, 21st November 1909.

The Council elections.

14. The *Rahbar* (Moradabad), of the 21st November, expresses the opinion that the present down-trodden condition of Indians in the various departments of life is due to the fact that they have forsaken their respective duties and have taken up professions which are not really suited to them.

In conclusion the editor exhorts his countrymen to elect only such persons as their representatives in the Councils as may be able to plead their cause efficiently and earnestly.

OUDH AKHBAR, 22nd November 1909.

The Council elections.

15. The *Oudh Akhbar* (Lucknow), of the 22nd November, expresses the hope that when this first outburst of enthusiasm over the Reform Scheme is over, people will apply themselves seriously to the task of electing voters of such qualifications alone as will ensure the return to the Councils of the true and sincere representatives of the people and not the *ji huzoors* of the old *régime*.

INDEPENDENT, 24th November 1909.

The Council elections.

16. The *Independent* (Allahabad), of the 24th November, expresses the opinion that Pandit Madan Mohan Malaviya, Babus Ishwar Saran and Ganga Prasad Varma, who are candidates for election from their respective divisions, are not really the true representatives of the people. The editor says that such representatives are to be found among those who have some experience of the miserable life which the toiling, suffering millions of India lead from day to day.

In this connection he expresses his satisfaction at the Regulations and observes that the success of the Scheme depends to a large extent upon the kind of men that are chosen to represent Indians in the Councils.

LEADER, 26th November 1909.

Official interference with elections.

17. The following appears in the *Leader* (Allahabad), of the 26th November :—

"This is pre-eminently the occasion when all officials and other public servants should bear in mind what they owe to themselves and to the public in regard to the forthcoming elections for the new Legislative Councils. We would particularly invite attention to Sir Edward Baker's striking appeal in the now defunct Bengal Legislative Council as to the duty of Indian Civil Servants in connection with the expanded Legislative Councils. It is emphatically and absolutely necessary that there should not be the faintest suggestion of any official influence in connection with the candidature or election of any person. The Government have clearly laid down that officials should in no way interest themselves in elections, and if proof of official influence could be adduced an election should be vitiated and become void by reason of such influence. The correct attitude for all civilians and other officials associated with District and Municipal Boards on this occasion will be to hold themselves wholly aloof from all electoral contests and canvassing for elections; to give no letters of introduction to other officials to any candidate or elector, to express no opinion on the qualifications of different candidates, to offer no advice to any one and throw out no suggestion which might influence a voter or a delegate. As regards voting delegates they should carefully study the Regulations, satisfy themselves that they are not required to vote for one amongst themselves. A candidate for election need not himself be a voting delegate. We insist on the elections being entirely overboard and no influences which are not absolutely legitimate being brought to bear either directly or indirectly on the electors or the candidates."

LEADER, 23rd November 1909.

Constitution of the electorates.

18. Referring to Lord Morley's statement that the Moderates should rally round Government and to Mr. Gokhale's fervent and eloquent exhortation at the Madras Congress, almost immediately on his return from the deliberations of the Committee of the India Council, to the effect that the Reforms marked a stage of progress in which Government had invited their co-operation, the *Leader* (Allahabad), of the 23rd November, asks who are the Moderates and whose co-operation is sought in the new Councils? From the Regulations, the answer appears to be, the editor says, that the Muhammadans and the landed gentry and the titled folk

make the Moderates of India. He remarks that the Muhammadans are not only the Moderates but are something more, and accordingly the privileges that have been given to them have not been conferred on any other class or community. Before the Reforms or the Regulations were framed neither the Muhammadans nor the landed gentry could be classified as politicians at all, whether as Moderates or anything else. Their great recommendation was that they had no politics. He further points out that the Muhammadans eschewed politics as a most undesirable and dangerous thing, and confined themselves to Educational Conferences. Their agitation came after the event, or after the Reforms had been announced. And the others—the landed gentry—never made their voices heard at all, either before or after the announcement.

Without raising or considering the question as to whether democratic institutions are suited to India or not, the editor asks what facilities have been given to those who have clamoured for reforms and what adequate provisions have been made for the representation of the general community. Except in the case of Muhammadans, the first and foremost qualification of an elector, viz. that he must be intelligent and educated, has been totally lost sight of, and no non-Muhammadan graduate is entitled to vote. This restriction in the case of Hindu graduates, he says, is sure to be felt very keenly and Government alone will be responsible if the feelings of non-Muhammadan graduates are played upon to excite bitterness and even hatred against it.

He concludes by saying: "Education imparts patriotism and a larger conception of public duty and public spirit and any scheme of reform or any electorate that does not give to the educated classes the place that rightfully belongs to them is bound to fail."

The representation of Indian trades and industries in Council.

19. The *Leader* (Allahabad), of the 20th November, says that it is disappointing that the representation of Indian trade and industry in the Councils has been left to nomination. The editor notes that it was found easy enough to create a large Muhammadan electorate, and asks why the creation of commercial electorates should have presented insuperable obstacles. All persons, whose occupation is trade or industry and who pay tax on incomes over a specified amount, should be entitled to vote.

LEADER, 20th November 1909.

He expresses the hope that Government will arrange, at an early date, to have in the Councils members who will be the chosen representatives of the Indian commercial community.

The constitution of District and Municipal Boards.

20. The *Advocate* (Lucknow), of the 25th November, does not favour the linking of Council elections with the District and Municipal Boards. The editor says that in England municipal boroughs have nothing to do with Parliamentary elections and that educated Indians, too, do not desire that local bodies should be used as electorates for Council elections, but as there seems no likelihood of the Government's changing its attitude towards the question at present, every attempt should be made to improve the *personnel* of the Boards. He gives a long extract from the correspondence column of the *Pioneer* to prove that most of the members of these Boards are lacking in culture, probity and a sense of self-respect and self-sacrifice. He then goes on to say that most of the members of District Boards are nominees of tahsildars as elections are not held in secrecy and people have not the moral courage to act according to their own conviction. Municipal Boards, however, are a little better in this respect, but there is room for improvement and the standard of the qualifications required should be raised.

ADVOCATE, 25th November 1909.

In conclusion he says:—

"From now to the end of 1912 efforts should be made to reconstitute our Boards so that the reproaches made by well-meaning critics may become baseless and we may gain, if not real representation, at least something very near it. We should first obtain revision of the bye-laws and rules relating to elections, then we should try to have the Boards manned by men whose first and only consideration in entering the Boards is the service of their townsmen."

HINDUSTANI, 26th November 1909.

The constitution of District and Municipal Boards.

21. The *Hindustani* (Lucknow), of the 26th November, reproduces the remarks of the *Advocate* (Lucknow), of the 25th November, regarding the constitution of District and Municipal Boards.

TAFRIH, 21st November 1909.

The speech of the President of the Bengal Muhammadan Conference.

22. Referring to the speech of the President of the Bengal Muhammadan Conference, in which he exhorted his co-religionists to give preference to goods manufactured by Muhammadans alone, the *Tafrih* (Lucknow), of the 21st November, observes that this advice, coming from a responsible member of the community, is very much to be regretted, inasmuch as it will lead to a further estrangement between the Hindus and Muhammadans and thus retard the progress of Indians for a long time to come.

LEADER, 26th November 1909.

The Penukonda Taluq Conference.

23. The *Leader* (Allahabad), of the 26th November, notes with satisfaction the holding of the first Taluq Conference in India at Penukonda, district Anantapur, in the Madras Presidency.

LEADER, 20th November 1909.

Indian students in England.

24. The *Leader* (Allahabad), of the 20th November, has the following :—

"Apparently, in connection with the movement to look after Indian boys in England a hostel called Orient Lodge has been opened near Regent's Park with the object of affording young Indians an insight into English social life. Week-end visits to some country houses will be arranged. Political discussions will be discouraged, and no propaganda in connection with the hostel will be allowed to be carried on. In the hostel itself the household arrangements will be thoroughly Indian with Indian cooks and waiters. If the idea is that the boarders should be strictly confined to Indian habits and Indian ways of living, there is nothing to be said, but how, then, can the young men learn anything of English social life? If they live entirely in the Indian style, how can they understand English ways or learn even the English manner of dining at table? Moreover, the boys will not be so young that even their topics of conversation can be controlled or restricted. In the commendable anxiety to keep young Indians from mischief it is to be hoped that they will not be looked after as if they were visitors from Pigmyland, or a group of Patagonians being shown a phase of civilized life."

LEADER, 26th November 1909.

The "Orient Lodge" for Indian students in London.

25. A correspondent of the *Leader* (Allahabad), writing in the issue of the 26th November, makes certain observations in connection with the opening of a hostel for Indian students in London called the "Orient Lodge." He says that this hostel has been started with a view to afford retired Anglo-Indians an opportunity of again performing the tyrannous deeds for which they were famous while in India. The hostel, he says, will further interfere with the freedom of private conversation in England, just as the liberty of speech and political discussion have been to a large extent restricted by an objectionable Act of the Governor General in Council in India.

The writer next criticises the arrangement for having Indian waiters in the hostel which, he says, has been devised simply because the Anglo-Indians cannot bear the sight of an English boy or girl doing menial services for an Indian. He concludes by saying that, doubtless, the Indian people will be branded as ungrateful beings if they do not thankfully accept this hostel, but as they are to be the sufferers they are not much in the wrong if they give expression to their opinion regarding the steps taken by Government which they find detrimental to their interests.

TAFRIH, 21st November 1909.

The bomb outrage at Ahmedabad.

26. The *Tafrih* (Lucknow), of the 21st November, expresses its horror and indignation at the recent dastardly attempt upon the lives of Their Excellencies Lord and Lady Minto, and observes that such acts of violence will only embitter the officials and retard the progress of the country by a century.

It also publishes a poem by M. Dwarka Prasad *Ufq*, of Lucknow, who narrates this unhappy incident and ends with a prayer that Their Excellencies may long be spared for the glory of India and Great Britain.

27. The *Zul Qarnain* (Budaun), of the 21st November, referring to the Ahmedabad bomb outrage, observes that the appearance of such crimes is a bad sign for the future of India and that every well-wisher of the country would do well to try and eradicate the seeds of anarchism from the country.

ZUL QARNAIN, 21st November 1909.

The bomb outrage at Ahmedabad.

28. Referring to the Ahmedabad incident and to the Providential escape of Their Excellencies Lord and Lady Minto, the *Rahbar* (Moradabad), of the 21st November, expresses its gratification at the fact that Lord Minto does not ascribe the incident to the Indian community in general, but is convinced that it was the act of an isolated fanatic.

RAHBAR, 21st November 1909.

The bomb outrage at Ahmedabad.

29. The *Swarajya* (Allahabad), in its combined issue for the 13th and 20th November, reports that on the morning of the 6th November, as Nand Gopal, the editor of the *Swarajya*, was going out as usual to bathe in the Jumna, he found a man at his door, who said that he had come from Benares, that his name was Sundar Singh and that he was looking for a man of the same name who was employed in the *Swarajya* office. On being questioned, he gave such hazy replies that there was no doubt about his being a policeman in disguise. About seven o'clock he was found sitting on a *charpoy* in front of the office.

SWARAJYA, 13th and 20th November 1909.

Searches in the *Swarajya* office.

At eleven o'clock a large number of armed policemen raided the office, headed by an Assistant Superintendent of Police. They took possession of every piece of paper they could lay their hands on in the office and wanted to carry away all the books in the office, but as this was objected to by Nand Gopal, they had to content themselves with taking one copy of each book.

They turned everything topsy-turvy expecting to find something incriminating, but they were sadly disappointed and took away only some manuscript of the *Swarajya* and twenty-four photographs of Lala Lajpat Rai, &c.

They seized not only the books that related to Nand Gopal and the *Swarajya*, but also the books received for review. The search lasted for six hours and two hundred armed policemen guarded the office. At five o'clock Nand Gopal was taken to the District Jail, and about two hundred young men who were present, lustily cried out "*Bande Mataram*" and "*Srijut Nand Gopal ki jai.*"

On Sunday the present editor went to see Nand Gopal in the Allahabad District Jail. He was very cheerful, but complained that he was not allowed to read Dutt's Economic History of India and a book on Hinduism and a Japanese History, that he had brought with him.

On the 8th November, at 1 p.m., some forty policemen, headed by an Assistant Superintendent of Police and another Englishman, who afterwards proved to be the Joint Magistrate, came to make a further search in our office. The Joint Magistrate made the present editor sign a paper to the effect that he took charge of the *Swarajya* office on Nand Gopal's arrest. He did not sign the paper immediately below the declaration, and he will not therefore be responsible if anything is inserted in the blank space between the statement and his signature.

The search commenced at 1.30 p.m. They were specially on the lookout for some book called *Bande Mataram*, but could not find it. They sent for a gharry and took away the following books :—

	Copies.
Qaumi Islah, part I	13
Ditto part II	200
Sada-i-Hind	622
Mohibb-i-Watan	687
Sada-i-Shahid	681
Qaumi Bhajan	839
Swadeshi Boycott	233
Fida-i-Watan	227
Wilayati Shakar	1,475
Shahidan Sadiq...	25

LEADER, 25th November 1909.

Mr. Stead's challenge.

30. Referring to the confiscation by the Bombay police of the October number of the *Review of Reviews*, in which the articles from the *Swaraj* (London), were reproduced, the *Leader* (Allahabad), of the 25th November, remarks:—"To be really impartial the Bombay Government should have prosecuted all the booksellers where the magazine was found, for they had not the same excuse that the agent of the *Swaraj* had."

The editor asks: will Mr. Stead now try his experiment of publishing an Indian edition of the *Review of Reviews* to cure the perversity of Indian Magistrates?

SWARAJYA, 13th and 20th November 1909.

Government and the *Arya Samaj*.

31. The *Swarajya* (Allahabad), in its combined issue of the 13th and 20th November, has an article entitled "Government and the *Arya Samaj*", a full translation of which is as follows:—

"If the Government of India is really tyrannous and oppressive then the sooner it destroys the *Arya Samaj* root and branch the better. If the Brahmans want to suck the blood of the Hindu race from generation to generation, and if they desire to keep the people in ignorance and darkness and make them a prey to their selfishness, then we advise them to leave no stone unturned to utterly destroy the *Arya Samaj*. If the Muhammadans and Christians wish to absorb the Hindu race and wipe off its very name from the pages of History, then they should decimate them (its members) one by one by bringing all sorts of charges against the *Arya Samaj* and by persecuting it in every way; for, until they destroy this society they will never succeed in their efforts.

We have been constrained at the present moment by many circumstances to point out the reasons why the *Arya Samaj* is being persecuted everywhere. But our readers may ask us why we have suggested to Government that they should destroy the Arya Samajists. The reason is that the *Arya Samaj* preaches religious and social liberty to the people, releases the people from spiritual and moral slavery (?), restores eyesight to the blind, points out to the Hindus how they are being swallowed up by Popes (?) in the shape of snakes and scorpians and releases them from thraldom. In short, its mission is to confer religious and social liberty upon the people, and when the eyes of the people are opened and they begin to feel (the unjustness of) religious and social oppression and tyranny, they begin to feel that the tributes which the god-like Brahmans used to exact from them, generation after generation, have totally impoverished them. Then, if a tyrannous Government rules them, they can understand its real position, for their eyes have been opened. It was on this account that we suggested to Government in a hypothetical way: 'If the Government of India really is tyrannous and oppressive then the sooner it destroys the *Arya Samaj* root and branch the better'; if the Government is not tyrannous, then it can sleep the sleep of the innocent, for it has nothing to fear from the *Arya Samaj*. Now we set forth the reasons that have emboldened us to tender such advice to Government. It is a law of Nature that when once a man's eyes are opened he can see every object within his vision and then he not only refuses to bear with religious and social injustices, but it also becomes impossible for him to endure political tyranny and oppression. When Luther released the people of Europe from the Pope's slavery (domination) and the people of England accepted the reformed faith, its, adherents began to be called Puritans. Although they were few in number, yet never in the History of England were there men of stronger convictions. The strength and firmness of their religious convictions and the freedom with which they trampled upon the Pope's [*(lit.)* slavery] are unparalleled in the Christian History of the world. These were the men who contested their rights with Charles I and they proved themselves equally firm and uncompromising in political affairs also. When Charles I disregarded their demands, they beheaded him and set up a republic. But whence did they derive this (spirit of) liberty? We can only say in reply that religion had opened their eyes, and when once they had torn religious slavery to shreads, then it was

impossible for them to brook political slavery, for it is in the nature of man that when he becomes free in one direction, he wants freedom in every respect. When the French began to suspect the truth of their religion, they began to entertain suspicions about the right of their King to levy heavy and oppressive taxes on them. They began to suspect that there was no reason why the whole nation should toil day and night, and bear the inclemency of the weather, and why the money earned by the sweat of their brows should go to pamper and overfeed an undeserving King (i.e. Louis XVI).

In short, the natural result of the religious awakening of France was its political awakening which resulted in the execution of King Louis by his people, and as the wave of religious reform spread in Europe, the power of despotic and autocratic kings began to decline, or their authority was curtailed and this political awakening was the result of that religious awakening of which Luther and his followers were the authors.

The English King, James, used to say : 'I do not dislike the Protestants, as their religious beliefs are corrupt, but because they are more independent and liberal.' Really, those who love liberty are enemies of their kings.

Why was Christ considered a rebel and crucified? The reason was that on account of His teachings people disliked leading the lives of slaves, and began to grow conscious of their rights, and began to think themselves human beings instead of animals. Therefore the tyrannous Government of those times thought it necessary to send a virtuous man like Christ to hell, for a tyrannous Government can never tolerate that a man should preach of humanity and courage. But this is the teaching of the rebel Christ Who has created all the free states of the world.

Socrates was killed merely because he made the young men of his time wiser than their parents, and because he advised the people to follow truth instead of adhering to the superstitious beliefs of their forefathers and pointed out to the common people the defects of their government and showed them the true path (a better form of government).

In short, these were the faults on account of which he had to swallow the contents of the poisoned cup.

Arabia was a happy hunting-ground for foreign invaders, but religious and social reforms so strengthened the inhabitants that within the course of a few centuries they conquered half the world. Did not the religious awakening of Arabia prove harmful to other Powers? Is not a religious power the fountain-head of political power? So religious power is not less dangerous to all Governments, for religious awakening is the source of political awakening and it has been the cause of the decline of many nations. The Sikhs, by the blessings of their religious awakening, overcame their social slavery and occupied the Punjab, although they were few in number. On the other hand, the Hindus were in the bonds of religious slavery and so could not occupy the Punjab, although they were hundreds of times more numerous than the Sikhs.

Sir Lepel Griffin and many other well-known Anglo-Indians have many times advised the Hindus to cheerfully allow the chains of religious and social slavery to remain round their necks, not to try to get rid of their superstitious beliefs and to keep such a thick cover over their eyes that they should ever lead a life of slavery and disgrace. We have heard from many gentlemen, although we cannot vouch for the accuracy of the statement, that Mrs. Annie Besant is working as a spy in India, and that the mission of her life is to keep the Hindus steeped in ignorance and darkness, for the only means of their total ruin is to entangle them once again in the meshes of the social and religious superstitions in which they have been struggling for the last one thousand years. If this is true, how holy is her mission!

In short, where there is religious and social freedom, there must be political liberty. Government is not ignorant of this important truth. But if there is a religion that does not impart liberty and independence (the state of having no cares) and power, it deserves to be cursed and the sooner it is swept off the face of the earth the better.

The question now arises whether the *Arya Samaj* is a religion that will overthrow Government. In reply we say that if Government is tyrannous and oppressive it should try to destroy the *Arya Samaj* completely,

but the *Arya Samaj* will not be destroyed. On the other hand, Government will certainly be destroyed in its efforts. And this will be not because the *Arya Samaj* is very strong, but because Government is against God. God never favours a tyrant or an oppressor. But if Government is humane and benevolent, then hundreds and thousands of powers like the *Arya Samaj* cannot shake its foundations, for it is written in the *Shastras* that the foundations of a benevolent king's government go down to the antipodes.

At this juncture we, in the capacity of an editor, think it our duty to assure Government that the *Arya Samaj* is not a seditious body. Its members are generally educated, and as educated men are usually free from religious and social slavery (restraints), they are comparatively independent in political affairs. But is not such independence to be found in a greater measure among the highly educated people of America and England than among those who live in the country and are uneducated? If the refined and good-natured members of Parliament, who object to the imposition of hardships on Indians, and raise their voices in protest, can be held to be seditious, then the poor Arya Samajists cannot but be held seditious too. If sedition means enlightenment, independence and purity, then the Arya Samajists must be called seditious.

But can a civilized Government of the twentieth century want its empire to be full of cowards. flatterers and traitors who are enemies to their country and who, on account of selfishness and covetousness, follow the steps of Anglo-Indian officials like dogs? If this is what is meant by loyalty, then we refrain from it and may God keep our fellow-countrymen uncontaminated by this malady.

We are Punjabis and we can say that the Punjab yields to no province of India in patriotism and nationalism. But can any one tell us why no European officer was killed in the Punjab during the ferment produced by the introduction of new political ideas, and why no one fell a victim to the bomb? We can proudly say that the deadly acts that have given a bad name to the whole of the country, are unknown in the Punjab even by name. The reason for this is that the *Arya Samaj* has an extraordinary influence in the Punjab, that its religious teaching has prevented the people from behaving with the Government in such a barbarous manner and that it has taught that political progress cannot be made with the help of the bomb but by the spread of education and social and religious reform. The *Arya Samaj* has rendered so many services to Government that it is impossible to enumerate them here. It has freed its subjects from religious and social superstitions, has improved the moral condition of the Punjab, has brought up thousands of Government's orphans and, by giving them technical education, has made them useful members of society. It has taught thousands of men to abstain from flesh eating, drinking and indulging in intoxicants. It has saved many from being ensnared by prostitutes, it has drawn the attention of the people towards trade and industry and has reformed the spiritual, moral, physical, financial and educational condition of the country. These are its services to Government and Government should be grateful for them. Is the present harsh treatment of the society by Government a reward for its past services? We hope that the enemies of the country, who have made a cat's-paw of Government for imposing hardships on the *Arya Samaj*, will soon be found out and exposed. The Etawah and Agra incidents have come to the notice of Government, and in the same way scores of other incidents will be cleared up in the near future. Will not Government then repent that its most highly-educated, well-behaved and self-sacrificing subjects have to suffer much on account of the intrigues of the traitors to the country? Otherwise what will those innocent men, who are charged (with sedition), their relatives, friends and countrymen, think of Government? This is a question to which a far-sighted Government should devote its attention. If any one loses by this [prosecutions for sedition (?)] it is Government, and if any one has to endure sufferings and misfortunes, it is the poor Arya Samajists. Our friends of the country [Muhammadans (?)] have lighted (the hay-stack) with a match and are enjoying the fun.

May God remove this terrible misapprehension from the mind of Government so that it may treat all its subjects with equality and justice so that the oppressed may find relief (restlessness may be removed from their hearts) and all the people may pass their days joyfully."

32. The *Swarajya* (Allahabad), of the 13th November, after dilating on the excellent system of education prevailing in India in the past, goes on to say :— SWARAJYA, 13th November 1909.

What makes a true teacher?

"The Universities of England, France, America, Germany, Japan and other free countries impart the same education to their young men. They teach them: 'Who are you? Which is your country? What is your relation to your country? To what extent can your king rule you? What would you do if your country were visited by some calamity, and how would you sacrifice your life for it? What place should your country have in your affections? What do you owe to it and what can you do for it?'

It is the duty of the true teacher or *guru* to initiate his young pupils into all the mystries of patriotism, mould their characters from their very childhood by planting in their minds the seeds of patriotism and self-sacrifice so that they may not flinch from doing their duty to their country and from sacrificing their lives for it as long as they live, and may brook no fear in performing their duties.

The education imparted in our country is quite contrary to this. Young students are kept away from politics and fiats go forth constantly that students should not meddle with politics, otherwise they would be demoralized.

How can these teachers be called true *gurus* who are over-awed by foreign servitude, and teach the nation to remain in servitude, and who join the Educational Department to earn a living, who are fiercely opposed to the growth of a spirit of patriotism among their pupils, who teach in our colleges the dramas of Shakespeare and Tennyson and the essays of Bacon and Huxley and who heap a thousand imprecations on our forefathers?"

33. Referring to the Budget debate in the House of Lords, the *Leader* (Allahabad), of the 20th November, observes that the mere rejection of the Budget is no solution of the problem that the country will be called upon to face. If the electors of the United Kingdom are prepared to concede by throwing the present Ministry out of office that the House of Lords has the right to control finance, it will be a great Constitutional revolution. LEADER, 20th November 1909.

India and the English Constitutional crisis.

The editor points out that if the Unionists succeed in overthrowing the present Ministry at the next general election, Protective Tariff, from which India will be excluded, is sure to be adopted as a counterblast to the Budget and will be a death-blow to the nascent industries of India and the *swadeshi* movement. The present fight is not only for the Constitution, but for the Empire and for India.

34. Referring to the jail experiences of Saiyid Fazl-ul-Hasan Hasrat Mohani, editor of the *Urdu-i-Mualla*, the *Rahbar* (Moradabad), of the 21st November, remarks that if Government is not as short-sighted as the seditionists and if it has not really sustained any harm at their hands, it should stop such excesses on the part of jail officials in India. RAHBAR, 21st November 1909.

The treatment of political offenders in jails.

35. The *Rahbar* (Moradabad), of the 21st November, publishes a poem entitled "Politics", in which the writer points out that the chief duty of a ruler is to promote the welfare of his subjects and to protect them from internal and external foes. He who does not perform this duty faithfully or in any way disregards it is, the writer adds in conclusion, destined to lose his empire. RAHBAR, 21st November 1909.

The duties of a ruler.

36. Commenting on the discussion that took place in the House of Lords with regard to the treatment of British Indians in the Transvaal, the *Advocate* (Lucknow), of the 21st November, says :— ADVOCATE, 21st November 1909.

Indians in the Transvaal.

"Two impressions have been created in the Indian mind by the statement made in the Lords by Earl Crewe. It is now as plain to even the man who runs that Indians individually must be declared British citizens of the Empire so that all local laws, Indian or Colonial, cannot on any account over-ride the rights and privileges of a British citizen, and India must secure self-government on lines similar to what prevails in colonies. That is the prime panacea for all political and international evils from which Indians suffer for no fault of theirs. The

remedy, of course, lies in the continuation of the struggle for attaining self-government. The other impression is rather disheartening. The Imperial Government has failed to give Indians that support which their loyalty, education and position entitle them to."

OUDH AKHBAR, 23rd November 1909.

India and the Bengalis.

37. The *Oudh Akhbar* (Lucknow), of the 23rd November, pays a warm tribute to the Bengali community which has contributed so much to the awakening of India, and observes that if the nation ever progresses it will be through the example set by them.

LEADER, 25th November 1909.

The evil effects of eliminating English History from the educational curriculum.

38. In a leading article entitled "Revolutions—Bloody and Bloodless", the *Leader* (Allahabad), of the 25th November, examines certain accepted notions which at the first sight appear to have the sanction of history, but are found fallacious on a closer examination. One of them is that about revolutions, the part they play in history, the purpose they are intended to serve, and their ultimate effect. A country may suffer from two kinds of ills: one may be misgovernment by a ruler or a succession of rulers who belong to the country, and the other is the tyranny and oppression of an alien rule. An organized movement to overthrow such a rule is a revolution. When it succeeds it is a revolution; when it fails it is a rebellion.

Of the two evils, a despotic native rule and a despotic foreign rule, the editor asks, which is the worse. He says that the iron yoke of a native despotism is sometimes more galling than a despotic foreign rule, but the latter is more uncertain than an indigenous rule, and is not so enduring. It is far more difficult to overthrow a native than a foreign rule, because the former has its roots deeper in the hearts of people than the latter. He further points out that the desire to replace an alien rule by another is natural, but when it is sought to demolish native rule the alternative is not so clear, and history clearly dispels the notion that a foreign rule is necessarily more tyrannical than a rule which is native to the soil.

The next point taken up by the editor is that oriental methods of government are supposed to differ innately from those in force in the West. This, he says, is wholly wrong as the instinct to grasp power is the same everywhere, and the rule of the individual always tends towards despotism. The ruler born in the country and belonging to the people can oppress as fiercely as the foreigner who seeks to exploit the country and has no tie of attachment to the people of the country. It is not the spilling of blood alone that ensures the success of a revolution; for, if that were so, Napoleon would not have appeared after the French Revolution, nor would the Russians be still groaning under the heel of the Czar, while Turkey and Persia have overthrown the weight of an absolute despotism. The success of a revolution, he says, depends upon the intensity of popular feeling, the strength of the desire for liberty and the introduction of a government for the people by the people in lieu of the rule of one man or an oligarchy. Mere outrages, or the violent death of individual tyrants, or the removal of the symbols of a despotic rule does not lead to a successful or real revolution.

The editor maintains that a foreign rule, if it is a rule of mere force, can be easily expelled by force, but the British Empire in India is not a rule of force. It is held in position by willing hands and derives all its strength from the will and consent of the people. Anything like a revolution in India must be preceded by the alienation of the sympathy of the whole people, and this cannot be done by blind outrages or wild incitements to violence. Whatever may be the feeling in any quarter against British rule in India, however violent may be the denunciations of the evils of that rule, no impartial student of English History can fail to admire the splendid ideal of liberty attained in England and the zealous watch that is maintained on that liberty. He asks how has this liberty and noble ideal of liberty been realized? Not by bloody revolutions, but by the unwearied endeavour of the tongue and pen, the organized power of the public opinion. The great charter of popular liberty, the Magna Charta, was won without a blow being struck for it at a time when the lives of men were held cheap and blood was shed on the slightest provocation. He says that the

history of English liberty is one unbroken record of a bloodless revolution testifying to the great truth that the triumphs of peace are greater than those of war, and it is this History of England that educationists and administrators in India, in their short-sighted and ignorant panic, are anxious to exclude from the course of study in this country.

The editor concludes by saying :—"Eliminate the History of England and all that the Indian student will have left to learn will be that the path of liberty is through blood, that the prize of national liberty is the blood of the people and a peaceful revolution is a myth and a delusion. Forbid him the study of English History, and he will turn to the blood-red pages of the French Revolution, and the crimson and gory history of Russian despotism. Where will the Indian student learn the nobility and power of constitutional agitation if the history of English liberty remains to him a sealed book?"

II.—Afghanistan and Trans-Frontier.

Government and the *Afghan* newspaper.

39. The *Rahbar* (Moradabad), of the 21st November, referring to the raids on the Frontier, observes that when Government is being put to so much trouble by the tribesmen and when its Hindu subjects are being so cruelly plundered, it is never expedient or wise for it to subscribe and aid a paper like the *Afghan*, that exists only to stir up Muhammadans against the Hindus.

RAHBAR, 21st November 1909.

III.—Native States.

Political arrests in Patiala.

40. The *Rahbar* (Moradabad), of the 21st November, referring to the delay in bringing the case against the Arya Samajists in Patiala before the special tribunal, remarks that this procrastination, in deference to the wishes of Mr. Warburton, leaves no room for the accused to hope that they will get a fair trial in Patiala.

RAHBAR, 21st November 1909.

IV.—Administration.

(a)—Judicial and Revenue.

The pay of Kanungos.

41. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 22nd November, prays that the salaries of the Girdawar and Registrar Kanungos should also be increased along with that of the Naib Tahsildars, inasmuch as their work is not less responsible or arduous than that of a revenue officer.

HINDUSTANI, 22nd November 1909.

The necessity of keeping village papers in Hindi.

42. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 22nd November, suggests that papers and forms relating to partition or other proceedings between Government and zamindars should be in Hindi in places where landholders or the persons concerned do not know Urdu.

HINDUSTANI, 22nd November 1909.

Preponderance of Muhammadan officers in Bahraich.

43. A Bahraich Hindu, writing to the *Leader* (Allahabad), of the 25th November, points out that the number of Muhammadan officers in the district is overwhelmingly great and that almost all the departments are ruled by them. The writer gives a list of the number of the chief Hindu and Muhammadan officials and draws the attention of the Local Government to the preponderance of Muhammadan officers, and prays that in the interests of the public and of healthy administration this majority be reduced to a fair proportion.

LEADER, 25th November 1909.

Judgment of the Calcutta High Court in the Alipore bomb case.

44. The following appears in the *Leader* (Allahabad), of the 26th November :—

LEADER, 26th November 1909.

"We frankly own that we do not quite appreciate the chorus of gratification that has hailed the judgment of the Calcutta High Court in the Alipore bomb case. Did any one ever think that all the prisoners would be acquitted in spite of the overwhelming evidence of a conspiracy? If so, it would have amounted to holding that there was no anarchism in the country, that the murders at Muzaffarpore and elsewhere were merely the creations of a distorted imagination, that the infernal machines discovered were unreal and the repeated attempts at outrage were mere figments of fancy. There never was the slightest doubt about the genuineness of the Secret Society which had its head quarters in the Manicktola garden, or of the voluntary confessions made by some of the leaders of the movement. They

knew the risk they were running, they have not flinched from the punishment that the law has inflicted on them. The High Court of Calcutta does not connive at crime or let the guilty escape. The police may deserve all the praise they may get for the successful termination of this case, though it should not be forgotten that the first informer was a man who was evidently in the confidence of the Society. But the success of the police in the Manicktola case does not excuse their conduct in the Midnapur case or the Barrah dacoity case. If there is a body of anarchists, or a gang of political dacoits, it does not justify the police in harrying the whole country and setting up false cases of anarchism and political dacoities. The proper public verdict on the Alipore case is that the result was fully expected and that the sentences passed are not excessively severe or vindictive. As regards the difference of opinion between the Chief Justice and Mr. Justice Carnduff in respect of a few prisoners the reference to a third Judge will bring the whole case to a satisfactory close."

(b)—Police.

HINDUSTANI, 26th November 1909.

The pay of police constables.

45. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 26th November, urges that the pay of constables in the Police Department should be increased so that better and more qualified men may be available for the post.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

LEADER, 24th November 1909.

The land near the Allahabad Fort and the Cantonment Code.

46. Referring to the wholesale application of the Cantonment Code bye-laws and rules to the strip of land between the *bund* and the course of the sacred streams of the Ganges below the Allahabad Fort, the *Leader* (Allahabad), of the 24th November, remarks that when this strip of land is not actually occupied by camp followers or military bazar keepers, it is an anomaly to put it under the military authorities and their stringent rules.

The editor says :—

"In matters affecting the religion and the customs of the people at a place of pilgrimage like the Tribeni, the administration ought to be in the hands of Indians, and if that is not possible, in those of civilian officers who have been in touch with the people and have experience of the habits and customs, religious rites and institutions of the people of the place. If it is necessary to apply a certain portion of the Cantonment Code to this place, its administration should be entrusted to officers who know the people and know their religious susceptibilities. There is absolutely no justification for the Tribeni being placed in charge of the Cantonment Magistrate and the Cantonment Committee."

He expresses the hope that all Hindus will give this matter their best consideration and try to secure modification of the existing anomalous state of things.

The only remedy that he could suggest is to move for a declaration excluding that strip of land—the *beni kinara*—from the operations of the Cantonment Act; or, if that is not feasible, to ask Government to empower the Joint Magistrate of Allahabad to administer the Cantonment Code in this locality and invest him with the powers of an Assistant Cantonment Magistrate.

(e)—Education.

ADVOCATE, 21st November 1909.

The Bengal Technical Institute.

47. Reviewing the report of the Society for the Promotion of Technical Education in Bengal for the two years, from July 1906 to June 1908, the editor of the *Advocate* (Lucknow), in the issue of the 21st November, observes that it is a record of solid work done in the very best interest of the *swadeshi* movement. He applauds the promoters of the Society for the efforts made by them to encourage a movement that is meant to develop the latent resources of the East.

48. The *Advocate* (Lucknow), of the 21st November, expresses its gratification at the improvements that have of late been made in the Lucknow Industrial School, but regrets to notice the order passed by the Local Government that the school will not include a literary education.

The Lucknow Industrial School.

ADVOCATE, 21st November 1909.

The editor says that this order has caused a good deal of surprise and anxiety to the guardians of the boys reading in the school, especially in the middle of the session.

49. The *Hindustani* (Lucknow), of the 22nd November, reproduces the comments of the *Advocate* (Lucknow), of the 21st November, on the Industrial School at Lucknow.

The Lucknow Industrial School.

HINDUSTANI, 22nd November 1909.

50. The *Leader* (Allahabad), of the 20th November, notes with regret that Rao Bahadur V. R. Pandit has not been nominated again as a Fellow of the Allahabad University.

The Allahabad University.

LEADER, 20th November 1909.

The editor draws the attention of the Chancellor as well as of the Chief Commissioner of the Central Provinces to the desirability of appointing a few able men as Fellows in the interests of those provinces.

51. The *Advocate* (Lucknow), of the 25th November, referring to the Vice-Chancellor's address at the annual Convocation of the Allahabad University and to the mismanagement which it reveals, remarks that there is yet another point that deserves attention. The Registrar of the Allahabad University, unlike those of other such bodies in India, lives at Naini Tal at a time when either his presence is very much needed at Allahabad or the entire office is required to be sent up to the hill station. The editor points out that if at the time when the results of the University Examinations are received, tabulated, arranged and published, the Registrar is at one place and his office at another, confusion is inevitable. If the Vice-Chancellor, a Judge of the Allahabad High Court, can transact University business in the plains, why, he asks in conclusion, cannot the Registrar?

The Allahabad University.

ADVOCATE, 25th November 1909.

52. The *Leader* (Allahabad), of the 23rd November, says that Dr. Tej Bahadur Sapru has rendered a useful public service by addressing the new graduates on their duties and responsibilities on the morrow of the Convocation.

The responsibilities and duties of the graduates.

LEADER, 23rd November 1909.

The editor expresses his agreement with the lecturer's remarks that the preparation of a faithful and complete record of India's past can only be done adequately by an Indian and that this task, when seriously undertaken and successfully accomplished, will be the crowning glory of Indian patriotism and filial devotion. He says that Dr. Tej Bahadur Sapru's remarks on the need of action in the sphere of social reform and on politics are well worth attention.

(f)—Agriculture and questions affecting the land.

53. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 22nd November, expresses his gratefulness at the numerous measures for the well-being of the people which are now being considered by the Government of these provinces, and suggests that the zamindars should be persuaded to refrain from letting out tanks for the cultivation of *singharas*, inasmuch as they pollute water and thus injure the public health.

Cultivation of *singharas*.

HINDUSTANI, 22nd November 1909.

54. The *Leader* (Allahabad), of the 26th November, referring to the Commission for the inquiry into the high prices of foodstuffs and to the alleged apathy of Government in a matter which so vitally affects the daily existence of Indians, makes the following observations :—

Inquiry into the high prices of foodstuffs.

LEADER, 26th November 1909.

"What more can even the unreasonable and impatient people of India—and the discerning eye of Sir George Clarke has perceived that in this country nothing can be said which will not be misunderstood or criticised—what more, we say in all seriousness, can even they expect? But all does not seem to be for the best in this best of all possible inquiries. We are told that the inquiry will be mainly statistical (there is no complaint here) 'and will be able to show how far

the rise in prices has been general and local.' Next? Nothing!—it would seem. For, 'all controversial subjects, such as currency, coinage and exchange will be excluded.' In other words, a mass of figures is to be flung at our heads and no light is to be thrown on the causes of one of the most complex of economic phenomena which has hit hard millions of men and women. One really admires the ways of our peerless Indian Government—the most perfect-est (grammarians will forgive us for this double or treble superlative) the world has seen or will see, or the wit of man has devised or can devise. Lastly, 'an officer will now be nominated to take up the work.' So it is not to be an expert committee, but a single officer of the Government? What weight or authority will attach to the conclusions of such an officer in the eye of scientific economists? But perhaps this is as well, as it is only a collation of statistics that they seem to be thinking of attempting. Will it be disrespectful to suggest that the inquiry may be dropped if it cannot be made a really useful thing?"

(g)—General.

VAYAPARI AND KARIGAR, 15th November 1909.

The laudable industrial activities of Sir John Hewett.

55. The *Vyapari and Karigar* (Benares), of the 15th November, pays a warm tribute to His Honour the Lieutenant Governor for the keen interest he takes in the industrial regeneration of the province, and expresses the hope that he will give effect to all the resolutions of the Industrial Conference that met the year before last at Naini Tal.

SWARAJYA, 13th and 20th November 1909.

Free trade and boycott.

56. The *Swarajya* (Allahabad), in its combined issue of the 13th and 20th November, has an article in which the editor severely condemns the doctrine of free trade, holding it to be the cause of the industrial decline of India. He gives an account of the systematic destruction of the industries of India by the East India Company and the subsequent introduction of free trade which was the final blow to them. He advises his readers to minimise the evil effects of free trade by a steady boycott of foreign manufactures.

RAHBAR, 1st November 1909.

An anti-boycott association in Benares.

57. Referring to the association, that has been recently started in Benares in opposition to the boycott movement, the *Rahbar* (Moradabad), of the 21st November, observes that, if the present attitude of Government continues, the time will not be far distant when the *swadeshi* movement, too, will evoke similar opposition from the rank and file of flatterers and sycophants. This, however, the editor says, cannot deter those who are prepared to undergo every calamity in the service of the country and the nation.

LEADER, 24th November 1909.

Co-operative Credit Societies in England and in India.

58. Commenting on the jubilee celebration by the Bolton Co-operative Credit Society in Lancashire, the *Leader* (Allahabad), of the 24th November, contrasts the progress co-operation is making in other countries with its progress in India, and remarks:—

"We believe the number of co-operative, productive and distributive societies in all India is not more than half a dozen. The Government of India probably believes that the problem of poverty and national wealth can be adequately solved by a spasmodic effort to organize a few co-operative credit societies. We are not aware that any serious effort has been made to familiarize the people of this country with the formation and management of productive and distributive societies. The Government, of course, may plead that the initiative in the movement must rest with the people, but the illiberal grant it makes towards education and the policy it assumes in public affairs are hardly likely to contribute to a growth of public life in this country. Until that consummation is achieved, the people cannot be blamed for their backwardness and the initiative must be taken by the Government. Nor do we suppose that the growth of the co-operative movement would absolve the Government from its responsibility in the perplexing problems that confront it."

HINDUSTANI, 22nd November 1909.

Footpaths in villages.

59. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 22nd November, complains that footpaths in villages are badly neglected by the District

Board and suggests that like boundary marks they should be kept in good condition and repaired whenever necessary. The cost, he says, should be recovered from zamindars and tenants.

Appointment of Head Assistants to Commissioners and jailors and warders in Central jails.

60. The *Leader* (Allahabad), of the 25th November, says that the office of Head Assistants to Commissioners appears to be a monopoly of Europeans and Eurasians, and that in several cases junior European and Eurasian clerks have been promoted in preference to senior Indians. The editor remarks that such invidious distinctions are not made in other provinces, and expresses the hope that the responsible authorities will look into this matter. He also invites the attention of Government to the procedure in the Central jails in these provinces, where the posts of jailors and warders are mostly held by Eurasians. He trusts that measures will be taken to remove the petty restrictions imposed on Indian claims established by long and meritorious service.

LEADER, 25th November 1909.

The Society for the Propagation of Hindi Literature.

61. The *Leader* (Allahabad), of the 26th November, publishes an appeal on behalf of a "Society for the Propagation of Hindi Literature", of which B. D. Basu, Major, I.M.S. (retired), is the provisional secretary.

LEADER, 26th November 1909.

Functions in connection with the Benares Darbar.

62. The *Leader* (Allahabad), of the 26th November, has the following:—

"Our Benares correspondent told us yesterday that the list of persons proposed to be invited to any of the functions at which the Lieutenant Governor was to be present had been in the first instance carefully scrutinized by the local officials without whose consent no invitation was allowed to be sent out. We hope the 'trouts' who have played the host to the head of the Government, have felt themselves duly honoured by this latest censorship over their action."

LEADER, 26th November 1909.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 27th November 1909.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwán Dás, B.A.; Jaiswál (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,500 „
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India ...	Benares ...	Do. ...	Jehangir Sorábji; Pársi (Theosophist). / Marian Judson	4,500 „
7	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. / Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
8	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 „
9	Citizen	Allahabad ...	Do. ...	M. Ghulám Muhammad Khán; Muhammadan; 55.	650 „
10	Leader	Allahabad ...	Daily ...	Bábu Nagendra Náth Gupta; Bengali Vaidya; 47. / Mr. C. Y. Chintámani; Madrasi; 35.	
	ROMAN.				
†11	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*12	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adyá Prasád Misra; Brahman; 32.	225 copies.
*13	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*14	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... / Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
†15	Ahl-ul-Zikar	Lucknow ...	Monthly ...	Muhammad Umar; Muhammadan.	
16	Al Kwarif	Lucknow ...	Do. ...	Hakím Qásim Ali; Muhammadan; 35,	257 copies.
†17	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hádi, B.A.; Muhammadan; 52.	600 „
18	Al Aziz	Agra	Do. ...	Háji Muhammad Ismail Khán; Muhammadan; 52. / Muhammad Abdul Rauf Khán Hátif; Muhammadan, Pathán; 27.	500 „
†19	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
20	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 51. / Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathán.	550 „
21	Arya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
22	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
23	Brahman Samáchár ...	Saharanpur ...	Do ...	Chotey Lál Sharma.	
24	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 copies.
*25	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 22.	1,000 „
*26	Hafiz-ul-Mulk	Hapur (Meerut) ...	Do. ...	Hafiz Abdul Kádir; Muhammadan.	
*27	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 copies.
28	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 27 ...	1,500 „
29	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
30	Kshattriya	Bulandshahr ...	Do. ...	Chaudhri Bír Naráyan Singh; Rájput Jat.	500 „
31	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth.	
32	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh	600 copies.

* Irregular.

† Temporarily stopped.

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List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
33	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 copies.
34	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,500 „
*35	Sayyáhul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
36	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Hasan, B.A.; Muhammadan; 32.	
37	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 copies.
38	Yad-i-Bayzá	Ghaziabad (Meerut),	Do. ...	Hakím Saiyid Muhammad Said; Muhammadan; 26.	250 „
*39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*40	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*42	Ziraat	Bijnor ...	Do. ...	Muhammad Abdul Karím; Muhammadan.	
*43	Akhbár-i-Imámia	Lucknow ...	Twice a month,	Saiyid Abid Ali; Muhammadan, Shiah; 65.	175 copies.
†44	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
*45	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
46	Vyápari-wa-Karigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 42.	
47	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 copies.
48	Al Bashír ...	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
49	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan.	
50	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	446 copies.
51	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
52	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	308 „
53	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
54	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
55	Fitnah	Gorakhpur ...	Do. ...	Pandit Prem Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
56	Helál	Jaunpur ...	Do. ...	Muhammad Nasir-ud-din Mahmud; Muhammadan.	
57	The Independent	Allahabad ...	Do. ...	Shyám Kishore Varma, Kayasth; 38.	
*58	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 copies.
59	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	250 „
60	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
61	Káyasth Hitkári	Agra	Do. ...	Lála Lálta Prasád; Kayasth; 31 ...	500 „
62	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
63	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
64	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
65	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
66	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
67	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
68	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	300 „
69	Rafíq Punch	Moradabad ...	Do. ...	Mahmúb-ul-Hasan; Muhammadan; 29,	450 „
70	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 „
71	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
72	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
73	Sahifa	Bijnor ...	Weekly ...	Maulvi Majid Hasan; Muhammadan; 26.	300 copies.
74	Sar Funch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan.	
75	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 copies.
†76	Shams-ul-Nahar	Moradabad ...	Do. ...	Muhammad Ismáil; Muhammadan; 30,	200 „
*77	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
78	Swarájya	Allahabad ...	Do. ...	Shám Dás	1,000 „
79	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 20 ...	550 „
80	Tohfá-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 „
81	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
82	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 40.	350 „
83	Hindustáni	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
84	Nasim-i-Agra	Agra	Do. ...	Bábu Bíreshwar Sányál; Bengali Brahman; 55.	276 „
†85	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
86	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
87	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imádi; Muhammadan; 37.	150 copies.
	HINDI.				
*88	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52,	100 copies.
89	Bháratodaya	Jawalapur (Saharanpur).	Do. ...	Padam Singh Sharmá and Pandit Nardeva Sháshtri.	
90	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Parsád Sharma; Brahman; 50.	300 copies.
91	Bráhman Samáchár ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*92	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 49,	656 „
93	Dharm Divákar	Agra	Do. ...	Puttoo Lál.	
94	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
95	Hindi Pradip	Allahabad ...	Do. ...	Pandit Bálkrishna Bhatt; Brahman; 65.	
96	Jain Prakáshak	Deoband (Saharanpur).	Do. ...	Suraj Bhán; Vakil.	
97	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám; Bania 43	320 copies.
98	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogishwar; 34 ...	375 „
99	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Shivadhar Pande, M.A., LL.B.,	1,100 „
100	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman ...	100 „
101	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarúp Varmá; 30	4,410 „
102	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
103	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 „
†104	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 38 ...	1,000 „
*105	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád; Brahman ...	1,700 „
106	Shri Yádvendra	Allahabad ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radhá Krishna Misra; Brahmans.	500 „
107	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Nehru; Kashmiri.	
108	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi.	
109	Sudhanshu	Agra	Do. ...	Bábu Ram Sharmá; Brahman.	
110	Swadesh Bándhavá ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 39,	700 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
†111	Vánijya Sukhdáyak ...	Benares ...	Monthly ...	Bábu Jagannáth Prasád Singh; Máthur Brahman; 36.	1,000 copies.
*112	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
113	Almora Akhbár	Almora ...	Twice a month,	Munshi Sadánand Sanwál; Brahman; 58.	155 „
114	Karmayogi	Allahabad ...	Do. ...	Sundar Lál; Kayasth; 26.	
115	Kshattriya Mitra	Benares ...	Do. ...	Prasidh Naráyan Singh, B.A.; Kshattriya; 35.	
116	Rájpút	Agra	Do. ...	Kunwar Shér Singh Varmá ...	1,700 copies.
117	Sádhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sádh; 28.	
118	Vyápari and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 42 ...	782 copies.
119	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satyá Nand Joshi, B.A.; Brahman.	1,600 „
120	Anand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	246 „
121	Arya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman,	1,469 „
122	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
123	Bhartende	Benares ...	Do.		
124	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saráogi; 33 ...	1,500 copies.
125	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
126	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám; Khatri; 55 ...	2,050 „
127	Samrát	Kálákánkar (Partabgarh).	Do. ...	Rája Ramesh Síngh; Kshattriya; 45 ...	554 „
	HINDI-URDU.				
*128	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasád; Baranwál Hindu; 36 ...	200 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

1. The *Stri Darpan* (Allahabad), for the month of November, referring to the war between Spain and the tribesmen of the Riff in Morocco, remarks :— **STRI DARPAN, November 1909.**

Spain and Morocco.

"In our opinion the European Powers ought to interfere and obtain a peaceful settlement of the affair. Had both parties been Christians, they would probably have done so long ago. Justice has always been the watch-word of European Powers. Why they are silent on this occasion we fail to understand."

2. The *Zamana* (Cawnpore), for November (received on the 3rd December), refers in glowing terms to the refusal of Russian protection by the widow of a Persian reactionary, who was outlawed by the Nationalists, and remarks that Indians, who disregard the interests of their country to please their rulers and sacrifice their rights, as they fear their rulers too much to assert them, should take a lesson from the "manly behaviour of this lion-hearted woman." **ZAMANA, November 1909.**

A brave Persian woman.

The Egyptian Agitation for Freedom.

3. The *Swarajya* (Allahabad), of the 27th November, reproduces from the *Prakash* (Lahore), the article entitled "The Egyptian Agitation for Freedom." **SWARAJYA, 27th November 1909.**

(b)—Home.

4. The *Abhyudaya* (Allahabad), of the 19th November, congratulates Their Excellencies Lord and Lady Minto on their miraculous escape from the recent cowardly attempt on their lives at Ahmedabad, and remarks that such acts can do no good to the country and can only involve the innocent in trouble. **ABHYUDAYA, 19th November 1909.**

The bomb outrage at Ahmedabad.

5. The *Samrát* (Kalakankar), of the 21st November, referring to the Ahmedabad bomb outrage, observes that the frequent occurrence of crimes of this nature shows that a class of determined desperadoes has sprung up in the country who are not to be suppressed until an organized campaign, in which both the people and Government co-operate, is carried on against them. The editor in conclusion expresses his satisfaction at the calm and unprejudiced view of the incident taken by His Excellency Lord Minto, and observes that it is gratifying to hear from His Excellency's own lips that this outrage is not to be ascribed to any general disaffection among the people. **SAMRAT, 21st November 1909.**

The bomb outrage at Ahmedabad.

6. The *Bharat Jiwan* (Benares), of the 22nd November, congratulates Their Excellencies Lord and Lady Minto on their miraculous escape from the recent unsuccessful attempt on their lives at Ahmedabad, and remarks that such acts cannot but prove injurious to the best interests of India and that they will only involve the innocent leaders of the people in trouble. **BHARAT JIWAN, 22nd November 1909.**

The bomb outrage at Ahmedabad.

7. The *Shahna-i-Hind* (Meerut), of the 24th November, condemns the attempt on the life of the Viceroy at Ahmedabad and says that the frequent recrudescence of such crimes in India go to prove that a discontented party still exists, and that by attempts on the life of distinguished officials it tries to draw the attention of Government to the fact that many of its demands are still disregarded. **SHAHNA-I-HIND, 24th November 1909.**

The bomb outrage at Ahmedabad.

The anarchists are not so foolish as to suppose that they can overthrow Government by such tactics; all that they want is to make their presence felt and to bring Government to a proper frame of mind to listen to their demands.

The editor says in conclusion that the Extremists will remain dissatisfied as long as their cherished leaders are in jail, and that Government would therefore be well advised in diverting their hostility towards Indian political leaders (?) so that in future only these leaders may fall victims to bombs (?).

In a subsequent note the editor says that this unfortunate incident, coming as it does on the morrow of the Reforms, is calculated to make the situation still worse

and to further prejudice the English against Indians. Government intended to extend a helping hand to its Indian subjects, and this is how they have shown their gratitude. All fair-minded Indians, he says, condemn the dastardly outrage.

ABHYUDAYA, 26th November 1909.

Mr. Stead's challenge.

8. Referring to the confiscation of the copies of the *Review of Reviews* in Bombay under the orders of the Government of India, the *Abhyudaya* (Allahabad), of the 26th November, remarks:—"We are waiting to see if, like the agent of the *Swaraj* (London), Government will prosecute the agent of the *Review of Reviews* also, and what steps, if any, they propose to take against Mr. Stead himself."

ADVOCATE, 28th November 1909.

Mr. Stead's challenge.

9. The *Advocate* (Lucknow), of the 28th November, in alluding to Mr. Stead's action in publishing some of the strongest passages of the *Swaraj* article on the administration of the Press Law in Bombay, asks what Government propose to do particularly as he is said to be coming out to India.

HINDUSTANI, 29th November 1909.

Mr. Stead's challenge.

10. The *Hindustani* (Lucknow), of the 29th November, reproduces the remarks of the *Advocate* (Lucknow), of the 28th November, on Mr. Stead's challenge.

LEADER, 2nd December 1909.

Mr. Stead's challenge.

11. The *Leader* (Allahabad), of the 2nd December, expresses its satisfaction at the news that neither the Government of India nor the Government of Bombay gave any order for the confiscation of the October number of the *Review of Reviews*. The editor then makes the following observations:—

"In judging sedition the chief thing is the motive. Nothing can be more monstrous than the implication that Mr. Stead wants sedition to spread in India. His challenge is in reality a legal challenge, and it is permitted to differ from even a Judge of a High Court about the construction to be put on a passage alleged to be seditious. Nor can it be contended that Mr. Stead's position is not plausible for the significant fact stands unchallenged that although the *Swaraj* is published in London and the editor is in England he has not been prosecuted for seditious libel because, it is safe to infer, they were not certain whether an English jury would convict."

ADVOCATE, 28th November 1909.

The Darbar at Benares.

12. In referring to the speech of His Honour at Benares, the *Advocate* (Lucknow), of the 28th November, touching on the subject of education, says:—"The declaration that the responsibility of Government ends with establishing a model high school at the head quarters of every district gives us a clear idea as to the line of policy which the Government is going to adopt in the matter of secondary education. This is a policy which will not be acceptable to the people. The Government, in the interest of primary education, first partially withdrew from the entire responsibility of giving higher education, the same policy is now being extended to secondary education and one day it may be extended to primary education. The revenues of the country must take up the burden of imparting secondary education to the people who need it and this is a point of view which has to be impressed on the Government."

In connection with the Reform Scheme the editor says:—"Of course no reasonable man can have any sympathy with people who indulge in wholesale denunciation of the Scheme and for defects in the Regulations run down the Reforms. But the Regulations have evoked considerable difference of opinion and the Government should at an early date take the objections into its considerations."

The article also touches on the lack of interest in the coming election and attributes this to the fact that it is only direct representation that rouses public enthusiasm and not representation in a diluted form. The editor further adds that the present system of creating electorates does not only tend to bring the best men forward but makes it possible for men to be elected who (through want of education) cannot even follow the proceedings of the Council, and who will aspire to the seat not for the public good but for their own aggrandizement.

HINDUSTANI, 29th November 1909.

The Darbar at Benares.

13. The *Hindustani* (Lucknow), of the 29th November, reproduces the remarks of the *Advocate* (Lucknow), of the 28th November, on the Darbar at Benares.

14. The *Zamana* (Cawnpore), for November (received on the 3rd December), referring to the disabilities of Indians in the Transvaal and the disregard shown to their claims in the recognition of the South African Confederacy by the Imperial Government, says that Indians, notwithstanding their being British citizens and their having rendered valuable services to Government in the Boer war and again in the recent native rising in Natal, have been subjected to humiliation and disgrace and have not been given even the elementary rights of the South African natives, and that the Imperial Government has looked upon all this with unconcern.

Indians in South Africa.

ZAMANA, November 1909.

The editor says that Government should realize that the resentment caused by this is not confined to the handful of Indians in the Colony, but their compatriots in India have the fullest sympathy with them in their aims and aspirations. He asks Indians not to leave a stone unturned until they secure the recognition of their claims as citizens of the British Empire, and suggests the boycott of Transvaal coal and the stopping of the recruitment of Indian coolies for Natal.

15. Commenting on the letters of Messrs. Gokhale and Ratan Tata, published in the *Times of India*, the *Leader* (Allahabad), of the 3rd December, remarks:—

Indians in the Transvaal.

LEADER, 3rd December 1909.

"The situation in the Transvaal has become perilously near impossible, and we shudder to think of the near future of the struggle now that the Imperial Government have impotently surrendered themselves into the hands of the shameful and shameless Boer and Uitlander oligarchy that rules the colony. The Transvaal Indians' ruin is all but complete and all the heroism in the world cannot enable that noble band to sustain the campaign much longer if they are left to their own resources. Fortunately, at this critical and almost hopeless stage Mr. Ratan Tata has come to the rescue with a magnificent donation of Rs. 25,000. By this act of the truest patriotism and wisest philanthrophy Mr. Ratan Tata has, as Mr. Gokhale happily put it, added fresh lustre to the great name he bears, and has placed his countrymen under immense obligation to himself and his noble family. Acts like this one of our honoured countryman are proof that Providence is after all with Indians in their righteous efforts for the regeneration and emancipation of their dear and holy motherland, and will put fresh heart and hope in the men who have dedicated themselves to the service of their fellow-men."

16. The *Anand* (Lucknow), of the 25th November, expresses its satisfaction at the appointment of Mr. Amir Ali to the Privy Council and congratulates Lord Morley on his happy choice.

The appointment of Mr. Amir Ali to the Privy Council.

ANAND, 25th November 1909.

17. The *Rahbar* (Moradabad), of the 28th November, notes with satisfaction the appointment of Mr. Amir Ali to the Privy Council, and says that when Government is prepared to appoint Indians to positions of such dignity and responsibility, it would be a strange anomaly if appointments as Lieutenant Governors and Chief Commissioners were now withheld from them.

The appointment of Mr. Amir Ali to the Privy Council.

RAHBAR, 28th November 1909.

18. The *Advocate* (Lucknow), of the 28th November, extolls the action of Government in appointing Mr. Amir Ali to the Privy Council and says that the whole country rejoices over it, particularly those who are Indians first and anything they like afterwards.

The appointment of Mr. Amir Ali to the Privy Council.

ADVOCATE, 28th November 1909.

19. The *Hindustani* (Lucknow), of the 29th November, reproduces the remarks of the *Advocate* (Lucknow), of the 28th November, on the appointment of Mr. Amir Ali to the Privy Council.

The appointment of Mr. Amir Ali to the Privy Council.

HINDUSTANI, 29th November 1909.

20. The *Surma-i-Rozgar* (Agra), of the 1st December, notes with satisfaction the appointment of Mr. Amir Ali to the Privy Council, and says that by this appointment Lord Morley has given a tangible proof of his sympathy for the Muhammadans of India, and that they will ever be grateful to Government for the honour conferred upon one of their leading men.

The appointment of Mr. Amir Ali to the Privy Council.

SURMA-I-ROZGAR, 1st December 1909.

ANAND, 18th November 1909.

The Reform Scheme.

21. The *Anand* (Lucknow), of the 18th November, referring to the Reform Scheme, observes that there is no reason for the people to be disappointed at the announcement, for though no substantial benefit has resulted to the poor, inasmuch as they still remain as unrepresented as they were before, a time will come when the principle of representation will be so extended as to include them also. Hindus should not grudge the exclusive privilege that has been granted to the Muhammadans, for it is expected that when they have tasted the fruit of politics they will have a wider outlook and will give up their petty prejudices and narrow-mindedness.

In conclusion the editor remarks that in spite of the reactionary policy of a few erratic Viceroys, like Lord Curzon, the future of India will not be quite gloomy if the administration of the country continues in the hands of the noble race of which Lord Morley and Lord Minto are the most conspicuous representatives.

ABHYUDAYA, 19th November 1909.

The Reform Scheme.

22. The *Abhyudaya* (Allahabad), of the 19th November, after explaining what representative government really means, observes that the increase in the number of non-official members of the Imperial and Provincial Legislative Councils is a great step towards the better administration of the country, inasmuch as their opposition to any reactionary measure in the Councils is calculated to exercise a great moral influence upon the official members who would otherwise care very little for public opinion. Such opposition, though it may be unsuccessful for want of a non-official majority in the Viceroy's Council, would be an effective instrument for awakening public interest in India, as well as in England in matters connected with the administration of the country. But, the editor concludes, all this will be possible only if the people elect suitable and public-spirited men to the Councils. The *ji huzoor* fraternity, instead of doing any good to the country, would prove harmful in the extreme to it, for they would readily assent to anything proposed and thus autocratic measures would appear to have the sanction of the people.

ANAND, 25th November 1909.

The Reform Scheme.

23. The *Anand* (Lucknow), of the 25th November, referring to the deplorable condition of Indians in every department of life, brought about chiefly by their indifference towards indigenous arts and industries, remarks that the introduction of Western civilization in India is primarily if not solely responsible for the present unhappy state of affairs. The editor, however, notes with satisfaction the fact that the attention of Government, upon whom the people depend for everything, has now been directed towards bettering the lot of Indians. He refers to the Reform Scheme, and while appreciating the motives of Government in associating the people with the administration of the country, points out some of the great defects in the Scheme. In the first place he regrets to note that in fixing the qualifications of voters, Government had not the same standard in view in the case of different communities. Education, religion and wealth have been sadly intermingled, with the result that to every casual reader, the Reform Scheme seems to partake more of prejudice than of impartiality. The next point that he considers objectionable is the fact that when the principle of the protection of the minority has been recognized, the interests of small communities, such as the Jains, Parsis, &c., have not been safeguarded. And then again why have the Central Hindu College, Benares, and the Dayanand Anglo-Vedic College, Lahore, been neglected when the Muhammadan Anglo-Oriental College, Aligarh, has been considered worthy of having voters among its trustees? He further takes exception to the conferring of the right to vote upon Muhammadan graduates, when no such concession has been granted to Hindu graduates, and disapproves of municipal members alone being fit to be returned to the Councils. As to the qualifications based upon income, he observes that here, too, Government has been led away by partiality for Muhammadans, inasmuch as while a Muhammadan, whose income is only Rs. 3,000, has been allowed to vote, no such privilege has been accorded to the Hindus unless their income is Rs. 5,000.

In conclusion he expresses the hope that Government will so modify the Regulations so as to put an end to the misunderstanding now existing between the rulers and the ruled.

24. The *Samrát* (Kalakankar), of the 29th November, in a leading article, expresses its satisfaction at the liberal concessions that Lord Morley and Lord Minto have granted to Indians in the shape of the Reform Scheme, and remarks that, but for the principle of separate representation, which has disappointed a large section of His Majesty's subjects, the Scheme is in every way commendable as showing a real desire on the part of Government to associate the people with the administration of the country. This principle of separate representation, the editor says, is the outcome of that solicitude for the Muhammadan wife which Sir Bamfylde Fuller, in his overflowing love for her, could not restrain and which he put into action, without any thought for the feelings of the rival Hindu wife. Such conduct, he continues, is not prudent on the part of the husband, for it invariably involves the whole family in trouble and makes domestic relations anything but friendly.

SAMRAT, 29th November 1909.

The Reform Scheme.

He next points out some other defects in the Reform Scheme, and in particular comments on the provision that only members of the Municipal and District Boards are entitled to vote. In his opinion this provision is a serious handicap to the real well-wishers of the country, as they will be completely ousted by ignorant and uneducated zamindars and taluqdars. On principle he would also object to the election by the members of the Provincial Legislative Councils of one of themselves to represent them on the Viceroy's Council. It is all very well that they alone should vote, but there is no reason why they should not elect a suitable person beyond the limited circle to which they belong.

In conclusion he expresses the hope that after the Scheme has been given a fair trial, Lord Morley will see his way to rectify the errors in it and thus earn the gratitude of the Indian people for this bold step in the progressive administration of the country. For the present, however, he calls upon his countrymen to accept the Scheme thankfully and to elect proper persons to represent them on the Councils.

25. The *Leader* (Allahabad), of the 1st December, publishes a letter on the Reform Scheme by a correspondent, from which the following is an extract :—

LEADER, 1st December 1909.

The Reform Scheme.

"I agree with the *Leader* in thinking that it was not right on the part of Sir John Hewett to express his disapproval of the criticisms which are being made in connection with the Regulations of the Reform Scheme. The Reform Scheme should be accepted and worked to its fullest extent—to boycott it would be suicidal,—but its defects should be clearly and fearlessly pointed out. And there is no denying the fact that as far as the educated middle class is concerned, the Reforms are much less than fair. And when we remember that it is this class which forms the backbone of new India, that it is this class which has won the Reforms by the sweat of its brow and the strength of its own right arm, is it a wonder that it should resent the bestowal of the lion's share on the Muhammadans and the landholders?

But though the resentment and indignation of the Congress party is natural I would ask them to remember two things. First, that the 'concessions' are not the consequence of the prowess of the Moslem League but of the policy of the Anglo-Indian bureaucracy. It will be a great mistake to suppose that they have been extorted by the Muhammadans from the Anglo-Indian Government. I do not think that I am far wrong when I say—though the fact is denied by all diplomatic people—that the Muhammadans were instigated to appear on the scene by their official friends. The Reforms were seen to be inevitable; therefore the bureaucrat tried to create as many rifts within the lute as possible and thus to render them comparatively ineffective. This is the secret of Muhammadan success; this is the reason why they are being patted on the back. It is not because the Anglo-Indian loves the Muhammadans as Muhammadans; he does not do so in Egypt, but because he wishes to weaken the popular party and to create some partisans for himself. Englishmen are no fools; they have been trained by centuries of political warfare and they know how to utilize materials of this kind. And for the present at least they seem to have succeeded.

The second point which I would ask my friends to remember is that ultimately the Muhammadans must come to our side. They will see that the salvation of India lies in the recognition and acceptance of the principles of

nationality and democracy. When these principles are recognized by our Anglo-Indian friends frankly and fully—not with a mental reservation—the battle of Indian rights would be won. All Indians will become the equally honoured members of a common nation and the Government of the people by the people will become a reality. The 'sun-dried bureaucrat' may have to go, but there will be ample compensation in the creation of a happy, united and loyal Indian commonwealth as an integral part of the British Empire. When that day comes, and it shall come as sure as Fate, if only we are true to ourselves, it will be the happiest day in the annals of this country."

ABHYUDAYA, 26th November 1909.

The Reform Scheme and the educated community.

26. The *Abhyudaya* (Allahabad), of the 26th November, says that the Reform Scheme, as recently announced, has after all succeeded in shutting the doors of the Imperial and Provincial Legislative Councils to the leaders of the people and to the real well-wishers of the country, and that the Government of India have at last got rid of the inconvenient vakils and schoolmasters, while much solicitude has been shown for the interests of the Muhammadans. The Hindus and other communities have not only been neglected, but, what is worse, a higher standard of fitness has been required of them. A perusal of the Reform Scheme will make it clear how an effort has been made to exclude the educated community from representation in the Councils. The result of the numerous restrictions amounts to this that men of the legal acumen and forethought of Mr. S. P. Sinha and Saiyid Ali Bilgrami cannot vote at any general election, nor can such acknowledged leaders of the people as Babus Surendra Nath Banerjea, Moti Lal Ghosh and Arabinda Ghosh claim the right any more than the man in the street. The same is true of Messrs. Mehta and Gokhale, unless of course they possess some special qualifications, such as being members of a Municipal Board, being large landowners, or being followers of Islam. In our own province Pandit Sundar Lal could never have had the right to vote had he not been a Rai Bahadur. At the same time, whatever may have been the motive of Government, it is certain that the educated community have been left severely alone. Under these circumstances no one can blame them if they fail to welcome the Scheme and express their sense of disappointment at it. In these provinces such persons as are not connected with any of the municipalities can never aspire to a seat in the Councils. This would have been all very well if the condition of our municipalities were not such as to prevent many deserving persons from having anything to do with them. The policy of favouritism has been extended to this province also, with the result that Muhammadans have not only their special electorates, but provision has also been made to entitle Muhammadan graduates to vote. The rules have, moreover, been so framed as to exclude not only patriots of the stamp of Mr. Tilak, but also men like Lala Lajpat Rai.

"We do not pray for special concessions, we simply want not to be deprived of what we deserve and what we can claim as a right. When the interests of our educated community have been so lightly disregarded, how can we welcome these Reforms and conceal our heartfelt pain and dissatisfaction at them? Is it too much for us to hope that Government will make the necessary amendments and thus pacify the educated community?"

ADVOCATE, 28th November 1909.

The Reform Scheme in the Punjab.

27. The following is from the *Advocate* (Lucknow), of the 28th November:—

"The Reform Scheme has not roused any enthusiasm in the Punjab. The *Tribune*, well-known for its sobriety and moderation, says:—'As it is, the Reform Regulations have sadly ignored the wishes of the educated community of the province. The proportion of elected element in our Reformed Council compares most unfavourably with the proportion of elected element accorded to other provincial Councils, and in this matter we cannot but be painfully conscious of the fact that the Punjab has fared the worst of all the Indian provinces, but Burma, although it does not yield the palm either on point of intelligence, public spirit or culture to the United Provinces, which have got a far larger share of elective element.'"

ADVOCATE, 28th November 1909.

Indian Christians and the Reform Scheme.

28. The *Advocate* (Lucknow), of the 28th November, in referring to the Reform Scheme, says that not a few Indians are surprised to find that Indian Christians have not been

granted any special privileges under the Reform Scheme, although they form an important minority, and are a cultured and progressive body of men.

LEADER, 1st December 1909.

Mr. K. G. Gupta on the Reform Scheme.

29. The *Leader* (Allahabad), of the 1st December, quotes an article from a Bombay paper describing a conversation between Mr. K. G. Gupta and a number of press representatives. Mr. Gupta, on being asked what he thought of the new Reform Scheme, is stated to have expressed his disapproval of certain portions of it, particularly of "Special Representation" with reference to which he is stated to have said that if the idea had not got abroad that there was a conflict of interests in the Scheme, as originally proposed, much of the difficulty would have been obviated.

"'The original scheme of the territorial basis of elections was a simple one.' But this had to be given up because of the agitation of the Moslem League. Asked whether the difficulties then were not of the people's own creation, Mr. Gupta uttered words which are very significant. 'Hardly the people's work,' he thought. 'But for the working of their advocates, the original scheme would have been successful.' And these advocates were not all of them members of the community itself. There were the retired Anglo-Indian officials in the enjoyment of a pension who have got to find work to kill time and who act on the slightest pretext as if to be engaged in acts of injury to India's best interests was the most congenial of occupations. These 'sun-dried bureaucrats,' for whom, as Dr. Rash Behari Ghosh said, 'there is no hope,' have received the powerful support of the entire Tory party, including the Tory press, and nearer home of Anglo-Indian officials and their courtier press. We yet hope that one day the Aga Khan and Mr. Amir Ali and their thoughtless benchmen may realize how effectively they had played into the hands of the enemies of Indian progress—aye, of progress anywhere—by the factitious and aggressive agitation they engineered. Mr. Gupta is evidently full of regret that Lord Morley's unexceptionable scheme of composite electoral colleges to secure proportional representation was not allowed to be given a trial. It would undoubtedly have succeeded. The expedients adopted to give satisfaction to the unfair demands of the Moslem League have, Mr. Gupta admits, 'given rise to reasonable complaints on the part of the other communities.' And, if all the minorities, such as Christians, Jains and others, are also given separate representation, 'there will be nothing left for the Hindus. If the seats are ear-marked for the minorities, the majority will have nothing left.'"

ANAND, 18th November 1909.

The Reform Scheme and the Muhammadans.

30. The *Anand* (Lucknow), of the 18th November, publishes a poem which opens with a bitter criticism of the Reform Scheme. The author denounces the policy of favouritism, in so far as the Muhammadans are concerend, as one which calls to mind the *jazia* and the policy of Aurangzeb. He refers to the separate representation and to the privilege of voting granted to the Muhammadan graduates and observes that all this is the result of their flattery and of their professions of loyalty which for the last two years have been so loudly proclaimed from the house-tops. He, however, advises Hindus to bear this patiently, for the Muhammadans are after all their countrymen. He further adds that the true welfare of the country and the nation does not lie in the Councils but in the revival of Indian arts and industries to which alone the energy of every patriotic son of India should be directed.

In the concluding portion of the poem he expresses the opinion that if British justice is not a myth, it will assert itself in the long run and make amends for the partiality that has been shown to the Muhammadans who were in no way deserving of it.

ABHYUDAYA, 26th November 1909.

The Reform Scheme and the Muhammadans.

31. The *Abhyudaya* (Allahabad), of the 26th November, criticises at length the provisions of the Reform Scheme relating to the separate and excessive representation of the Muhammadans, and observes that this partiality is in direct opposition to the gracious Proclamation of the late Queen Victoria which was reiterated by His Majesty the King-Emperor. Moreover, such instances are not calculated to rally the Moderates on the side of Government. On the contrary, the danger is that they will further embitter the relations of the people with Government. Such acts are, in the opinion of the editor, more dangerous than the bragging of irresponsible Extremists.

When the Reform Scheme was first announced, it had many defects which were pointed out in no uncertain manner and, the editor says, it was well that Lord Morley promised to make the necessary changes. But when a few short-sighted Muhammadans began to press their so-called claims upon him, he yielded and once again people became apprehensive as to the beneficial effects of the expected Reforms, and their apprehensions have at last proved to be but too well founded. The Reforms, as recently announced, have altogether failed to satisfy the people. They have, on the contrary, created general discontent, the effect of which can hardly be looked upon with equanimity. If the interests of the minority cannot be really safeguarded without separate representation, why has not the principle of separate representation been extended to other minor communities also? And why has this privilege been granted to the Muhammadans of Eastern Bengal where they can in no way be said to be in the minority? Besides, there is hardly any reason for granting Muhammadan graduates the right to vote when no such privilege has been accorded to the educated members of other communities. No one grudges the Muhammadan Anglo-Oriental College to count voters among its trustees but why should not the Central Hindu College and the Dayanand Anglo-Vedic College, Lahore, be granted the same concession? Such are the objections which a conscientious reader must make to the Reform Scheme. And surely if this is not injustice and partiality, one fails to understand what else those words signify.

"Let us however hope," says the editor in conclusion, "that Government would soon rectify or make amends for these errors and thus earn the gratitude of its subjects."

LEADER, 28th November 1909.

The Council Regulations.

32. Commenting on that part of the Lieutenant Governor's address at the Benares Darbar, in which His Honour referred to certain uncalled-for criticisms of Council Regulations that appeared in newspapers published in different parts of India, the *Leader* (Allahabad), of the 28th November, in a leading article entitled "Reform *versus* Regulations in the United Provinces", discusses the subject at length and remarks:—

"For a population of $6\frac{3}{4}$ million Muhammadans the Regulations provide 553 Muhammadan electors for electing a member of the Supreme Legislative Council, 1,282 (besides a number of graduates still unspecified) voters to elect four members to the Provincial Legislative Council, 499 Muhammadan voters out of a mixed electorate of 1,225 to take part in the election of 12 members of the Provincial Legislative Council, and Muhammadan landholders of the Province of Agra and Muhammadan members of the British Association of Oudh to form part of mixed electorates to elect two members of the local Legislative Council. Every one of these voters, except the handful who are on the mixed electorate for the representation of District Boards, will have a direct personal vote. For a population of $40\frac{1}{2}$ million Hindus the Regulations provide 1,017 electors only, excluding the landholders in the two provinces. Out of these not more than 500, even if so many, will be entitled to a direct personal vote. If to criticise unfavourably an electorate of this kind, which sets at nought every known principle and system of representation and is openly humiliating to the entire general community, lays us open to the charge of ill-founded criticism we are perfectly content to plead guilty to it with a clear conscience."

In another note of the same issue the editor points out that among the several objectionable features of the Regulations for the Council Elections in these provinces there is none that involves so glaring and palpable an injustice as the utter exclusion of the Kumaun Division from the scheme of general representation.

As to the reason for excluding Kumaun, given in the letter of the Local Government to the Government of India on Constitutional Reform, dated the 16th March 1908, he remarks:—

"If there are no leading men, where were the three redoubtable Muhammadan electors discovered? In the Regulations there is not the remotest suggestion of nominating a representative for Kumaun. All that we see is that the sponge has been passed over it firmly and decisively. How long will Kumaun have to wait for the removal of the *utar* system, the extension of the civil jurisdiction of the High Court and representation on the Legislative Council?"

33. The *Advocate* (Lucknow), of the 28th November, notices the general satisfaction prevailing in Bengal with regard to the Gazette Extraordinary which provides that any one who has served three years on a District or Municipal Board will be eligible for election to the Bengal Legislative Council.

The Council Regulations.

ADVOCATE, 28th November 1909.

34. Referring to the votes given to Muhammadan graduates of certain standing, the *Leader* (Allahabad), of the 3rd December, makes the following observations:—

The Council Regulations.

LEADER, 3rd December 1909.

"What is the status of non-Muhammadan graduates, and how long are they to chew the cud of bitterness? As regards Muhammadan graduates themselves, even their position is not so satisfactory as it seems. In the case of the general elector he must have passed through some sort of apprenticeship, represented by present or past connection with a district or municipal board. The special graduate filedgling of five years will go straight to the election without apprenticeship or experience of any kind. But his disqualification is as remarkable as his qualification is abnormal. The graduate of five years, who can vote for the election of a member of the Legislative Council, has no right to vote for the election of a Fellow of his own University. The Allahabad University is more exclusive than the United Provinces Legislative Council. For the Legislative Councils graduates of all denominations would form the best electorate and they ought to be qualified for their duties by being allowed to take part in the election of the governing body of their own universities. There is nothing of that kind either in the Regulations or any proposed reform of any university. If a partial suffrage is given to a minority it will only have the effect of embittering the majority. Those who are given the right of vote for Legislative Councils have been given no such right for institutions with which they are more intimately associated. The satisfaction that this partial right of election may give to a small section will not counterbalance the irritation it will cause to the general community."

35. A correspondent, writing to the *Aligarh Institute Gazette*, of the 1st December, says that now that the Legislative Councils have been reorganized under the new Regulations the people should elect only those to represent them on these bodies who are in every way well fitted to perform the task with probity and ability and not those whose sole object in aspiring to become members of such august bodies is simply to gain influence or to further their sinister or ignoble aims. The representatives thus elected should imbibe the generous and liberal spirit of the inaugurators of this scheme of reform and perform their duties with due regard to the various interests of their constituents, the Government and the other communities of the country. Much will depend, he says in conclusion, on the *personnel* of the Councils, and if really competent and tactful men are elected, they will be able to help in allaying the acute discontent prevailing in the country.

The new Councils.

ALIGARH INSTITUTE GAZETTE, 1st December 1909.

36. In concluding its leading article entitled "The Shadow of the Advisory Councils", the *Leader* (Allahabad), of the 3rd December, remarks:—

The Advisory Councils.

LEADER, 3rd December 1909.

"The twenty-six non-official personages who will have the privilege of sitting on the Legislative Council, either at Allahabad or Lucknow, will not represent anything like the *crême de la crême* of the intellectual culture, the political education or the patriotism of these provinces. Some of them will have but an indifferent knowledge of English and still less acquaintance with political and administrative problems. Some of them will be able to read speeches written out for them, others will have to hand over their speeches to the Secretary of the Council, being unable to read themselves. All this can be changed if the Regulations are changed and if the Council is to become a place of high and earnest debate. But as it is and as the Regulations stand neither the debates, nor the questions, nor the resolutions, nor the voting will indicate that any important or far-reaching change is going to happen in Legislative Councils. Rather shall we be reminded of the Advisory Council stifled before birth, the shadow without a shape, the spirit without a soul. And to the Councillors will come home the words of the evangelist: 'Seeing they may see, and not perceive; and hearing they hear, and not understand.'"

AL BASHIR, 30th November 1909.

37. *Al Bashir* (Etawah), of the 30th November, referring to the resignation of his seat in the India Council by Mr. Saiyid Husain Bilgrami, suggests that the best man for the vacant post will be Mr. Hamid Ali Khan, Barrister-at-law, of Lucknow, who has been in touch with political movements in India for a long time and has a thorough grasp of Indian law. His appointment to the post would be hailed with delight, not only by the Muhammadans but by Hindus and Europeans as well, among whom he can count many friends and admirers.

The India Council.

LEADER, 1st December 1909.

38. The *Leader* (Allahabad), of the 1st December, in speaking of Sir Edward Baker's action in removing all disqualifications for membership of the Legislative Council in the case of Babu Surendra Nath Banerjea, says:—

Babu Surendra Nath Banerjea and the Legislative Council.

"What is one to think of a Regulation by virtue of which a man of the eminence, distinction and usefulness of Mr. Surendra Nath is rendered ineligible for a seat in the Council unless a concession is made in his favour by the head of the Government."

URDU-I-MUALLA, November 1909.

39. The *Urdu-i-Mualla* (Aligarh), for November (received on the 30th idem), reproduces the second instalment of an article entitled "Government and its Preferential Policy Towards the Muhammadans" from the *Swaraj* (London). (Vide Selections No. 46, paragraph 13.)

Government and its Preferential Policy Towards the Muhammadans.

RASIK MITRA, October 1909.

40. The *Rasik Mitra* (Cawnpore), for the month of October, publishes a number of poems by correspondents, some of which deal with the poverty of India and the depressed condition of agriculture brought about chiefly by the gradual extinction of cattle from the land. All these poems end with an invocation to God to help Indians in their present troubles and relieve them from the grasp of famine and plague. In one of these poems the author remarks:—

The present condition of India.

"I do not belong to those who say *ji huzoor* to every perverted opinion emanating from a man in authority. I am a self-respecting man. I am proud of my nation and of my country. I love *swadeshi* articles and boycott *bideshi* ones. I always remain wrapt in the sublime and delightful reflections of *swaraj*. O Balak! (*nom-de-plume* of the writer), I do not care for the prowess of the wicked so long as God is with me."

LEADER, 27th November 1909.

41. The *Leader* (Allahabad), of the 27th November, referring to the Budget campaign in England, remarks:—

The political crisis in England.

"All Englishmen, whatever their political creed, are bound to uphold the constitution against all attacks, open or insidious, from inside or from outside. It would be a lamentable misfortune if their judgment is warped or obscured by a false issue. It is open to the country at any time to choose between Tariff Reform and the Budget as now formulated, even if Protection were to involve serious injustice to India, the most important portion of the Empire. If the General Election has the effect of sending the present Ministry out of office it will mean the surrender of a Constitution evolved out of centuries of strenuous agitation and the established right of the representatives of the people to control and deal with the finances of the Empire. It will put back the hands on the dial of British Constitutional and democratic progress for centuries and make the House of Peers, which does not represent the progressive political thought of the country, the sole controlling authority in the affairs of the Empire. Let the country take heed, therefore, and vote on the real issue before it. The real struggle will commence after the General Election, assuming the present Government is confirmed in office. The rejection by the electorate of the Lords' veto on the Budget will clear the air surprisingly, and the peers will cease to crow when their wings are clipped. The time has arrived when things should be put in order at the heart of the Empire, and the Constitution vindicated beyond cavil and future usurpation of authority not covered by it."

The *Urdu-i-Mualla* and its policy.

URDU-I-MUALLA, November 1909.

42. The *Urdu-i-Mualla* (Aligarh), for November (received on the 30th idem), has the following :—

"On the resuscitation of the *Urdu-i-Mualla* some kind and sympathetic friends advised us to abstain entirely from discussing political questions. Others suggested that if we touched political subjects at all we should adhere to the professed policy of the Moslem League. Some of our friends, comparatively more liberal-minded, would allow us to adopt the attitude of the Moderate wing of the Congress party if we desire to be in unison with the (political) beliefs of the majority of the people of India. We are, of course, very grateful to our kind friends for their generous advice and prudent counsels, but it is difficult for us to agree with them ; for, in our opinion changing or backsliding from one's faith and beliefs, political and religious, merely from fear or policy, is the worst of moral sins, and one which no liberal-minded or liberty-loving journalist would dream of committing. We consider it our duty to follow in the domain of politics Mr. Tilak, the leader of the Nationalists, and Babu Arabinda Ghosh, the chief of the Liberals. We disapprove of the Congress of (Sir) Pherozshah (Mehta) quite as much as we do of the Moslem League of (Mr.) Amir (Ali) and the newly-founded Conference of (Lala) Lal Chand, and we consider our disapproval well founded for the course of events in the world and the inclination of its people all tend towards freedom even in the sleepy Continent of Asia. India is the only one of the larger countries that is denied the blessings of freedom, and no rational being can be brought to believe that India will always remain the only country that fate has condemned to the disgrace of everlasting subjugation. Such a theory is clearly opposed to the will of God.

In short, those prudent and far-seeing persons will eventually have to admit that this unnatural organization of a *Feringhee* Government in India cannot last for ever, and in its present form not even for a few years. The leader of the Extremist party in general, and Babu Arabinda Ghosh in particular, in all their political efforts have the ideal we have mentioned above in view and therefore we believe them to be in the right.

On the other hand, the Moderate leaders, the followers of the Moslem League, and the founders of the Hindu Conference, hold that Indians and perpetual subjugation are co-relative terms, for in the opinion of these gentlemen our highest idea of progress should be to improve our condition as slaves and subjects (from slaves to progressive slaves and from subjects to well-to-do subjects).

These men consider a desire for the emancipation *(azadi)* of India an idle dream. Their range of thought and consequently their sphere of action is narrow and limited. Their policy is opposed to the world's march of freedom and is therefore not only unacceptable but quite unnatural. The *Urdu-i-Mualla* will have nothing to do with the policy of these men, for in the words of the late Mustapha Kamel Pacha ' conquered races and countries can have no other policy and must direct all their energies to the regaining of their complete freedom, and any one who does not agree with this certainly cannot be considered to belong to the party of the well-wishers of the motherland.' "

The Punjab Hindu Conference.

STRI DARPAN, November 1909.

43. The *Stri Darpan* (Allahabad), for November, says that the Punjab Hindu Conference has not been established with a view to retarding the progress of other communities, but that its sole object is to reform the Hindu community. The editor welcomes this Conference and expresses the hope that similar Conferences will be established throughout India, and that Parsis, Sikhs and Jains will also join them.

The true meaning of liberty.

KSHATTRIYA MITRA, 16th November 1909.

44. The *Kshattriya Mitra* (Benares), of the 16th November, referring to the excesses that are committed in the name of liberty and independence, observes that much of the political trouble of the day is due to the false notions of liberty which people have come to cherish with the introduction of Western civilization in India. Liberty, the editor says, never implies unrestrained and unfettered liberty. It chiefly means the subordination of the different conflicting impulses in such a way as to contribute for the highest well-being of the country and the nation. A nation is a great organism, the different parts of which, as represented by individuals, have their separate functions allotted to them. Each part is free only in so far as it has

a distinct function to perform, but in every other respect it depends upon and is inseperable from the other parts. Absolute liberty can only mean the complete destruction of the national organism. Considered in the light of these remarks it is evident that in every society and in every country there must be a section which dominates the other not with a view to secure its own end but with a view to secure the highest happiness of the whole. In other words, there must be a supreme and a subject part. Now the question is: how is this sovereign part to be determined? In whom or in what class of persons should this sovereignty vest? Should the choice be confined to the persons who are to be ruled, or should it be extended beyond them? The editor is of opinion that the choice should be free and such as are most fit intellectually, physically and morally, should be selected, though they may be foreigners altogether. When once selected no one should trouble himself as to whether they are really fit to perform the duties assigned to them or not, for if they are not they will die a natural death, making room for others who are more competent and capable than themselves.

JAIN GAZETTE, 16th November 1909.

Western civilization and the poverty of India.

45. The *Jain Gazette* (Deoband, Saharanpur), of the 16th November, refutes the theory that the poverty of India is not increasing day by day, and in support of its arguments qoutes Mr. Dadabhai Naoroji's opinion on the subject. The editor expresses the opinion that the introduction of European civilization in India and the adoption of English modes of life by the people are to a large extent responsible for the misery and starvation now prevailing in India.

MUKHBIR-I-ALAM, 24th November 1909.

Mr. Ali Imam and the Muhammadans.

46. The *Mukhbir-i-Alam* (Moradabad), of the 24th November, notes with regret that the Muhammadans have shown a deplorable lack of taste in not congratulating Mr. Ali Imam on his appointment as Standing Counsel to the Government of Bengal, although he served them faithfully for a long time.

LEADER, 27th November 1909.

The Bengal deportees.

47. Referring to the statement made by the Prime Minister in reply to a string of questions in the House of Commons about the release of the Bengal deportees, the *Leader* (Allahabad), of the 27th November, has the following:—

"What is it now that stands in the way of the Government in restoring the nine deportees to liberty? A most important though not quite unforeseen reason has now intervened to expedite the decision of the Government of India and the Secretary of State. The dissolution of Parliament and a General Election are now expected daily. The uncertainties of a General Election are notorious, and it would be rash to predict with confidence that the present Government will be restored to office and power. But will Lord Morley and other Ministers dissolve Parliament without arriving at a final decision as regards the deported persons? It has been admitted over and over again that they cannot be detained in custody for ever, or even for an indefinitely long period. Are the Ministry then prepared to take the responsibility of leaving the question of the liberation of the deportees to their successors, whoever they may be?"

SWARAJYA, 27th November 1909.

The Necessity of Self-sacrifice.

48. The *Swarajya* (Allahabad), of the 27th November, contains an article entitled "The Necessity of Self-sacrifice", of which the following is a translation:—

"A new religion, nationalism, has recently come into being in India. It teaches people to love their country and to devise means for ameliorating its present deplorable condition. It has had a very short existence, but it has gained a footing in many parts of the country.

God never willed that India, the home of the Divine *rishis*, should for ever remain in such an unspeakable condition, and so He has sent this religion into the country, and its preachers are already honoured and are carrying the message of God to its people.

Many *mahatmas* (godly men) adopted this religion and notwithstanding persecution, suffering and privations, they persevered in their attempt to carry the Divine message to the people. Bengal appointed the brave and heroic Arabinda to bear the message and Maharashtra (the Deccan) offered Tilak, and by their long record of sufferings they have proved themselves to be the

foremost of the noble band. They proved to their countrymen that the nation cannot make any progress till the spirit of self-sacrifice violently agitates the hearts of its patriots. Without self-sacrifice, Nationalism is a hollow sham and 'will be blown out in a minute just as a candle is by a gust of wind.' Many young men realized the truth of this and prepared themselves for the stupendous task. But the necessity for self-sacrifice is very great; one or two noble instances cannot prove sufficient, and therefore it is necessary to develop the spirit of self-sacrifice among the people. Unfortunately, the people have become so addicted to luxuries and comforts that unless a highly-inspiring ideal is placed before them, they can never realize the importance of self-sacrifice.

A mother, in her love for her little ones, cheerfully suffers hardships and privations in order to bring them up. In a similar way, unless we have a great love for our nation, our race and our country, we can have no incentive to encourage us to practise self-sacrifice. Deep sympathy produces this love, but unless one's sympathy for one's fellow-creatures and one's love for one's country is very great, it is vain to expect self-sacrifice.

The love for his country cannot be strong in a man unless he realizes that India is the land of his birth, and that he should accept the traditions of his forefathers and revive their ancient civilization. Its rivers, pastures and mountains are hallowed as the abode of his forefathers. Its forests are sanctified as his ancestors used to worship God in them and so India was called 'the land of devotees.' We should strive after a high standard of morality so that we may not disgrace their honoured name and we should try to improve our present condition so that we may not be cursed by future generations.

These are noble sentiments, and every one should possess them in order to become a staunch patriot. Every one should always bear in mind that his nation's contribution to the progress of the world is of no light character and should try to conform to the new standards of life. When people begin to be swayed by the passion of patriotism they will begin to consider how the deplorable condition of this country can be ameliorated, and if they think that agitation *(jedd-o-jehad)* can be useful, they will certainly agitate, and as no agitation is ever successful without some amount of self-sacrifice, they will practise self-sacrifice.

Most people suppose that sacrifice means the sacrifice of some animal or the murder of a human being. This is not the case. The sacrifice of one's life and property is the real sacrifice. Self-sacrifice means that a man should say: 'all I possess is the nation's, and it should be spent to further its interests. I have no right even to my own body, and it shall work for the nation. My life, too, is at the disposal of the nation, and it can do what it likes with it. Whatever I do in the future will not be for my life or body but for the nation.'

So any man who sacrifices all he holds dear in the cause of the nation is of the highest value to it, and the greater the number of such men the sooner will the nation be able to assert itself.

Persons who practise such self-abnegation should always be concerting measures for its prosperity, and so in a short time all of its demands would be conceded. There is no other way by which India can advance more rapidly, for it is too poor to afford to have paid workers, and the greater the number of such instances of self-sacrifice the more rapidly will the desire for liberty spread in the country."

49. Taking for his text a saying of Krishna, from the *Bhagwat Gita*, to the effect that what a man strives for he gains, the editor of the *Swarajya* (Allahabad), writing in the issue of the 27th November, says that the student in the pursuit of knowledge under difficulties, the tradesman struggling with his competitors, the lover sighing to be united with his beloved, and the mother, to whom her child is all in all, and who sacrifices everything for its welfare, are all bound to succeed for their enthusiastic efforts amount to a worship of the object they wish to attain.

SWARAJYA, 27th November 1909.

Nationalism one's own religion.

The question then arises: what kind of worship should a man devote himself to? The service of the nation, he says in reply, ought to command a man's best affections.

When a man is in love, there is nothing that he will not stoop to do. Disgrace, calumny and persecution will not make him forget his love, and similarly

the love for one's nation ought to be equally strong. He notes with regret that many persons, who are professed patriots, show the white feather when the time for action comes.

Every one believes his religion to be the only true one and should try to further its interests by preaching it to his friends, his family, his associates in business and others. But in one's actions a man should be a thorough nationalist, otherwise his words will have little weight.

He further says: "Every religion has a particular effect on its followers in its practical aspects of life. You know quite well the condition of the Sikh faith in the beginning and how it was developed by Guru Gobind Singh. To form a correct opinion in this respect you ought to compare the harmless *sadhus* of Guru Nanak's time with the Sikhs, 'the lions of the Punjab.' In the same way you can judge other religions and you can find out whether a religion is good or bad, and whether it teaches mercy and tolerance or not by studying the morals of its followers. How should nationalists regulate their lives? We will briefly discuss this question, and they should carefully note and ponder over what we say. Your bodies should be of iron. You may be subjected to a hundred forms of oppression, but you should not renounce your faith or principles, you should sacrifice yourselves and court martyrdom, and you should follow in the footsteps of Guru Tegh Bahadur, Haqiqat Rai, Dayanand and others. Your hearts should be *havan-kunds* (fire lighted in a pit into which clarified butter and other articles of food are cast as an offering to the gods), in which the fire of national love should be continually burning, into which your bodies, minds and wealth,—nay, even your children, wives and all the objects of your happiness,—should be cast and you should lead the lives of thorough *sanyasis* and *sadhus*.

When the fragrant odours rising from this *havan-kund*, and smelling of the freshness of the rising sun, spread over the country, they will eradicate all impurities (tendency to servitude) from the hearts of the people, and will fill them with a holy ideal which will determine their actions day and night, endow them with grit and energy for a struggle and prepare them for a war in which justice, truth and liberty will be ranged on one side, and oppression, hypocrisy, slavery and disgrace on the other. In short, the germs of *swaraj* should be planted even in the hearts of the youngest child in the country. The seed will, in the course of time, develop into a magnificent tree of *swaraj*, under the shade of which the whole Indian nation will pass its days in happiness. Famine and poverty will no more scourge the land, ignorance, godlessness and immorality will disappear from the country, and materialism, which has been spread in the country by the foreign rulers, will be banished from it. By the blessings of *swaraj*, all its people, rich and poor, will be illumined by learning under a free system of education, superstitious and erroneous beliefs will disappear from the country, and the gloom pervading the whole country will be changed into cheerfulness and mirth. We pray to God that you may sincerely strive for *swaraj* and that He may make you successful."

LEADER, 2nd December 1909.

St. Andrew's dinner at Calcutta.

50. The *Leader* (Allahabad), of the 2nd December, has the following:—

"It was very fortunate that the Lieutenant Governor and the Chief Justice were not present at St. Andrew's dinner on Wednesday last, for a more outrageous speech than that of the Chairman in proposing the chief toast we do not remember having heard at any decent public function. If he had been lifted out of the editorial chair of the *Englishman* and dropped into the chair he occupied he could not have acquitted himself better. A passing reference to the appearance of anarchism might have been excusable but that he should have made it the peg whereon to hang his whole theme is intolerable. The Lieutenant Governor would have heard some original truths about the anarchists or those who skulk behind them, and the Chief Justice would have been treated to a learned discourse on the law of evidence. The Secretary of State, the Government of India and thinking India were all embraced in the homily, which can be only characterized as disgraceful, degrading the whole function to a particularly inflammatory political propaganda."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Native States and representative government.

51. A correspondent, writing to the *Mashriq* (Gorakhpur), of the 30th November, suggests that the Native States following in the wake of the Government of India, should introduce representative institutions in their territories also and that they should try to have in their service able and competent men to develop their resources. MASHRIQ, 30th November 1909.

The Viceroy and the Mysore State Press Act.

52. The following is from the *Leader* (Allahabad), of the 2nd December:— LEADER, 2nd December 1909.

"Viceroys and Governors may think it a part of their duty to eulogize the loyalty of Ruling Chiefs, just as much as the latter have come to regard it essential to issue loyalty manifestos and to condemn the 'nonsense talk' of the reform party, and no one can have a right to complain against the harmless pastime. But the line must be drawn somewhere. Is Lord Minto quite sure that he did right to have commended the notorious Press Gagging Act of the Mysore State perpetrated last year as he did in his speech on Thursday night at the State Banquet? The criticisms against that shameful piece of legislative blundering were no doubt 'angry', as His Excellency said, but could they well have been otherwise? Would Lord Minto make himself responsible for similar legislation for British India, though he may think that the country is not fit for unrestricted freedom of the Press? And if he is prepared to, will the Secretary of State sanction such outrageous departure from British policy? We cannot but express our strong disapproval of inconsiderate expressions of approval of the reactionary measures of Indian States on the part of the responsible rulers of British India. These are calculated to do a lot of harm. Lord Minto is generally thoughtful in what he says, and it is accordingly the more to be regretted that he exceeded the necessary limitations of speech in what he delivered himself of at Mysore."

IV.—Administration.

(a)—Judicial and Revenue.

Counsels for undefended prisoners.

53. The *Samrát* (Kalakankar), of the 21st November, referring to the system prevalent in England, urges that the Indian Government, too, should provide for the defence of poor and indigent prisoners so that a miscarriage of justice, which is often occasioned for want of proper legal advice, may become a thing of the past. The editor says that Government should adopt his suggestion, though this may involve some expense; for, when the people are happy and contented and secure from injustice, *Lakshmi*, the Goddess of Wealth, will herself confer her blessings upon every measure of Government. SAMRAT, 21st November 1909.

Complaint against the Munsif of Hathras.

54. The *Abhyudaya* (Allahabad), of the 26th November, complains that the Munsif of Hathras comes to court at 2 p.m. and holds court up to 8 o'clock at night. ABHYUDAYA, 26th November 1909.

Age-limit for Judges of Indian High Courts.

55. The following is from the *Leader* (Allahabad), of the 28th November:— LEADER. 28th November 1909.

"The appointment of the Right Hon'ble Saiyid Amir Ali as a member of the Judicial Committee of the Privy Council coincides appropriately with some reflections on the age-limit of Judges of Indian High Courts. There is no age-limit in the case of His Majesty's Judges in the United Kingdom; there was none in India until a few years ago. What directly led to the imposition of the sixty years' age-limit in Indian High Courts was the block due to a few Judges refusing to budge from the Bench in spite of their advancing age and intellectual decline. Notoriously was this the case in one province where the elevation of civilians to the Bench of the High Court was practically barred. The age-limit that has been fixed is by no means satisfactory, because it has in more than one instance deprived a High Court of the services of very able Judges in the full vigour of intellect. If, however, there is even a single Judge who holds on to office when there is a noticeable decline in the quality of his work or in his power of attending to counsel's argument, some restriction of age becomes unavoidable. Mr. Justice Amir Ali did not retire under the sixty years' rule from the Calcutta

High Court, and he retired some years ago, but he still retains sufficient intellectual vigour to sit as a Judge in the last Court of Appeal in the British Empire. The only case that we can recall in which it was necessary to give a public hint to a Judge to retire was that of Sir Fitz James Stephen. As soon however as he learned that the public considered him to be in failing intellect he retired at once. When a Judge nods or doses or goes off to sleep while hearing an appeal in a case in which a man is being tried for his life, it is a broad hint from Nature that he should seek rest—and retirement."

(b)—Police.

SWARAJYA, 27th November 1909.

Dakaitis in Bengal and the duty of the police.

56. The *Swarajya* (Allahabad), of the 27th November, referring to the recent dakaitis in Bengal, remarks that the police, who are ever ready to pounce upon the well-wishers of the country, have become indifferent to the discharge of their proper duties and seem to think that they will ever remain in the good graces of Government if they prosecute patriots. The editor says in conclusion that the best way of retaining love of a people is by the protection of their lives and property.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

HINDUSTANI, 29th November 1909.

Road watering in Lucknow.

57. A correspondent, writing to the *Hindustani* (Lucknow), of the 29th November, complains that the Lucknow roads are not watered systematically, and that so much water is poured on them that pedestrians find it very difficult to walk on them, owing to their being very slippery and muddy.

LEADER, 1st December 1909.

Municipal reform in the United Provinces.

58. The *Leader* (Allahabad), of the 1st December, in a long article dealing with Municipal reform, points out that in the majority of the municipalities the chief executive officer of a district is invariably elected Chairman of the Municipal Board, and that even in places like Allahabad and Cawnpore, where there is a separate officer as Chairman, these officers have the entire control of municipal affairs in their own hands, with the result that non-official members take no interest in anything pertaining to the municipality. The writer quotes, is support of his statement, Lord Morley's remarks that "the official element in local bodies has been in many places predominant. Non-official members have not been induced, to such an extent as was hoped, to take any real interest in local affairs, because their powers and their responsibilities were not real."

The writer considers the Bombay system the best. "Let there be an elected non-official Chairman with a paid secretary or commissioner with sole executive responsibilities."

(e)—Education.

SAMRAT, 21st November 1909.

The Kshattriyas and their educational institutions in Agra and Benares.

59. The *Samrát* (Kalakankar), of the 21st November, referring to the difference of opinion that exists between the founders of the Rajput High School, Agra, and the Hewett Kshattriya School, Benares, observes that this seemingly trifling affair has now developed into a serious breach in the Kshattriya community, as is evident from the bitter tone of the *Kshattriya Mitra*, the organ of the Hewett Kshattriya School, Benares. In a recent issue the paper, in criticising the motives of the founder of the rival institution at Agra, went so far as to accuse him of disloyalty to Government and compared his followers to the Extremists of Bengal. Such insinuations, the editor says, can never mislead Government, for they know what this lip-loyalty really means. To depend upon Government for everything, instead of making the task of administration easy, is the worst form that loyalty can ever assume.

The editor in conclusion observes that difference of opinion is welcome as showing the signs of vitality in a nation, but it is never desirable that such differences should be allowed to grow into ill-feeling and retard the progress of the country and the nation.

60. The *Sahifa* (Bijnor), of the 26th November, complains that no satisfactory arrangements are made in Government schools to provide drinking water for Muhammadan students, and that the vessels set apart for their use are not properly looked after.

SAHIFA, 26th November 1909.

Water for Muhammadan students in Government schools.

61. On the authority of a correspondent, who writes to say that the Central Hindu College is in such financial straits that it may be necessary to have to consider the question of fees before long, the *Leader* (Allahabad), of the 27th November, says:—

LEADER, 27th November 1909.

The Central Hindu College, Benares.

"It is very painful to contemplate that no improvement should have taken place in the finances of the College during the course of the year and that none may be expected in the near future. We wonder whether something cannot be done to interest the Indian Chiefs and Princes in the institution. It is no fault of the Government that the College is not receiving any contribution from the public funds, for no application has been made to it for assistance. But we are sure the Government will be quite willing to help it if it is approached for help. If the Private Secretary to His Excellency the Viceroy or His Honour the Lieutenant Governor were to send congratulatory messages to every donor to the College funds, in the same way as similar messages are sent to the Aligarh College, they will have a very stimulating effect on the munificence of the nobility and gentry of the country. We fear many of our rich countrymen are in doubt as to the attitude of the Government towards this College. As far as we can see the Government has everything to gain by helping to place this institution in a flourishing condition."

62. The *Leader* (Allahabad), of the 1st December, in an article on education, notes that in Indian schools the boys, who are keen on games, monopolize the play grounds thus depriving the others of all physical exercise. The editor also complains that boys, who excel at games, are as a rule permitted to entirely neglect their studies.

LEADER, 1st December 1909.

Education.

In conclusion he comments on the necessity for medical supervision of schools and proposes that the Civil or Assistant Surgeon should be made *ex officio* medical officer of district high schools.

63. The following is from the *Leader* (Allahabad), of the 2nd December:—

LEADER, 2nd December 1909.

Indians and the Indian Educational Service.

"A valued correspondent writes:—'If Dr. Ganesh Prasad, now Professor at the Queen's College, Benares, had been an Englishman, he would have been in the Indian Educational Service. Had he chosen he might have entered the competitive examination for the Indian Civil Service with a practical certainty of success, for besides his knowledge of mathematics and physics he is well acquainted with English literature, but he has sacrificed his pecuniary interest to his love of science. He ought to succeed Mr. Homersham Cox as Professor of Mathematics at the Muir Central College at Allahabad, for Mr. Cox will most probably retire at the end of a little more than two years.' It is true that appointments to the Indian Educational Service are made by the Secretary of State for India and its members are generally recruited in England, but the fact is now well known that the best graduates of the English universities are no longer attracted by the Indian Educational Service, and a man of either the calibre of Mr. Homersham Cox or Dr. Ganesh Prasad will not be available in England for the chair of Mathematics in the Muir College. Both in the interest of the College itself and as a graceful recognition of merit it will be highly desirable to admit Dr. Ganesh Prasad to the Indian Educational Service and to transfer him, on promotion, to the Muir Central College."

64. "AN OBSERVER", writing to the *Advocate* (Lucknow), of the 2nd December, says that Circular No. 14 of 1909, issued by the Allahabad University, provides that in future 75 per cent. of school meetings for the two years preceding the Matriculation Examination, will entitle a candidate to appear in this examination. The circular debars those who are reading in the X Class, but who have not attended 75 per cent. of school meetings in the IX Class, owing to sickness or some other cause, from appearing at the next Matriculation Examination on March 10th. Such students cannot even enter for the examination as private candidates, as the circular was issued after the date when students should have

ADVOCATE, 2nd December 1909.

Circular No. 14 of 1909, issued by the Allahabad University.

had their names struck off their school registers if they wished to go up as private candidates. Under these circumstances the writer says that it will be a great hardship if the provisions of the circular are not relaxed for the Matriculation Examination of March 1910.

(f)—Agriculture and questions affecting the land.

KANAUJ PUNCH, 1st December 1909.

The high prices of foodstuffs in India.

65. The *Kanauj Punch* (Farrukhabad), of the 1st December, referring to a paper read by Mr. F. J. Atkinson before the Royal Statistical Society, remarks that two of his conclusions, viz. the unrestricted export of grain and the artificial increase in the prices by merchants, deserve special consideration, and that Government will do well to take up these two aspects of the question at an early date.

ADVOCATE, 2nd December 1909.

Inquiry into the high prices of foodstuffs.

66. Referring to the appointment of an officer by the Government of India to inquire into the causes of high prices of foodstuffs, the *Advocate* (Lucknow), of the 2nd December, remarks that the step taken by Government is a very feeble response to the repeated requests made by the people and is in a form that stands every chance of failing to give any satisfaction to the public. The demand was for an inquiry by a competent committee into the entire fiscal policy of Government, including the administration of the land system on the one hand and the currency legislation on the other. The present arrangement, a "One-man Commission", as the editor calls it, made in the hope of silencing criticism, will hardly satisfy the public demand.

(g)—General.

ADVOCATE, 28th November 1909.

The United Provinces Industrial Scheme.

67. The *Advocate* (Lucknow), of the 28th November, referring to the United Provinces Industrial Scheme, remarks:—"Unless a Director is appointed to supervise all these institutions and co-ordinate and distribute work as well as carry on industrial inquiry and research, all these efforts are most likely to go to waste. This means money and the Imperial Government holds out no hope of financial aid. Sir John Hewett is thus left to his own resources and those are neither many nor voluminous. All the same, we hope no effort will be spared to advance the industrial development of the province with the limited means at the disposal of the Government."

HINDUSTANI, 29th November 1909.

The United Provinces Industrial Scheme.

68. The *Hindustani* (Lucknow), of the 29th November, reproduces the remarks of the *Advocate* (Lucknow), of the 28th November, on the United Provinces Industrial Scheme.

KARMAYOGI, 5th November 1909.

A *lingua franca* for India.

69. The *Karmayogi* (Allahabad), of the 5th November, deplores the want of any common script among Indians and observes that this is one of the most serious causes of their fallen condition and of the predominance of a foreign Power in India. The editor is of opinion that the regeneration of India and her freedom from a foreign yoke are quite impossible unless her people adopt one common language. He seeks to establish his point by proving that when a nation subjugates another, it tries to introduce its own language among that people. He specially refers to what Englishmen did in this direction in Ireland and to how the Romans destroyed the individuality of the nations they came across merely by introducing their language among them.

He therefore once more exhorts his countrymen to adopt a *lingua franca* for India, for in his opinion the regeneration of India can be secured in no other way.

The concluding portion of the article is devoted to discussing the language that should be adopted as the common language of all Indians. The writer is of opinion that it should be Hindi.

SWARAJYA, 27th November 1909.

Discovery of coining implements in newspaper presses.

70. The *Swarajya* (Allahabad), of the 27th November, referring to the discovery of coining implements and counterfeit coins in the offices of the *Tilak* (Hoshiarpur), and the *Native States Gazette* (Delhi), of which their respective proprietors expressed complete ignorance, remarks that Government should institute a searching

inquiry in these cases, as it is possible that innocent men may be unjustly convicted.

71. The *Swarajya* (Allahabad), of the 27th November, says that *swadeshi* and boycott are identical, for when a man buys a *swadeshi* article he is naturally boycotting the foreign one. The only difference is that the boycotter is more sincere in his professions of his love for his country, for the *swadeshist* hides his love under the cloak of *swadeshi*.

Swadeshi and boycott.

SWARAJYA, 27th November 1909.

72. The *Saddharm Prachárak* (Kangri, Bijnor), of the 24th November, suggests the establishment of dairy farms as the best means of preventing cow-killing in India.

Dairy farms.

SADDHARM PRACHARAK, 24th November 1909.

73. The *Abhyudaya* (Allahabad), of the 26th November, complains that some of the public holidays, such as *Basant Panchmi* and *Sankrant*, are not granted to officials of the civil courts. The editor also notes that not unfrequently Government servants have to attend offices on days which have been gazetted as public holidays. If this cannot be avoided, he suggests that they should be granted casual leave instead.

Public holidays.

ABHYUDAYA, 26th November 1909.

74. The *Oudh Akhbar* (Lucknow), of the 27th November, says that the destruction of rats, however excellent a preventive against plague it may be, is fraught with some danger to the people who handle rat-traps and catch the animals. Many of the rats must have an army of plague baccilli on their bodies, and any person touching them is liable to contract the disease. The editor therefore asks Government to devise some means by which the danger in this direction may be minimized.

The destruction of rats.

OUDH AKHBAR, 27th November 1909.

75. The *Zul Qarnain* (Budaun), of the 28th November, notes with regret that although the *begar* system has been declared illegal by the highest tribunals in the country, yet the subordinate executive officials, i.e. the Tahsildars and their *chaprasis*, still persist in impressing carts. This happens generally during the winter when the district officers are on tour and carts are required to transport their luggage. The editor trusts that the Reformed Councils will take up the question in right earnest and help Government in deciding it once for all.

The *begar* system.

ZUL QARNAIN, 28th November 1909.

76. The *Riyaz-i-Faiz* (Pilibhit), of the 28th November, says that the first thing the Reformed Councils take in hand should be the suppression of mendicancy in India. It is evident, the editor says, that many able-bodied men, who have no desire to work, live upon the charity of their neighbours. Many of them are professional criminals. The country would gain much if this class were stamped out.

Mendicancy in India.

RIYAZ-I-FAIZ, 28th November 1909.

77. The *Independent* (Allahabad), of the 30th November, says that the theory that the unrestricted export of grain is the sole cause of Indian poverty is fallacious, as there is no substantial proof that in former days there were no commercial relations with foreign countries. If the export of grain is stopped, Indian trade will be at a standstill.

Export of grain.

INDEPENDENT, 30th November 1909.

78. The *Leader* (Allahabad), of the 2nd December, in a leading article on the late Mr. Ramesh Chandra Dutt, says that the in telligence of his death will come as a shock to the whole country. "He was not a man of genius, but he was a man of solid worth, solid attainments and solid achievements, a man who lived a clean, noble life, strenuous and fruitful. His is a great and an elevating example to his countrymen, and shows how a true son of India can serve the Government as well as his country with equal zeal and with equal success. His moderation and sobriety, combined with strength and firmness, form a high example of character. Of him it may be truly said that by his own right hand and the power of his intellect he has raised an imperishable monument to himself."

The late Mr. Ramesh Chandra Dutt.

LEADER, 2nd December 1909.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

BRAHMAN SARVASWA, October 1909.

Religious preachers of the *Sanatan Dharam.*

79. The *Brahman Sarvaswa* (Etawah), for the month of October (received on the 29th October), urges that an institution should be started at once for the training of *Sanatan Vedic Dharma* preachers, for the enemies of the *Sanatan Dharam* are becoming numerous and every one of them is trying in his own way to bring about its extinction.

The editor then goes on to consider in detail why the need for such preachers has become imperative. He says that *bideshi* sugar is a serious menace to the *Sanatan Dharam* and that if its import is not stopped it will completely destroy the Hindu religion. Preachers are, therefore, wanted to enlighten the people on this subject so that they may abstain from using it. He disavows any intention of interfering with the administrative measures of Government, but says that if such measures threaten the existence of the Hindu religion, surely every one should then unite and devise some method to counteract their baneful effects. Politics in this sense should never be discarded, for there is no religious ground for doing so. Muhammadanism and Christianity, religions that were meant for particular areas, and the founders of which were human beings, might favour the idea of disassociating politics from religion; but Hinduism, which is of Divine origin and which is an all-embracing religion, does not place any such restriction on the freedom of human will. It recognizes politics as an essential attribute of religion.

ARYA MITRA, 1st December 1909.

Arya Samajists and Christians.

80. The *Arya Mitra* (Agra), of the 1st December, regrets to note that the opposition to the Arya Samajist is not confined to the Hindus or Muhammadans alone, but that it has extended to the Christians also, as is evident from the hostile criticisms that were directed against the *Samaj* by a representative from Paris to the World's Christian Endeavour Conference. The editor, however, remarks that he is not disconcerted by such criticisms, for he has full confidence in the sublimity of the *Vedic* faith which is ultimately destined to win over even those who come to scoff at it. He would, nevertheless, seek the co-operation of every one, be he a Christian or Muhammadan, in spreading the *Vedic dharm* throughout the Universe, for real peace and contentment is otherwise impossible.

ADVOCATE, 2nd December 1909.

The need for a Widows' Home in the United Provinces.

81. A correspondent, writing to the *Advocate* (Lucknow), of the 2nd December, notices with regret that not even one Widows' Home exists in these provinces. The writer says that the condition of widows of high caste, who are forbidden to marry again or appear in public to find a suitable means of livelihood, is pitiable. To fail to organize help for them, he considers, would be a serious neglect of duty. It is owing to the want of such institutions that these victims of unfortunate circumstances are sometimes compelled to adopt means of livelihood disgraceful to them and their community.

The writer appeals to the people of these provinces to take up in earnest the cause of the sufferers and make sincere efforts to establish as many Widows' Homes as possible where they might be given religious education and taught to even earn own living.

IX.—Miscellaneous.

Nil.

Allahabad:
The 4th December 1909.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 27.	1,500 ,,
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwán Dás, B.A.; Jaiswál (Kalwar); 41.	150 ,,
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,500 ,,
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 ,,
6	Theosophy in India ...	Benares ...	Do. ...	Jehangir Sorábji; Pársi (Theosophist). Marian Judson	4,500 ,,
7	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 ,,
8	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 ,,
9	Citizen	Allahabad ...	Do. ...	M. Ghulám Muhammad Khán; Muhammadan; 55.	650 ,,
10	Leader	Allahabad ...	Daily ...	Bábu Nagendra Náth Gupta; Bengali Vaidya; 47. Mr. C. Y. Chintámani; Madrasi; 35.	
	ROMAN.				
†11	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*12	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adyá Prasád Misra; Brahman; 32.	225 copies.
*13	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 ,,
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*14	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
†15	Ahl-ul-Zikar	Lucknow ...	Monthly ...	Muhammad Umar; Muhammadan.	
16	Al Kwarif	Lucknow ...	Do. ...	Hakím Qásim Ali; Muhammadan; 35,	257 copies.
†17	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hádi, B.A.; Muhammadan; 52.	600 ,,
18	Al Aziz	Agra	Do. ...	Háji Muhammad Ismail Khán; Muhammadan; 52. Muhammad Abdul Rauf Khán Hátif; Muhammadan, Pathán; 27.	500 ,,
†19	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 ,,
20	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Noméni; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathán.	550 ,,
21	Arya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 ,,
22	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 ,,
23	Brahman Samáchár ...	Saharanpur ...	Do ...	Chotey Lál Sharma.	
24	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 copies.
*25	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 22.	1,000 ,,
*26	Hafiz-ul-Mulk	Hapur (Meerut) ...	Do. ...	Hafiz Abdul Kádir; Muhammadan.	
*27	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 copies.
28	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 27 ...	1,500 ,,
29	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 ,,
30	Kshattriya	Bulandshahr ...	Do. ...	Chaudhri Bír Naráyan Singh; Rájput Jat.	500 ,,
31	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth.	
32	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh	600 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
33	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 copies.
34	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,500 „
*35	Sayyáhul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
36	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Hasan, B.A.; Muhammadan; 32.	
37	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 copies.
38	Yad-i-Bayzá	Ghaziabad (Meerut),	Do. ...	Hakím Saiyid Muhammad Said; Muhammadan; 26.	250 „
*39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*40	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*42	Ziraat	Bijnor ...	Do. ...	Muhammad Abdul Karím; Muhammadan.	
*43	Akhbár-i-Imámia	Lucknow ...	Twice a month,	Saiyid Ábid Ali; Muhammadan, Shiah; 65.	175 copies.
†44	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
*45	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
46	Vyápari-wa-Karigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 42.	
47	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 copies.
48	Al Bashír ...	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	250 „
49	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan.	
50	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	Maulvi Wahid-ud-din Salim; Muhammadan; 50.	46 copies.
51	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
52	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	308 „
53	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
54	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
55	Fitnah	Gorakhpur ...	Do. ...	Pandit Prem Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
56	Helál	Jaunpur ...	Do. ...	Muhammad Nasir-ud-din Mahmud; Muhammadan.	
57	The Independent	Allahabad ...	Do. ...	Shyám Kishore Varma, Kayasth; 38.	
*58	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 copies.
59	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	250 „
60	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
61	Káyasth Hitkári	Agra	Do. ...	Lála Lálta Prasád; Kayasth; 31 ...	500 „
62	Mashriq	Gorakhpur, ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
63	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
64	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
65	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
66	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
67	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
68	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	300 „
69	Rafíq Punch	Moradabad ...	Do. ...	Mahmúb-ul-Hasan; Muhammadan; 29,	450 „
70	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 „
71	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 69 ...	150 „
72	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
73	Sahífa	Bijnor ...	Weekly ...	Maulvi Majid Hasan; Muhammadan; 26.	300 copies.
74	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan.	
75	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 copies.
†76	Shams-ul-Nahar	Moradabad ...	Do. ...	Muhammad Ismail; Muhammadan; 30,	200 „
*77	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
78	Swarájya	Allahabad ...	Do. ...	Shám Dás	1,000 „
79	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 20 ...	550 „
80	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 „
81	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
82	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 40.	350 „
83	Hindustáni	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
84	Nasím-i-Agra	Agra	Do. ...	Bábu Bíreshwar Sányál; Bengali Brahman; 55.	276 „
†85	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
86	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
87	Al Bayán	Lucknow ...	Monthly ...	Maulvi Abdullah-ul-Imádi; Muhammadan; 37.	150 copies.
	HINDI.				
*88	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52,	100 copies.
89	Bháratodaya	Jawalapur (Saharanpur).	Do. ...	Padam Singh Sharmá and Pandit Nardeva Sháshtri.	
90	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Parsád Sharma; Brahman; 50.	300 copies.
91	Bráhman Samáchár ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*92	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 49,	656 „
93	Dharm Divákar	Agra	Do. ...	Puttoo Lál.	
94	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
95	Hindi Pradip	Allahabad ...	Do. ...	Pandit Bálkrishna Bhatt; Brahman; 65.	
96	Jain Prakáshak	Deoband (Saharanpur).	Do. ...	Suraj Bhán; Vakil.	
97	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám; Bania 43	320 copies.
98	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogíshwar; 34 ...	375 „
99	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Shivadhar Pande, M.A., LL.B.,	1,100 „
100	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman ...	100 „
101	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarúp Varmá; 30	4,410 „
102	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
103	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 „
†104	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 38 ...	1,000 „
*105	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád; Brahman ...	1,700 „
106	Shri Yádvendra	Ghazipur ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radhá Krishna Misra; Brahmans.	500 „
107	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Nehru; Kashmiri.	
108	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi.	
109	Sudhanshu	Agra	Do. ...	Bábu Ram Sharmá; Brahman.	
110	Swadesh Bándhavá ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 39,	700 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
†111	Vánijya Sukhdáyak ...	Benares ...	Monthly ...	Bábu Jagannáth Prasád Singh; Máthur Brahman; 36.	1,000 copies.
*112	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
113	Almora Akhbár	Almora ...	Twice a month,	Munshi Sadánand Sanwál; Brahman; 58.	155 „
114	Karmayogi	Allahabad ...	Do. ...	Sundar Lál; Kayasth; 26.	
115	Kshattriya Mitra	Benares ...	Do. ...	Prasidh Naráyan Singh, B.A., Kshattriya; 35.	
116	Rájpút	Agra	Do. ...	Kunwar Shér Singh Varmá ...	1,700 copies.
117	Sádhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sádh; 28.	
118	Vyápari and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 42 ...	782 copies.
119	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satyá Nand Joshi, B.A.; Brahman.	1,600 „
120	Anand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 38 ...	246 „
121	Arya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman,	1,469 „
122	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
123	Bhartende	Benares ...	Do.		
124	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saráogi; 33 ...	1,500 copies.
125	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
126	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám; Khatri; 55 ...	2,050 „
127	Samrát	Kálákánkar (Partabgarh).	Do. ...	Rája Ramesh Síngh; Kshattriya; 45 ...	554 „
	HINDI-URDU.				
*128	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasád; Baranwál Hindu; 36 ...	200 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Stri Darpan* (Allahabad), of the 2nd December, referring to the rapid progress made by countries enjoying Parliamentary Government, says that the participation by the people in the work of administration enables them to look after their own affairs, and that the election of members for the Council by the votes of the whole people encourages them to acquire a knowledge of what is good for their country. The editor complains that as in the eyes of Government all its subjects are equal, the favour shown to the Muhammadans is in direct contravention to the Proclamation of Her late Majesty Queen Victoria, and says that this partiality not only brings about disunion between the two communities but shakes the faith of the people in Government.

STRI DARPAN, 2nd December 1909.

The Reform Scheme.

He further objects to females being coupled with lunatics in the list of those disqualified for voting.

2. The *Shahna-i-Hind* (Meerut), of the 1st December, referring to the canvassing of would-be members and to their manifestoes, remarks that the Muhammadan voters should exercise great tact and discretion at present and choose only those who have a complete mastery of the English language, are keen debaters and have a thorough grounding in law, otherwise the special concessions made to them by Government will prove of little use.

SHAHNA-I-HIND, 1st December 1909

The Reform Scheme.

3. The *Naiyar-i-Azam* (Moradabad), of the 5th December, notes with satisfaction that Government has done full justice to the claims of the Muhammadans and says that a careful perusal of the Regulations will dispel all apprehensions. The editor further says that the most notable feature of the Scheme is the breaking up of the official majority in the Councils, but points out that there is no provision against the contesting of seats by Government servants, as they also possess the right of voting. A Deputy Collector, if he wants to get into the Council, can secure many votes through his influence in the district. The Government of Bombay [Madras (?)] has decided that officials are not to stand for election, but there is nothing in the Regulations themselves to prevent officials from coming forward as candidates. Government, he says, should express its views on this point at once. In conclusion he advises the Muhammadans to elect only those to represent them in the Councils who are young, vigorous and competent and not men who have lost their vitality and energy, however valuable their services may have been to the community in the past.

NAIYAR-I-AZAM, 5th December 1909.

The Reform Scheme.

4. Maulvi Aziz Mirza Sahib, Trustee, Aligarh College, writing in the issues of the *Aligarh Institute Gazette* of the 1st and 8th December, says that Lord Morley and Lord Minto should be congratulated on their admirable diagnosis of the political state in India and on the remedies they have adopted to improve it.

ALIGARH INSTITUTE GAZETTE, 1st and 8th December 1909.

Muhammadans and the Reforms.

The Reforms, by conferring the blessing of self-government upon the people, have made them loyal for ever, and in future the English power in India will not be maintained by physical force or terror, but will take firm root in the hearts of the people. Self-government as an ideal is very useful, and is of the greatest service in uplifting a fallen people. The absence of such an ideal was responsible for the grave discontent prevailing in the country and was widening the gulf between the rulers and the ruled, until the panacea, i.e. the Reform Scheme, was found. The people of India retired to rest on the 14th of November as subjects, but on the morning of 15th they were their own masters. For their emancipation they should be grateful to Lord Morley and Lord Minto whose names will ever be recorded in history as the greatest benefactors of India.

The writer then discusses the pledges made by Government to the Muhammadans. He notes that in his reply to the address of the Muhammadan deputation that waited upon him at Simla in 1906, Lord Minto acknowledged that owing to the historical, national and religious peculiarities of the Muhammadan

community it deserved to be treated as a distinct political body and was entitled to a greater share in the government of the country on account of its historical importance and loyalty. He says that it can easily be seen how Government has kept its pledges in view in formulating the Regulations and then proceeds to examine the constitution of the different Councils one by one. He is entirely satisfied with the Supreme Council, and says that Lord Morley and Lord Minto have done their best to safeguard the interests of minorities and have fulfilled all the promises made to the Muhammadans.

Referring to Bengal he says that the four seats allotted to Muhammadans cannot satisfy them, as there is very little hope of their securing any of the mixed electorate seats, and if any Muhammadan is able to command votes, he is sure to be a Congressman.

In Eastern Bengal he is of opinion that the claims of Muhammadans have been entirely overlooked. They form three-fourths of the entire population, and yet they have only four members, although in fairness they could claim ten. It may be argued, he says, that they may contest the mixed electorates, but there is very little chance for them, as the property qualifications are so stringent that the number of Muhammadan voters is naturally very small. Therefore he says the pledges made to the Muhammadans have not been carried out in this province.

The Regulations for the United Provinces he considers quite satisfactory, and expresses the gratitude of the community to Sir John Hewett.

With regard to the Punjab he complains that the Muhammadans have not been given the right of electing even a single member, although the Punjabi Muhammadans are not scattered over different localities and are certainly not behind any other Muhammadans in education. This has produced great discontent among the Muhammadans of the province, and the other communities are equally dissatisfied.

He expresses his satisfaction with the arrangements made in Bombay and Madras.

With regard to Burma he says that the Muhammadans form one-half of the population, although many native Muhammadans have been returned during the last census as Burmese by mistake. They, too, ought to have separate representation.

The North-West Frontier Province, he goes on to say, is a purely Muhammadan province and should certainly have been given the right of sending a member to the Supreme Council.

In conclusion he says that the division of provinces into electoral groups and the provision that a candidate should be a resident of that group, have met with general disapproval among the Muhammadans, as there are some groups where there is a paucity of able men and men of mediocre ability have therefore to be sent in, while in others there are plenty of able men to spare.

LEADER, 5th December 1909.

Council elections.

5. Referring to the elections of Sir P. M. Mehta, Mr. Chimanlal Setalvad, Mr. Fazalbhoy Currimbhoy, Mr. Apcar, and Pandit Madan Mohan Malaviya to the Legislative Councils of Bombay, Bengal and the United Provinces, the *Leader* (Allahabad), of the 5th December, remarks :—

"If all the Legislative Councils have a strong contingent of such representatives as we have named, they would not only rise higher in public estimation but would form legislative assemblies of exceptional strength and vigour. All that is necessary is that the Government should put out of their mind that the leaders of public opinion and the representatives of the educated classes will of set purpose seek to embarrass and obstruct the Government. This notion must be energetically and emphatically repudiated. The fullest criticism of any public measure or proposed legislation is perfectly compatible with a sincere desire of co-operation, and the first object that the Government should have in view is that the intelligence, debating power and independence of thought and judgment in the new Legislative Councils should be commensurate with their expanded functions and enlarged representation."

Council elections.

6. The *Leader* (Allahabad), of the 5th December, has the following :— LEADER, 5th December 1909.

"AN ANXIOUS QUERY.

SIR,—I am a graduate of six years' standing. I am anxious to vote in the Council elections, but I have no vote because I am a non-Musalman.

On the 15th November I was a non-Musalman. I am now willing to embrace Islam if I am allowed to vote at the election. To whom should I write for correct information—to the new Secretary of the new Council, or the Registrar of the University ?

YET A NON-VOTER."

Council elections.

7. The following is from the *Leader* (Allahabad), of the 8th December :— LEADER, 8th December 1909.

"AN ANXIOUS QUERY.

SIR,—I am very much annoyed with your correspondent 'YET A NON-VOTER.' What business has he to disturb the equanimity of the minds of simple folk by suggesting ideas so late in the day? I am a Kumauni. I had always believed that Kumaun is essentially a Hindu Division where Hindus predominated and exercised influence. From the Government point of view, too, it is a Hindu-ridden division. Witness the Brahman *ráj* of Almora and *Bania ráj* of Naini Tal of which one of the late Military Commissioners bitterly complained. Yet I find one Saiyid Raza Ali is going to stand as a candidate to represent my division. If your correspondent had thrown out the suggestion a fortnight earlier, and if it had penetrated my otherwise obtuse brain, I should have compelled the Kumauni graduates to embrace Islam and thus qualify themselves to represent their division. But it is too late now. May we hope to get some days of grace that our representatives may get inside the Council Hall through the creed of the Gate-keepers of India ? "

Council elections.

8. On the authority of a correspondent from Moradabad, the *Leader* (Allahabad), of the 7th December, says that a Tahsildar has come forward as a candidate for election to the Council from the Rohilkhand division. The editor remarks that if officials are eligible for election the whole Council Scheme will be reduced to a farce. He asks Sir John Hewett to issue a prompt order on the subject as has been done by the Madras Government. LEADER, 7th December 1909.

Council elections.

9. The *Leader* (Allahabad), of the 9th December, in an article entitled "The Council Elections", considers that unless Thakur Kushalpal Singh, of Agra, can disprove the story that he had not the "courage to support the district exhibition at Agra in April without the permission of the Collector . . . . he ought not to be returned to the Council." LEADER, 9th December 1909.

Indians and the new Councils.

10. The *Oudh Akhbar* (Lucknow), of the 7th December, says that now that the Councils have been organized, both Hindus and Muhammadans should see that they do not become political bear-gardens, for if they persist in a policy of obstruction, the Councils will be of little use to either of them. They should banish all personal feelings on the attainment of the rights which both of them can equally enjoy. The Congress has been trying to attain these rights for a long time past, and the Moslem League will be well advised in giving its assent to the Congress resolutions in a special meeting. The result will be that mutual suspicions will be removed and the Muhammadans will have the unswerving sympathy of the Hindus. OUDH AKHBAR, 7th December 1909.

When there is a large number of Hindu and Muhammadan politicians who hold similar views on a variety of subjects, a "Committee of Union and Progress", composed of an equal number of the representatives of both communities, should be formed for the settlement of complicated questions about which the communities are not agreed, and the decisions of this body should be binding on both parties. By following this course a number of Muhammadans can be attracted into the Congress and the Committee, after mature deliberation, can either approve of or amend the special concessions made by Government to the Muhammadans.

When the Committee is firmly established, the measures that it accepts should be adopted both by the Congress and the Moslem League, so that when these measures come up for discussion before the Legislative Councils, where the non-official element has a majority, they may invariably be adopted and eventually become law.

But if the Muhammadans do not follow this line of action, the extension of the Councils will prove of little use to the country. However, the presence of Messrs. Saiyid Muhammad and Ali Imam among the Muhammadans and of Messrs. Gupta and Sinha among the Hindus, gives some guarantee that they will combine together in the agitation for legitimate liberty.

Thus far about the advocacy of national interests. The people should critisise and comment upon the actions of Government and its officials respectfully, and in a spirit of compromise, they should help it to stamp out anarchy from the country. But they should, at the same time, beware of the Anglo-Indian reactionaries who will try to frustrate the noble purpose of Government in the inauguration of the Reform Scheme.

ABHYUDAYA, 3rd December 1909.

The real need of Indians.

11. The *Abhyudaya* (Allahabad), of the 3rd December, in a leading article deals with the real needs of Indians and observes that the Reform Scheme, as announced, cannot in any way help in the amelioration of their lot. It may satisfy those whose sole aim in life is to acquire personal distinctions, but it provides nothing for the silent masses of *Bharat Varsha* (India) who lead a life of privation and hardship from day to day without getting sufficient to keep body and soul together.

The editor in this connection discusses the "Prosperity theory", and remarks that Anglo-Indian gentlemen are doubtless justified in presuming that the country is becoming more prosperous for they rely solely upon inferences that can be drawn from the amount of the taxes levied upon Indians and from such other means.

India, he says, may be a happy hunting ground for Civil Servants, but as far as its own people are concerned, it is only a scene of starvation, ignorance, social and moral depravity, economic depression and political servitude. To those that are in any way acquainted with their traditions, be they Indians or Europeans, it is a matter of concern and astonishment how the survivors of such a noble race could be reduced to such a low position, and yet the fact stands as clear as broad daylight that their depressed condition in every department of life is due to the heavy drain upon their resources that is being continued with such remorseless vigour in the form of Home and Military charges and in the commercial exploitation of the country. The cheaper native agency of administration, he complains, has been and is being superseded by the introduction of a costly European staff in every public department. The real need, therefore, of Indians is a share in the administration of the country, and especially a controlling voice in finance and taxation. The Reform Scheme, he goes on to remark, has doubtless afforded a good opportunity for the display of oratorical powers on the Council stage, but how far it has conferred on the people an effective control over their own affairs has yet to be seen. It has done positively nothing so far as the real representation of the people is concerned beyond perpetuating the mutual animosity and ill-will now existing between Hindus and Muhammadans.

ADVOCATE, 9th December 1909.

The new Councils.

12. The *Advocate* (Lucknow), of the 9th December, speaking of the constitution of the new Councils, expresses a hope that the six non-official members, who are to be nominated by the Local Government, will not be chosen from the landed aristocracy or from that class of people who, though holding eminent positions, are not in sympathy with the non-official classes, but that men will be nominated who represent minorities or who really are in sympathy with the classes they represent. He trusts that Kumaun will be represented by some such man as Badri Dutt Joshi or Hari Ram Pandey, and that Indian commerce will be represented by some one actively engaged in trade and commerce and not merely by an ornamental figurehead. He also points out that the claims of the unrepresented classes, such as the Jains, should not be overlooked, and in case a Shiah is not returned to the Councils the interests of the community should not be neglected. "The desire that the six Hindu, Muhammadan or Christian non-officials to be nominated should come from the middle classes is due", says the writer, "to the feeling that the non-official majority in the Provincial

Council, should be as promised by the Secretary of State, a real one and not for the purpose of mere sham. The non-official majority, when more than one-fourth of its strength happens to be of appointed members, carries no weight in the public view and the regard which it has gained will be gone if the public comes to see that the claim of the nominees of the Government is based on no sounder basis than that they represent, the wealth of the province, which will be more than will be represented in the new Council."

The *Hindustani* (Lucknow), of the 10th December, reproduces these remarks.

HINDUSTANI, 10th December 1909.

13. The *Leader* (Allahabad), of the 8th December, vehemently protests against the declaration of the Government of Bombay disqualifying Mr. N. C. Kelkar, editor of the *Mahratta*, from sitting in the Legislative Council. Mr. Kelkar was of course convicted, but merely for contempt of court. He is in favour of the continuance of British rule in India and supports lawful methods of agitation. If men like him are admitted into the Council the members will become more restrained, responsible and reasonable. The action of the Bombay Government is calculated to embitter him against it and to alienate a respectable body still further and to make the acceptance of the Reforms still more difficult.

LEADER, 8th December 1909.

Mr. N. C. Kelkar and the Government of Bombay.

14. The *Leader* (Allahabad), of the 9th December, in an article entitled "The New Councils and Disqualifications", bitterly criticises the action of the Bombay Government in disqualifying Mr. Kelkar for election to the Bombay Legislative Council. In concluding his remarks the editor says:—

LEADER, 9th December 1909.

Mr. N. C. Kelkar and the Government of Bombay.

"The long and short of Mr. Kelkar's disqualification is that he is regarded by the Powers that he is an 'undesirable' and so he is not wanted in the Council. Some one has a prejudice against him, which the Governor of Bombay seems to share, and so he must be kept out of the Council with the indelible stigma on his character that his reputation and antecedents are unsavoury. We have no hesitation in saying that this arbitrary power of disqualifying a man after giving him a bad name is on all fours with the power of deporting a man without trial. Lord Morley would not assent to a man being disqualified because he had been deported, but he has, we must suppose without sufficient scrutiny, given his sanction to a blacker ball by which any man may have his reputation taken away. He need not have been deported, he need not have been convicted of any serious offence, he need not be a revolutionist or anything very terrible, but if his presence in the Council Hall is not desired by the 'sundried bureaucrat' he shall not come in. To crush him there is this thunder of Jove which will blight his reputation and his antecedents for ever."

15. The *Allahabad Law Journal* (Allahabad), of the 3rd December, has the following in connection with the appointment of Mr. Saiyid Amir Ali to the Privy Council :—

ALLAHABAD LAW JOURNAL, 3rd December 1909.

The appointment of Mr. Amir Ali to the Privy Council.

"The appointment of Mr. Saiyid Amir Ali to the high office of a Privy Councillor is an event of the highest significance. For the first time in the annals of British rule in India an Indian has received the honour of sitting in the Privy Council and holding a high judicial office in England. As a purely legal appointment, it will certainly strengthen the constitution of the Judicial Committee. For a long time past it has been felt, both in India and England, that the appointment of an Indian lawyer of ability and experience to the Judicial Committee would remove much of the dissatisfaction which has during recent years been felt with some of the decisions of Their Lordships. We are glad that the long-felt want has now been removed. The appointment of Mr. Amir Ali is, we take it, another gift of Lord Morley, and will be thoroughly appreciated in India. As regards the recipient of the office, there can be no two opinions. Mr. Amir Ali is a distinguished Indian lawyer. He has had vast and varied experience of Indian law and litigation. He is a specialist in Muhammadan Law and has written a valuable book on the subject. His views on the Muhammadan Law of *waqf* are well-known, and in their support it is enough to say that they are in accord with Muhammadan opinion in India. It would now be interesting to note whether his presence in the Privy Council would gradually lead to the old cases on the law of *waqf* being 'explained' or 'distinguished', for the Privy Council is supposed never to 'over-rule' its own decisions.

Mr. Amir Ali's reputation as a lawyer is only surpassed by his reputation as a scholar of considerable merit. Howsoever much we may differ from his politics, it is impossible not to recognize that the appointment has gone to a highly-deserving man and he is well entitled to the congratulations of his countrymen."

ABHYUDAYA, 3rd December 1909.

Mr. Gandhi's message to his countrymen.

16. The *Abhyudaya* (Allahabad), of the 3rd December, commends Mr. Gandhi's message of self-sacrifice and self-efacement in the cause of the country to the consideration of Indians, among whom, the editor says, Nationalism and a feeling of unity can never be created without endurance and self-denial.

AL AZIZ, November 1909.

Indians in the Transvaal.

17. *Al Aziz* (Agra), for November (received on the 7th December), referring to the alleged sufferings of the Indians in the Transvaal, remarks that the real cause of the aversion of the Dutch to the Indians in South Africa, who are mostly men of low class, is that they are demanding equal rights without making any progress in civilization and persist in the filthy and disgusting habits that characterize them in this country. Besides, when one hears on all sides the cries of "India for Indians" one is not astonished to hear the people of the Transvaal utter a similar cry with regard to their own country.

ADVOCATE, 5th December 1909.

Indians in the Transvaal.

18. Referring to the donation of Rs. 2,500 given by Mr. Ratan J. Tata for the relief of British Indians in the Transvaal, the *Advocate* (Lucknow), of the 5th December, says:—

"Such men are evidently the salt of the earth and the country that has given them birth is blest because of their disinterested service, and the nation to which they belong rises in the estimation of the world on account of their public spirit and self-sacrifice."

KARMAYOGI, 5th December 1909.

Indians in the Transvaal.

19. The *Karmayogi* (Allahabad), of the 5th December, reproduces the remarks of the *Kesari* (Poona), on the treatment of Indians in the Transvaal.

SAMRAT, 6th December 1909.

Indians in the Transvaal.

20. The *Samrát* (Kalakankar), of the 6th December, suggests that a determined agitation should be set on foot in order to draw the attention of the Imperial Government to the sufferings of Indians in the Transvaal, as it has the power to remove all their disabilities, if it simply has the will to do so.

ADVOCATE, 9th December 1909.

Indians in South Africa.

21. The *Advocate* (Lucknow), of the 9th December, in speaking of the treatment of Indians in South Africa, recommends that the recruitment of Indian labour for Natal should be stopped, as when this was done in Lord Curzon's time it had a very good effect.

RAHBAR, 7th December 1909.

Indians in Natal.

22. The *Rahbar* (Moradabad), of the 7th December, referring to the stringent laws made in Natal in regard to Indian immigration, remarks that Indian coolies should not be allowed to go to Natal until these laws have been repealed and Indians have been placed on a footing of equality with the European settlers.

KARMAYOGI, 5th December 1909.

The Punjab Hindu Sabha.

23. The *Karmayogi* (Allahabad), of the 5th December, reproduces the comments of the *Kesari* (Poona), on the reply of the Government of India to the representation made by the Hindu Sabha.

LEADER, 9th December 1909.

Sir Pherozshah Mehta and the Presidentship of the next Congress.

24. The *Leader* (Allahabad), of the 9th December, referring to the resignation by the Hon'ble Sir Pherozshah Mehta of the Presidentship of the Congress, says that it will require a good deal of evidence to prove that he was justified in the step he has taken.

LEADER, 10th December 1909.

The Congress Presidentship.

25. The *Leader* (Allahabad), of the 10th December, in a leading article entitled "The Congress Presidentship", discusses the causes that may have led Sir Pherozshah Mehta to withdraw himself from the Presidentship of the ensuing Congress at Lahore. The editor observes that if the attitude of a section of Bengal Congressmen made him take this step at the last moment, no public man would be justified in allowing such a consideration to stand in the way of the performance of a plane and imperative duty. Had anybody else taken such a step, the

editor would have been among the foremost to condemn it, unless there were conclusive and unanswerable reasons, not simply to justify but to necessitate it, and he enters into a most emphatic protest against the inexcusable action of Sir Pherozshah Mehta. He expresses the hope that the All-India Congress Committee will show itself possessed of a sense of the urgency of the situation by proceeding at once to elect a President. He suggests the names of Rao Bahadur R. N. Madholkar and the Hon'ble Pandit Madan Mohan Malaviya, as the election of either of these public-spirited men would give general satisfaction.

BHARATANDU, 20th November 1909.

Confiscation of the *Hindu Punch* press (Thana).

26. The *Bharatandu* (Benares), of the 20th November, referring to the confiscation of the *Hindu Punch* press (Thana), for inciting the murder of Mr. G. K. Gokhale, notwithstanding the editor's willingness to tender an apology, observes that this prosecution under the new "Crimes Act" was unjustifiable, inasmuch as the Act was passed to meet special cases, and it would have been more advisable either to bring a charge against the editor of the paper under the Indian Penal Code, or to accept his apology, as the threat was a very foolish one and could never have been carried out.

KARMAYOGI, 5th December 1909.

Warning to the *Karmayogi*.

27. The *Karmayogi* (Allahabad), of the 5th December, has an article entitled "Government's Suspicion of the *Karmayogi*" in which the editor tries to dispel the misunderstanding regarding the paper that recently cropped up and gives an account of his interview on the 14th November with the Commissioner of Allahabad who summoned him to tell him that there was an article in the issue of the 2nd November entitled "Religion and Politics" which Government regarded as seditious.

He says :—

"When I was informed by the Commissioner of the views of the Government of India, I was astonished, as I knew that not a word or line could find place in this paper which could be considered seditious. I could only say in reply to the Commissioner's words that to the best of my knowledge there was nothing in the issue in question nor in any other issues to which exception could be taken, for the publishing of objectionable articles would be opposed to the avowed object of the paper and this fact had already been made clear in the first issue in the article entitled 'The Policy of the Paper'. In this article it was stated that the objects and policy of the paper were such as to make it impossible for seditious writings to find a place in it. The article was shown to many learned Vakils of the High Court and to the editors of several leading papers to ascertain if there was really anything seditious in it and they found nothing objectionable in it. In order therefore to impress on Government the fact that objectionable writings cannot appear in the *Karmayogi*, I must once more set forth the objects of the paper in full. On the 7th page of the first issue of the paper an article entitled 'The Aims of the *Karmayogi*' appeared in which it was stated: The paper regards as its primary duty the defence and the advancement of the country and the promotion of religion, and the attainment of these objects requires indefatigable industry, sustained effort, a large number of sympathizers and a certain period of time. Those who devote themselves to the cause of the country know well that its regeneration cannot be secured in a day or a year, and that it requires a life of toil and diligence and hence such persons have to avoid everything that may prove an obstacle in their way. The publishers of seditious articles and the secret promulgators of sedition have to live in perpetual fear of Government, and cannot therefore contribute to the cause of the country and religion to the extent they ought to.

In these days of unrest when, according to certain British officials, there is but little difference between the Nationalists and anarchists, it is impossible for those who are well-wishers of their country and devoted to their religion to remain so and do their duty if they prove a thorn in the side of [*(lit.)* kindle the fire of anger of] Government by their indiscretions.

Fully realizing the difficulties of such a situation, we stated in the second column of the 9th page of the first issue that all patriots and loyalists should keep themselves safe from the contagious disease of sedition, and that they should pray to God to give them wisdom and power to work in accordance with Law and Order. We firmly believe that no good can accrue to the Nationalist party by going

against the laws of Government, and hence we laid down that the advancement of our cause required the maintenance of law and order. The cause of the country can never be advanced by injustice, outrages and murders (the word injustice includes acting against Government rules and spreading of sedition).

My previous articles and also the present one will show that there is not a wise, thoughtful and prudent well-wisher of the country who does not sincerely believe that if British rule were withdrawn at present, the result would be disastrous.

This has been expressed in a number of ways by the well-wishers of India, and although to refer to it again will be nothing but an unnecessary repetition, nevertheless I must set down in print what the professed aims and aspirations of the Nationalist party are. This party never desires the good of any particular country or individual. It is not its aim to secure the good of India at the expense of England, or of any other country or nation. The rise of one nation means the fall of another, and it is not its intention that India should rise on the ruins of another nation. Those who care only for their own country do not understand their duty to their nation. It is my desire that all the nations of the world should prosper. Every human being has limbs and organs. As long as they grow in strength by the performance of their several functions, the body also gains power and does its work. In the opinion of the Indian Nationalist party the whole human race is like one body and the different nations are its limbs, and as every limb has some function assigned to it, so every nation, too, has some duty to perform. As this duty is faithfully discharged by each of them for the common good, the prosperity of the whole race proportionately follows. The Nationalist party never desires the good of any particular nation at the expense of the others, for this does not bring prosperity to the whole race of mankind.

On this ground it is our belief that every nation has its allotted duty and that for the performance of this duty it has special qualifications. These qualifications, if properly developed, are conducive to the welfare of the whole human race. As Indians form one of the nations of the world, they have to contribute to the well-being of the human race. The Nationalist party is confident that just as the other nations of the world are advancing their own interests and are thus rendering valuable services to the human race, so also Indians, in striving for their own welfare, will gradually contribute to the good of mankind. India has a bright future and it is in the hands of Indians (to make it). Indian civilization was adopted by other countries, and Indian arts found their way from one country to another. As a bee passes its days at the root of the rose when there are no flowers to be got, in the hope that when the spring comes the roses will again blossom into flowers, so do Indians bide their time. India of old was the ornament of all countries; India was their spiritual leader, and it will be so again. By its spiritual light it will dispel the darkness that is growing with the development of European civilization in the hidden recesses of its society. This civilization, with the aid of spiritual support, will remove the miseries that prevail in society at present, but they must show that they possess the necessary power to introduce this spiritual civilization. The power will come only with *swaraj*, without which the glory of our national virtues cannot manifest itself nor can they bloom.

The tree that grows under the shade of another cannot become a great tree, rich in flowers, fruits and foliage, but it remains unable to afford refreshing shade and cannot burst forth into bud. National power and national virtues cannot fully develop until Indians attain *swaraj*. *Swaraj* is then the goal that Indians aspire to reach, not in order that they may roam all over the world in a haughty manner like the sons of *Sagar* (noted for their haughtiness and mischief in Hindu mythology), but that they may prove serviceable to the human race. This has in various ways been touched upon by English politicians.

Lord Macaulay once spoke on the subject of imparting Western education to Indians and said: 'It will be a great day for the English when Indians acquire proficiency in their language and in the art of Government and are able to undertake the government of their country and establish *swaraj*.'

Even nowadays Lord Morley and Lord Minto are proving to the civilized world that the English rulers are modifying their rule and are preparing Indians for *swaraj*. Even if we attain *swaraj* through the benevolence of our English

rulers, its maintenance will wholly depend on the power, wisdom and strength of Indians.

If they have not in their hearts a glowing love for their mother country, if they have no high ideals and aspirations, and if they have not cherished their national virtues, they will prove unfit for *swaraj*.

If they prove unfit for *swaraj* and have no power to carry on the administration of the country, what good will the gift of *swaraj* be to them? As it is the aim of the Nationalists to acquire *swaraj*, it is incumbent on them to qualify themselves for it. There is not the least doubt that Government has done much to teach the lesson of self-government but to train one nation fully is beyond the power of another.

The English system of education has good qualities, but there are defects in it that can be removed only by the introduction of education on national lines. No other education can suit us in every way. Hence for the realization of the aims of the Nationalist party, national education is most needed.

The attainment of *swaraj* and national education are the two chief objects of the Nationalist party, and are the objects of this paper. There have been discussions on these two topics and many articles have been written on them, and it has also been held by High Courts that to entertain decided views on these points is not seditious.

The other two aims are *swadeshi* and boycott. The meaning of the first is clear to all and it is also well-known that it is not seditious to be a *swadeshist*, for His Honour the Lieutenant Governor is himself taking a great interest in *swadeshi* enterprises. He recently wrote to Lord Minto and Lord Morley and suggested the establishment of various technical institutions, and for this we are very grateful to him.

There remains boycott, regarding which there are conflicting opinions, but there is little doubt that, though the word itself may be objectionable, there is nothing objectionable in the idea it conveys. That *swadeshi* and boycott do not imply different things, is the opinion of most persons.

Under the present circumstances it is necessary for the growth of *swadeshi* that every Indian should put up with a little inconvenience.

To put up with this inconvenience is what is termed boycott.

The object of *swadeshi* and boycott is only to lessen the rigour [*(lit.)* wrath] of poverty, so that the country may once more acquire that fame for its manufactures and arts that it once possessed. *Swadeshi* and boycott also create love of one's country. This is their chief virtue and for this reason the Nationalists hold them dear.

The four objects that the Nationalist party have in view are :—

Swaraj, national education, *swadeshi* and boycott.

Now it is my object to show that for the attainment of these objects the existence of the British *ráj* is necessary.

To realize our cherished hopes there must be peace in the country, there must be law and order, and the gradual progress of Indian education and also the fearless and peaceful devotion of the wise to the interests of the country. Let there be, therefore, no revolution, anarchism, or unrest in place of the present form of government, for it is quite probable that the new current that has set in may cease to flow. For with revolutions it is difficult to say if what is good will remain or be washed away. When revolution and anarchism prevail, people cannot turn their attention to anything but to the protection of their own life and property, the system of education gives way, ignorance and base passions triumph, the power to overcome wickedness disappears and misery and distress reign supreme. For ... reason every well-wisher of the country considers the existence of the British *ráj* necessary for the realization of our objects. *Swaraj*, national education, *swadeshi* and boycott have no connection whatsoever with sedition.

In reality they are opposed to nothing. Government co-operation is the fundamental principle of the Nationalist party.

The charge of disloyalty can never be brought against those who desire Government co-operation nor against the publishers of their newspapers.

If therefore this paper is looked upon with suspicion on account of these principles that are themselves harmless and peaceful, or if its words are construed to represent ideas that it was never intended to convey, then the fault is not ours."

Referring to his conversation with the Commissioner of Allahabad, the editor observes that in reply to his question as to how the Commissioner came to know that the article entitled "Religion and Politics" was seditious, he was told that it was through the translation prepared by his own countrymen.

He regrets that his countrymen should have done him this ill. He further quotes Lord Palmerston to show that religion and politics always go hand in hand, and, viewed from this standpoint, the article in question is not seditious. He dwells at length on the virtues of the British race, a race that underwent untold sufferings to secure freedom and nobly bore all kinds of hardships for the emancipation of the slaves. English literature contains "glowing embers of independence" and young Indians have imbibed the spirit of liberty pervading it, and have become the Nationalists of the present day.

The editor expresses the opinion that if the development of national virtues, with the aid of *swaraj*, national education, *swadeshi* and boycott, and above all with the co-operation of Government is allowed, England and India will be united in the deepest friendship and goodwill.

KARMAYOGI, 5th December 1909.

The reappearance of the *Urdu-i-Mualla*.

28. The *Karmayogi* (Allahabad), of the 5th December, welcomes the reappearance of the *Urdu-i-Mualla* and applauds the unabated zeal of its editor, Saiyid Fazl-ul-Hasan Hasrat Mohani.

SAMRAT, 6th December 1909.

The *Hindi Pradip*.

29. The *Samrát* (Kalakankar), of the 6th December, welcomes the reappearance of the *Hindi Pradip* (Allahabad).

The paper, the editor remarks, has served the country for thirty years and is well-known for its fearless outspokenness.

He advises the editor of the *Hindi Pradip* to issue the paper regularly in the future.

BRAHMAN SARVASWA, November 1909.

Good government.

30. Referring to the various virtues that go to make a really good king, the *Brahman Sarvaswa* (Etawah), for November (received on the 8th December), contrasts the old and new systems of government. He notes that in former days rulers first thought of the welfare of their subjects, and he exhorts the aspirants for *swaraj* to imitate the rulers of old and cultivate self-control and a love for their fellow-creatures.

SWARAJYA, 13th and 20th November 1909.

The future of India.

31. The *Swarajya* (Allahabad), of the 13th and 20th November, has the following :—

"When we read our ancient histories, the *Ramayan* and the *Mahabharat*, we see that people in former days were well-to-do and had no cares. Worldly anxiety did not make them callous to religion, and they had an unswerving faith in their beliefs. They were true to their words and were of high descent. They were unequalled in bravery and philosophy and they reached a high plane of spirituality. No nation in the world could surpass them. Even their enemies, who invaded their country, had to acknowledge their bravery and high character. The reason of their being so exalted was that they had no worldly cares. They never troubled themselves as to whether their children would starve or not if they did not work and whether they would have anything to eat in the evening. In those days a man's income was sufficient for the maintenance of his whole family all the year round, and as he had no cares for the support of his family, he could devote himself to learning or to the service of God for the remainder of the year (?). There were plenty of wild animals. Cows and buffaloes used to graze in the pastures, and used to provide milk for their owners. The principle article of food was milk and it was on this account that the people were so noble and independent (?). For there are no other articles of diet that possess the sustaining power of milk and *ghi*. There were large hay-stacks that caused the *mahatmas* to live without anxiety. Cows used to feed from these stacks and therefore rivers of milk flowed in the country.

Readers, you should not think that the rivers actually contained milk instead of water. There was no household that could not afford sufficient milk. At that time milk was not sold at the rate of Re. 0-4-0 per seer as it is now. If any one wanted it, it could be had for nothing, as to sell it was regarded a sin.

There were pastures in every village and they enjoyed an immunity from taxation. When people had no anxiety for their daily food, they necessarily devoted themselves to religion, to the development of their commerce and industries, to inventions and to physical and spiritual knowledge (so that) they could acquire proficiency in science and philosophy, surpass all others in the pursuit of knowledge, rule the world and be superior to all the people on the earth in bravery and courage. There was no reason why our ancestors should not have possessed all these qualities (?). That was the time of perfection. After the period that we have described, our condition began to grow worse, for the rule is that every rise is succeeded by a fall. Our advancement stopped and we began to go back. Gradually a time came when we were caught in the net of slavery. The foreigners oppressed us. They burnt our histories. Our slavery has demoralized us, and owing to the bondage of years, we have been brought to the state in which you now find us."

England's last farthing.

32. The *Swarajya* (Allahabad), of the 13th and 20th November, has the following:— SWARAJYA, 13th and 20th November 1909.

"On one occasion our old friend, Lord Curzon, said that England would retain her hold over India until she had spent her last penny. Similarly, when the United States of America issued their declaration of Independence, Lord Mansfield declared 'England cannot put up with such disgrace. We cannot allow the country we uplifted from ignorance and the people we reclaimed and educated, to claim equality with us and demand independence and equal rights. If America will not take back her demand, England will make her do so at the point of the bayonet, and will never allow her to throw off the yoke?'

God is just and holds all men to be equal. To Him, England, America and India are the same. Pride and self-conceit alike prove useless before Him. When He wants to set a country free, the swords of His head-strong opponents prove useless. If God cannot make a country free how can He be 'Omnipotent'. Friends, pride always has a fall."

Sympathy of the foreigners.

33. The *Swarajya* (Allahabad), of the 13th and 20th November, has the following:— SWARAJYA, 13th and 20th November 1909.

"In England there is at present widespread sympathy with Indians. The English seem more sympathetic with India than Indians themselves. Sometimes they want to have Factory Acts passed, or contemplete reducing the labourers' hours of work and allowing them holidays on Sundays. This sympathy is not genuine, but is based on selfishness. The motive in the reduction of Indian labourers' working hours is that the output of Indian factories may become smaller. The agitation for a holiday on Sundays has the same object in view. Had this sympathy been genuine, the deplorable condition of the coolies in Assam Tea Gardens would have been taken into account.

Babu Kristo Das Pal, C.I.E., who was a sincere well-wisher of the British Government, says that coolies in Assam are treated worse than slaves. In the same way clerks in the office of the Examiner [of Public Works Department Accounts (?)] have to work all day long and get only Rs. 10 or Rs. 12 a month. A post office clerk or a station master has to work twelve hours a day and hospital assistants have to go through a severe course of study lasting four years and then only secure a pittance of Rs. 25. On the other hand, a Civil Surgeon, after a two-years' course in England, is entitled to Rs. 500 or Rs. 700 a month. A policeman has to work day and night, i.e. twenty-four hours, and gets only seven rupees a month. Why don't (the English) sympathize with these men?

Why was not Sir H. Cotton made a Lieutenant Governor when he had been Chief Commissioner? Was it because he had no sympathy with Indians? The reason was that he was strongly opposed to the cruel treatment of the Assam coolies . . . . *(illegible)*.

[This sympathy (?)] is a cloak for selfishness."

The sufferings of Indians.

34. The *Rahbar* (Moradabad), of the 7th December, notes that all the evils from which India is suffering are due to the follies and indiscretions of its own people. The police are said to be a great source of trouble to the public, but the majority of the police officers are Indians and are educated men. Similarly, Indian journalists RAHBAR, 7th December 1909.

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do not, from personal consideration, bring to light the sufferings of the people, and do not condemn the actions of tyrannous officials.

The editor therefore advises the Hindus to send the best men possible to the Councils to lay their troubles before Government.

LEADER, 4th December 1909.

The Indian Civil Service.

35. The *Leader* (Allahabad), of the 4th December, referring to a suggestion made by the *Times of India* for the improvement of the prospects of the Indian Civil Service on account of its growing unpopularity with first-rate Oxford and Cambridge men, remarks :—

"Verily an easy and a simple solution, but at whose expense? Of course of the uncomplaining Indian tax-payer. It is certainly evidence of a want of the sense of humour that at a time when owing to the high prices the bulk of the community is feeling the pinch very acutely and the Government of India, owing to the embarrassed state of their finances, are unable to give sensible relief to their insufficiently paid Indian employees, the suggestion should be seriously put forward for an addition to the emoluments of the members of the Indian Civil Service. The Service is mainly filled by natives of the United Kingdom who are paid more than they could get in the Home Service or in the Colonies, and more than the poor people of India can afford. Were it the intention to add to the dissatisfaction of the people with existing conditions by the perpetration of a fresh injustice for the benefit of the ruling caste, a more suitable suggestion could not have been put forward. The real remedy for the above unsatisfactory state of affairs is obvious. Rely less on foreign agency to fill Indian appointments, be more fair and liberal in the admission of the children of the soil to the superior posts. Hold the examination for the Indian Services simultaneously in England and India so that 'the King's equal subjects in India,' may have equal opportunities with the privileged Britons for service in their own land. Apparently the difficulty in getting men of the requisite calibre in England is not confined to the Civil Service. The Director General of Education has made a similar complaint in regard to the Indian Educational Service. The Indian Medical Service is another instance in point. The one sovereign remedy for the ailment is what we have laid stress on—the larger employment of qualified Indians. Now that the intended constitutional reforms have been very nearly accomplished, and after the recommendations of the Decentralization Commission have been given effect to, the subject that will most probably receive the greatest attention from the Indian reform party is this service question. It is about the most important of administrative reforms, and it is imperative that no effort should be spared to get the desired changes effected at the earliest opportunity."

KARMAYOGI. 5th December 1909.

National songs in the *Vedas*.

36. The *Karmayogi* (Allahabad), of the 5th December, publishes a further instalment in Hindi of the *Prithwi Sukhtas* from the *Atharva Veda*, which consists of a prayer to the motherland. (Vide paragraph 36, Selections No. 47.)

ADVOCATE, 5th December 1909.

St. Andrew's dinner at Calcutta.

37. The *Advocate* (Lucknow), of the 5th December, makes the following observation on St. Andrew's dinner at Calcutta :—

"It is indeed a pity that even the pious memory of saints is commemorated by Europeans not by fasting and devotional readings and Divine services, but by feasting to one's heart's content and all-round merry-makings. We fail to understand why it must be taken for granted that whosoever presides over the ceremony, politics must be the chief topic of the speech."

KARMAYOGI, 5th December 1909.

Arabinda Ghosh's account of his imprisonment.

38. The *Karmayogi* (Allahabad), of the 5th December, publishes the translation of the sixth instalment of Arabinda Ghosh's account of his imprisonment from the Bengali monthly magazine, the *Suprabhat*.

KARMAYOGI, 5th December 1909.

Mr. Mackarness and the deportations.

39. The *Karmayogi* (Allahabad), of the 5th December, reproduces from the *Kesari* (Poona), an article entitled "Mr. Mackarness and the Deportations."

ADVOCATE, 9th December 1909.

Babu Krishna Kumar's case.

40. The *Advocate* (Lucknow), of the 9th December, referring to the refusal by the Government to allow Mrs. Mitra or either of Mr. Mitra's daughters to reside with him in jail,

criticises the policy of Government in keeping a man of Mr. Mitra's qualities in prison, and adds: "A certain irony of fate dogs even the benevolent intention of Government, for every good measure is tacked on to a condition or (is) accompanied by a circumstance that robs it of half its grace and usefulness and thus (it) fails to capture the imagination of the people" and concludes: "Is it yet too late to mend?"

41. Referring to the struggle that is about to begin in England over the General Election, the *Leader* (Allahabad), of the 7th December, makes the following observations:— LEADER, 7th December 1909.

The political crisis in England.

"The coming struggle will be a most important object lesson to the younger generation of Indians whose hearts are nobly stirred by a love of liberty, but to whom the lesson of history is not clear. Those who think violence is inseperable from a revolution, and that the price of liberty is blood, will witness a battle for liberty and popular ascendency as great as any on record, but in which no blood will be shed. It is not only the liberty but the sovereign authority of the people that is threatened and the voice of the people will decide the battle."

42. The *Advocate* (Lucknow), of the 9th December, referring to the speech from the Throne at the closing of the winter session of the Parliament, remarks:— ADVOCATE, 9th December 1909.

The prorogue of the Parliament.

"It is a matter of satisfaction that India figures prominently in the King's speech."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

43. The *Bharatandu* (Benares), of the 20th November, referring to the arrest of Pandit Govind Sita Ram Dikshit at Benares in connection with the Gwalior sedition case, remarks that it is a pity that his case has not yet been decided, although it has been pending for some seven months. The editor states that his aged father, being unable to support his family, has requested Government to intervene on his son's behalf. BHARATANDU, 20th November 1909.

The case of Govind Sita Ram Dikshit.

44. The *Leader* (Allahabad), of the 9th December, referring to the reports on the administration of Criminal Justice in the United Provinces and Oudh, points to the very vague manner in which whipping is referred to. "Reports of this kind", the editor remarks, "give no information as to what steps are being taken in accordance with the direction of the Secretary of State for India, to inflict sentences of whipping more sparingly." LEADER, 9th December 1909.

The sentence of whipping.

45. The *Sahifa* (Bijnor), of the 5th December, complains that fictitious prices are generally recorded in sale deeds, which are a good deal higher than the amount actually paid to the seller, in order that no one may claim the right of pre-emption. This offence is punishable under section 423, Indian Penal Code, and the editor advises people who are deceived in this manner to have recourse to law, and thus have the offending party convicted. SAHIFA, 5th December 1909.

Fictitious entries in sale deeds.

(b)—Police.

46. The *Citizen* (Allahabad), of the 5th December, referring to the reduction of Sub-Inspector Abdul Rahman Khan, of the Pilibhit district police, to the rank of head constable, remarks:— CITIZEN, 5th December 1909.

Police subordinates.

"Section VII of Act V of 1861 (Police Act) is nowadays so indiscriminately used that 90 per cent. of police subordinates are annually punished under this section in comparison to other sections of other Criminal Laws and 99 per cent. of such cases are confirmed by the higher authority concerned. A return for the last five years, if called for, will confirm the high percentages of punishment of

the subordinate police under this section. Hence this section is a dangerous weapon in the hands of those who want to wield arbitrary authority over their subordinates. When the Superintendents are unable to proceed against an unfortunate victim of their diabolical wrath in any other way, but determined to punish him, they generally resort to this very section. In fact, Act V of 1861 is the only Act which contains a section which has its origin on *suspicion* to which many unfortunate police subordinates, incurring the displeasure of Police Superintendents, generally fall a victim without the benefit of doubt which is always given in other offences if the circumstances so admit. But there is no rescue in this section. In some of the past Police Administration Reports the Local Government has itself noticed the high percentages of punishment of the subordinate police. Even with this it is to be regretted that the use of this section is still very common and outweighs punishments of all other departments; the reason being that no one has ever tried to find out that this remarkable section disfigures the Act."

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

BHARATANDU, 20th November 1909.

The demolition of temples in Cawnpore.

47. A correspondent, writing to the *Bharatandu* (Benares), of the 20th November, draws the attention of Government to the order for the demolition of nine Hindu temples in Cawnpore with a view to the construction of a new road. The editor refers to an appeal signed by some seven hundred Hindu citizens of the place that deserves consideration on the part of Government and to the sequel to a similar incident that occurred at Benares sometime ago.

LEADER, 5th December 1909.

Municipal finance in the United Provinces.

48. In continuation of the article on "Municipal Reform in the United Provinces" (vide paragraph 58, Selections No. 49), the *Leader* (Allahabad), of the 5th December, deals at some length with the finances of Municipal Boards during the year 1908-9, and takes exception to the position taken up by Government with regard to the duty of the Municipal Boards to provide for the relief of the distressed unless the necessary funds are found by Government. The editor points out that in the abstract every requirement of a municipal area without almost any exception may be said to be the duty of the Municipal Board, but the question cannot be disposed of on its abstract merits alone, and the possibilities of the situation must be borne in mind. He asks are the funds provided by Government for municipalities adequate to meet all the obligations devolving upon them? The answer being in the negative, can any one say that Municipal Boards spend, or are in a position to spend, anything like the amount they ought to spend on sanitation and conservancy, lighting and communications? He further asks if the medical relief provided is not lamentably small? To pile on Municipal Boards fresh duties without strengthening their finances is, in the opinion of the editor, of no use. Famine relief, including the maintenance of poor houses and plague expenditure, ought to be definitely recognized as one of the obligations of Government and not of Municipal Boards. He quotes passages from the Government Resolution to show the weak financial position of these bodies and concludes by saying that a larger Government contribution to municipal funds is about the only solution of the difficulty.

(e)—Education.

VYAPARI-WA-KARIGAR, 1st December 1909.

Technical education in India.

49. The *Vyapari-wa-Karigar* (Benares), of the 1st December, referring to the unpopularity of technical education in India, remarks that it is mainly due to the contempt in which handicraftsmen and artisans are held in the country, the faulty system of education that makes young men unable to take up any but a literary career in their after-lives, and the want of good technical schools.

50. The *Leader* (Allahabad), of the 4th December, notes with satisfaction Lord Morley's approval of the appointment of a Director of Industrial Inquiries and Education in these provinces, but objects to the proposal to make this officer subordinate to the Director of Public Instruction. This system has proved a failure in Bengal even when men of the stamp of Sir Alfred Croft were at the head of the department. Besides, in Madras the Director of Industries is only nominally under the control of the Educational Department. The editor refers Lord Morley to the proceedings of the Ootacamund Industrial Conference and Mr. Havell's evidence before Colonel Clibborn's Committee on Industrial Education.

LEADER, 4th December 1909.

Technical education and the Educational Department.

In conclusion he says :—

"We should like Lord Morley to ascertain whether in some at least of the countries on the Continent technical education has not been taken out of the hands of the Ministry of Public Instruction. If the Secretary of State insists on the Director of Industries being a subordinate of the Director of Public Instruction in the performance of his duties as Inspector of Industrial Schools we are constrained to think that he may as well revoke the sanction he has accorded to the creation of such appointment. For the holder of the new appointment will be as much hampered in carrying out his ideas, as has been the case till now, and the last state of affairs will by no means be better than the first. Only, there will be an addition to the number of lucrative places filled by Europeans. In this connection may we inquire why Agricultural Colleges and Schools are not placed under the Educational Department? And how can Technological Colleges and Industrial Schools be differently treated if regard is had for consistency? It is superfluous to add, after what has been said above, that Lord Morley has not sanctioned the placing of the Thomason Engineering College at Roorkee under the proposed Director of Industries. His Lordship is for a continuance of the present arrangement, under which its affairs are managed by a Board of which the Director of Public Instruction is a member. The decision of the Secretary of State in this matter of the removal of technical education and industrial instruction from the control of the Director of Public Instruction is in its way not more satisfactory, or if we may say so without intending any disrespect to the illustrious man, less unwise than his refusal to sanction the establishment of a College of Chemical Technology at Cawnpore. And this is an additional reason why the outcome of the Naini Tal Industrial Conference must be regarded as extremely disappointing."

51. The *Samrát* (Kalakankar), of the 6th December, referring to the remark of Mr. Justice Richards on the neglect of Sanskrit studies, observes that it is a matter of great regret that the language which is supposed to be the fountain-source of all other languages and which is rich in literature, drama and medical treatises, and which above all teaches morality, should not be studied.

SAMRAT, 6th December 1909.

The Vice-Chancellor's address.

A want of knowledge of this language, the editor says, has led the Hindus to neglect the study of their religious books, with the result that the new religious preachers, by putting incorrect interpretations on their religious books, are shaking their faith.

52. The *Leader* (Allahabad), of the 8th December, draws the attention of the educational authorities to the alarming spread of myopia among the student class and ascribes it to defective seating and lighting arrangements in class rooms. The writer asks the Inspectors and European headmasters to take notice of this. He also appeals to the teachers to make education more practical by giving more attention to manual training and by taking students to museums, parks and historical places, so that they may take more interest in what they are studying.

LEADER, 8th December 1909.

Educational questions.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

53. The *Karmayogi* (Allahabad), of the 5th December, contains a number of poems by Sidh Nath Dikshit protesting against the tortures that cows are subjected to at the hands of the butchers.

KARMAYOGI, 5th December 1909.

The wail of the cow.

The writer asks Government to extend its protection to these suffering animals.

The following are some of the more important lines :—

"Why is there so much indifference [*(lit.)* slumber] when day and night so many of us (cows) are being slaughtered ?

Listen, oh ye Hindus, Muhammadans, Christians and Jains ! you get milk, *ghi* and butter from us, and all that you eat or drink is produced by the hard work done by oxen.

Do justice, oh Ruler ! for you are our lord ; our life will be saved if you only grant us a writ of safety, for in the shape of cows we are helping your Indian agriculturists."

RAHBAR, 7th December 1909.

Cow protection.

54. A correspondent of the *Rahbar* (Moradabad), of the 7th December, referring to the memorial addressed by Mr. Jussawalla of Jubbalpore, to the Government of Indin praying that cow-killing to provide meat for British soldiers should be stoppod and suggesting that tinned meat from Australia should be imported, exhorts the whole Vaishya community of India to join their voices with that of Mr. Jussawalla in his noble appeal to Government.

AL AZIZ, November 1909.

Building Funds.

55. *Al Aziz* (Agra), for November (received on the 7th December), referring to the existence of a large number of tumble-down and dilapidated buildings in every town and city in India, remarks that they are due to the poverty of the people. The editor suggests the formation of Building Funds on the joint stock system to receive deposits from house-owners and advance them money when required for the purposes of repairs or for the extension of their property. As private companies cannot command confidence among the people, he thinks it would be well if some enterprising municipality took this up.

LEADER, 4th December 1909.

Qualifications for Government appointments.

56. The *Leader* (Allahabad), of the 4th December, referring to a recent order of the Local Government excluding persons, who had not completed three years' residence in this province, from Government service, remarks that there is a great danger that this order will be wilfully misinterpreted by the subordinate officials, and it is just possible that they may exclude from employment Bengalis and Kashmiris who have been in this province for two or three generations.

ADVOCATE, 5th December 1909.

The late Mr. Ramesh Chandra Dutt.

57. The following is from the *Advocate* (Lucknow), of the 5th December :—

"India has lost the brightest star in her firmament in the death of Mr. Ramesh Chandra Dutt, C.I.E. As an officer, author, critic, scholar and original investigator there was perhaps none among his contemporaries who approached him very near, what to say of being his equal. While possessing all that was good in the Indian character, he combined with it British methods of work and, what is more, British pertinacity of purpose. No Indian so much enjoyed the confidence of both the Government and the people as did the late Mr. Dutt."

ANAND, 6th December 1909.

Indigenous goods.

58. The *Anand* (Lucknow), of the 6th December, suggests that Indian industries could be fostered by the general use of indigenous goods.

RAHBAR, 7th December 1909.

The United Provinces and the *swadeshi* movement.

59. The *Rahbar* (Moradabad), of the 7th December, upbraids the people of the United Provinces for their lukewarmness towards the *swadeshi* movement, and exhorts them to follow in the wake of the people of Bengal, Bombay and Madras, who are nobly striving to improve their manufactures.

LEADER, 8th December 1909.

A museum at Allahabad.

60. The *Leader* (Allahabad), of the 8th December, has the following :—

"At Allahabad the public seem at present to be rather keen on having a museum. Government co-operation and funds are wanted if the idea is to bear fruit. The people may be expected to contribute their share of the cost. Near about Allahabad there are some interesting ancient ruins, a representative collection of statues and coins, a collection which would be hailed with delight

by students of ancient history. The fascinating ruins of Kausambhi or Vastapattna, 'the capital of the later Pandu princes and the shrine of the most sacred of all the statues of Buddha,' is not thirty miles from Allahabad and the grand stone pillar of Asoka, which at one time graced that once very flourishing town, is now, for want of a better place, being kept in the Allahabad Fort. What can be a better place for keeping a representative collection of coins of Kausambhi than a museum at Allahabad? The large cast coins of Kausambhi, which even now can occasionally be had from *banias* in the village which still bears the name of Kosam or Kosam Nagar, were probably current as early as the third century, B.C. There are some other very interesting ruins in the neighbourhood of Allahabad. Further, the industrial and agricultural products can nowhere be shown to better advantage than at a museum at Allahabad. Is it then too much to hope that the collections that will be brought together for the forthcoming Provincial and Allahabad District Exhibitions will be utilized to form the nucleus of a museum at Allahabad?"

New automatic rifles for the British Army.

61. On the authority of the *Times of India* that a committee has been appointed in England to select the most suitable automatic magazine action for rifles for the British Army, the *Leader* (Allahabad), of the 9th December, asks: "Who will be held responsible for this waste of Indian money and what punishment will be meted out to him or them? The answer can be given without waiting." — LEADER, 9th December 1909.

The safety of foreign capital invested in India.

62. The *Leader* (Allahabad), of the 9th December, quotes the following passage from Mr. David Yule's speech at the Bengal Coal Company:— — LEADER, 9th December 1909.

"Is the capital we have invested in India safe? This question has been put to me scores of times during the past year or two, followed by—Is it not time to sell out and invest our money in something safe out of India? My invariable reply has been—If your countrymen in India are prevented by a superior Power from looking after your interests, that is, if India be lost to England—no investment you might make out of India can be safe. Consuls would be worth nothing, and not only Britain but every other European Power would go under."

The commercial policy of the East India Company.

63. The *Oudh Akhbar* (Lucknow), of the 11th December, gives a detailed account, on the authority of Colonel [Sir J. R. (?)] Seeley of the method adopted by the East India Company of buying by force the products of the Indian looms and the subsequent interdiction of the import of Indian manufactures into England. — OUDH AKHBAR, 11th December 1909.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

The disposal of non-Christian orphans.

64. The *Leader* (Allahabad), of the 7th December, says that many outside Behar and Bengal will be grateful to Sir Edward Baker for his direction that non-Christian orphans should not be made over to Christians but to orphanages maintained by the community. — LEADER, 7th December 1909.

The editor observes:—

"We know this is the wish of the Government everywhere, but it is not always that it is respected or acted upon by its officers. The Collector of Darbhanga had no business to make any promise to preachers of an alien faith in such a matter, and would not have committed himself or regarded a promise made in such a matter and in such circumstances as binding and irrevocable, if he had a greater sense of his responsibility. And we are glad that Sir Edward Baker has set him right. It is to be hoped that other officers in Mr. Eagerton's position in

Bengal and outside that province will learn to be more regardful of the interests and the feelings of non-Christians in the disposal of the orphan boys and girls of those communities."

He asks the Hindus to establish orphanages in every province and to follow in the wake of the *Arya Samaj* and of Lala Lajpat Rai in endeavouring to reclaim the orphans of Hindu India.

SWADESH BANDHAVA, November 1909.

Christianity and Indian politics.

65. The *Swadesh Bandhava* (Agra), for November, repudiates the plea put forward by Christian Missionaries that the conversion of India to Christianity will make it politically strong and united and remarks that if Christianity possessed this virtue, Europe would not be periodically convulsed in international wars.

MUSAFIR, 30th November 1909.

The *Koran* and the *Vedas* : a comparison.

66. The *Musáfir* (Agra), of the 30th November (received on the 10th December), has the following poem by one Hakim Lala Hansraj, *Ráhat* of Umballa :—

"If you desire happiness, never hanker after the riches of others. This is the teaching of the divine *Vedas (?)*.

Those who cunningly appropriate what belongs to others will always be beset with troubles, and will never enjoy happiness. O, *Koran !* (contemptuously) Thou teachest robbery.

The prophet of God can take a lesson in this art from such a teacher (?).

Their hearts burn in the fires of *taqiya* (a Shiah doctrine by which a man may renounce his faith for a short time when persecuted) and *tawriya (!)*.*

The Musalman has made God, too, a party to his misdeeds.

The Muhammadan God cannot be said to be purely spiritual,

As angels are said to have lifted His Throne.

He cannot be said to be Omnipresent as He is said to live on the Firmament.

Thy *(Koran's)* teaching is opposed to the peoples' happiness, for Thou teachest *jehad* and exhortest men to take up the sword.

Thou providest *Houris* for the martyrs in Paradise, and cups of wine and other pleasures.

O enemy, Thou makest Modesty the companion of Thy disgraceful acts,

And takest with Thee to the Heavens the wife of thy son.

(Probably a hint at the marriage of the Prophet Muhammad with the divorced wife of his adopted son, Zahid, who was a slave.)

Thou hast selected some to be the bridegroom's companions at the Heavenly Wedding,

And God has stood responsible for the payment of the *meher* (the settlement made by the bridegroom on the bride).

Men who are wise and chaste could never do such (disgraceful) acts,

And one day such evil acts come to light, however carefully they are concealed.

Thy teaching, O *Koran*, has spread darkness in the world,

Thou hast taught the lesson of voluptousness and debauchery,

Thou hast made incest popular through the world,

And hast spread adultery.

How long should I dwell on Thy virtues (sarcastic) O Word of God (i.e. *Koran*).

The *parterres* of Thy garden are full of flowers (teachings) which are contrary to reason.

Those who desire happiness do everything in the light of knowledge and intellect.

It is only an enemy who will advise a man that salvation depends upon Faith."

ADVOCATE, 5th December 1909.

The depressed classes.

67. In an article entitled "The Depressed Classes", the *Advocate* (Lucknow), of the 5th December, enumerates the causes that have led to the awakening of the East. Referring to the humiliation, ignorance and superstition in which the depressed classes are plunged, the editor remarks : "It is painful to have to say that these provinces

* In Dr. Steingass's dictionary the word is defined to mean a riddle or a word used in its most uncommon sense. None of these meanings seem to fit in here.

have not fully been roused to a sense of their responsibility in the matter of uplifting the depressed classes."

In conclusion he says: "With the lower classes improved and elevated, we may well snap our fingers at our cavillers who are never tired of repeating that nationality is a plant of Western growth and cannot grow on Indian soil. Let us convince them by deeds that we regard them as our brothers and sisters and that India and Hinduism are as much theirs as they are ours. Then we shall be a mighty force which will be irresistible."

Mahatma Munshi Ram on the *Arya Samaj*.

68. The *Rahbar* (Moradabad), of the 7th December, publishes an address delivered by Mahatma Munshi Ram on the position of the *Arya Samaj* on the occasion of the *Arya Samaj* anniversary at Lahore.

RAHBAR, 7th December 1909.

Revival of the Rajput Sabhas.

69. The *Rájput* (Agra), of the 6th December, notes with regret the formation of a *Kshattriya Hitkarni Sabha* at Benares in opposition to the existing organization at Agra.

RAJPUT, 6th December 1909.

This scheme, the editor says, seems to have had its origin in the difference between the views of the Rajas of Bhinga and Awa with regard to the principles governing the conduct of the students of the schools founded by them. The former insisted on the students and teachers of his schools taking an oath of loyalty to the British Government, while the latter thought that there was no need for this, as the Kshattriyas have ever been loyal to Government.

This controversy, he goes on to say, has now assumed a more serious aspect and the *Kshattriya Mitra*, the organ of the Bhinga party, is likening the supporters of the Awa school to the Bengali Extremist in their alleged hatred of Government.

The editor concludes by saying that while such acute differences prevail among the Kshattriyas the establishment of schools and colleges will not benefit them in any way.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 11th December 1909.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwán Dás, B.A.; Jaiswál (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,500 „
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India ...	Benares ...	Do. ...	Jehangir Sorábji; Pársi (Theosophist). Marian Judson	4,500 „
7	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
8	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 „
9	Citizen	Allahabad ...	Do. ...	M. Ghulám Muhammad Khán; Muhammadan; 55.	650 „
10	Leader	Allahabad ...	Daily ...	Bábu Nagendra Náth Gupta; Bengali Vaidya; 47. Mr. C. Y. Chintámani; Madrasi; 35.	
	ROMAN.				
†11	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*12	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adyá Prasád Misra; Brahman; 32.	225 copies.
*13	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*14	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
†15	Ahl-ul-Zikar	Lucknow ...	Monthly ...	Muhammad Umar; Muhammadan.	
16	Al Kwarif	Lucknow ...	Do. ...	Hakím Qásim Ali; Muhammadan; 40,	900 copies.
†17	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hádi, B.A.; Muhammadan; 50.	600 „
18	Al Aziz	Agra	Do. ...	Háji Muhammad Ismail Khán; Muhammadan; 52. Muhammad Abdul Rauf Khán Hátif; Muhammadan, Pathán; 27.	500 „
†19	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
20	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathán.	550 „
21	Arya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
22	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
23	Brahman Samáchár ...	Saharanpur ...	Do ...	Chotey Lál Sharma.	
24	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 copies.
*25	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 22.	1,000 „
*26	Hafiz-ul-Mulk	Hapur (Meerut) ...	Do. ...	Hafiz Abdul Kádir; Muhammadan.	
*27	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 copies.
28	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 27 ...	1,500 „
29	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
30	Kshattriya	Bulandshahr ...	Do. ...	Chaudhri Bír Naráyan Singh; Rájput Jat.	500 „
31	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth.	
32	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh	600 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
33	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 copies.
34	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,500 „
*35	Sayyáhul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
36	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Hasan, B.A.; Muhammadan; 32.	
37	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 copies.
38	Yad-i-Bayzá	Ghaziabad (Meerut),	Do. ...	Hakím Saiyid Muhammad Said; Muhammadan; 26.	250 „
*39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*40	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*42	Ziraat	Bijnor ...	Do. ...	Muhammad Abdul Karím; Muhammadan.	
*43	Akhbár-i-Imámia	Lucknow ...	Twice a month,	Saiyid Ábid Ali; Muhammadan, Shiah; 70.	200 copies.
†44	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
*45	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
46	Vyápari-wa-Karigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 42.	
47	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 copies.
48	Al Bashír ...	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
49	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan.	
50	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	...	446 copies.
51	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
52	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	308 „
53	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
54	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
55	Fitnah	Gorakhpur ...	Do. ...	Pandit Prem Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
56	Helál	Jaunpur ...	Do. ...	Muhammad Nasir-ud-din Mahmud; Muhammadan.	
57	The Independent	Allahabad ...	Do. ...	Shyám Kishore Varma, Kayasth; 38.	
*58	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 copies.
59	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	250 „
60	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
61	Káyasth Hitkári	Agra	Do. ...	Lála Lálta Prasád; Kayasth; 31 ...	500 „
62	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
63	Mufid-i-Am	Agra	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
64	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
65	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
66	Naiyar-i-Azam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
67	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
68	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	300 „
69	Rafíq Punch	Moradabad ...	Do. ...	Mahmúb-ul-Hasan; Muhammadan; 29,	450 „
70	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 „
71	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 70 ...	154 „
72	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
73	Sahífa	Bijnor ...	Weekly ...	Maulvi Majid Hasan; Muhammadan; 26.	300 copies.
74	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan; 24.	1,716 „
75	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „
†76	Shams-ul-Nahar	Moradabad ...	Do. ...	Muhammad Ismail; Muhammadan; 30,	200 „
*77	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
78	Swarájya	Allahabad ...	Do. ...	Shám Dás	1,000 „
79	Tafrih	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 20 ...	550 „
80	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 „
81	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
82	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 40.	350 „
83	Hindustáni	Lucknow ...	Twice a week.	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
84	Nasím-i-Agra	Agra	Do. ...	Bábu Bíreshwar Sányál; Bengali Brahman; 55.	276 „
†85	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
86	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
87	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30.	300 copies.
	HINDI.				
*88	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52,	100 copies.
89	Bháratodaya	Jawalapur (Saharanpur).	Do. ...	Padam Singh Sharmá and Pandit Nardeva Shástri.	
90	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Parsád Sharma; Brahman; 50.	300 copies.
91	Bráhman Samáchár ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*92	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 49,	656 „
93	Dharm Diváker	Agra	Do. ...	Puttoo Lál.	
94	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
95	Hindi Pradip	Allahabad ...	Do. ...	Pandit Bálkrishna Bhatt; Brahman; 65.	
96	Jain Prakáshak	Deoband (Saharanpur).	Do. ...	Suraj Bhán; Vakil.	
97	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám; Bania 43	320 copies.
98	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogíshwar; 34 ...	375 „
99	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Shivadhar Pande, M.A., LL.B.,	1,100 „
100	Nágri Pracháraka	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman ...	100 „
101	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarúp Varmá; 30	4,410 „
102	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
103	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 „
†104	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 38 ...	1,000 „
*105	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád; Brahman ...	1,700 „
106	Shri Yádvendra	Ghazipur ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radhá Krishna Misra; Brahmans.	500 „
107	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Nehru; Kashmiri.	
108	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi.	
109	Sudhanshu	Agra	Do. ...	Bábu Ram Sharmá; Brahman.	
110	Swadesh Bándhavá ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 39,	700 copies.

* Irregular.

† Temporarily stopped.

INDIA OFFICE LIBRARY & RECORDS

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
†111	Vánijya Sukhdáyak ...	Benares ...	Monthly ...	Bábu Jagannáth Prasád Singh; Máthur Brahman; 36.	1,000 copies.
*112	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
113	Almora Akhbár	Almora ...	Twice a month,	Munshi Sadánand Sanwál; Brahman; 58.	155 „
114	Karmayogi	Allahabad ...	Do. ...	Sundar Lál; Kayasth; 26.	
115	Kshattriya Mitra	Benares ...	Do. ...	Prasidh Naráyan Singh, B.A; Kshattriya; 35.	
116	Rájpút	Agra	Do. ...	Kunwar Shér Singh Varmá ...	1,700 copies.
117	Sádhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sádh; 28.	
118	Vyápari and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 42 ...	782 copies.
119	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satyá Nand Joshi, B.A.; Brahman.	1,600 „
120	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 40 ...	246 „
121	Arya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman,	1,469 „
122	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
123	Bhartende	Benares ...	Do.		
124	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saráogi; 33 ...	1,500 copies.
125	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
126	Saddharm Pracháral ...	Bijnor... ...	Do. ...	Munshi Rám; Khatri; 55 ...	2,050 „
127	Samrát	Kálákánkar (Partabgarh).	Do. ...	Rája Ramesh Síngh; Kshattriya; 45 ...	554 „
	HINDI-URDU.				
*128	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasád; Baranwál Hindu; 36 ...	200 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

India and Japan.

1. A correspondent, writing to the *Sahifa* (Bijnor), of the 12th December, ridicules the enthusiastic admiration felt by the Hindus for everything Japanese and says that India and Japan have nothing in common beyond being situated in Asia. It is a notorious fact, the writer says, that the Japanese have no sympathy for the people of India and treat the advances of Indian leaders with contempt. He cannot see why the Hindus should feel elated at the victory of Japan over Russia. In conclusion he expresses the fear that Indian students going to Japan may turn their attention to the manufacture of dynamite instead of to the acquisition of useful articles.

SAHIFA, 12th December 1909.

The Congo atrocities.

2. The *Tafrih* (Lucknow), of the 14th December, gives a detailed account of the atrocities committed by the Belgians in the Congo Free State and appeals to the European Powers to intervene on behalf of the natives.

TAFRIH, 14th December 1909.

(b)—Home.

The Reform Scheme.

3. The *Karmayogi* (Allahabad), of the 5th December, observes that whenever there is a tension of feeling between autocratic Government officials and subjects desirous of a greater share in the administration of the country, the rulers adopt one of two policies.

KARMAYOGI, 5th December 1909.

One is the policy of strong repression by which they attempt to suppress new thoughts by force.

In pursuance of this policy newspaper writers and preachers are charged with sedition and receive heavy sentences, patriots and disinterested leaders are deported and students are prohibited from taking part in public movements.

The other policy is one of conciliation, in pursuance of which small concessions are made in the hope of winning men over by conferring titles on them, appointing them High Court Judges or members of Council. An attempt is made to allay the growing popular unrest by introducing worthless reforms in the system of government. This policy is so potent that even men of the type of Mr. Gokhale are induced to give up their high ideals, but the prudent can never be deceived by these tactics. Both these policies have been tried since the nationalist party came into existence.

The editor goes on to say that he can never believe that the appointment of Indian members to the Councils of Lieutenant Governors or Governors General can be of any good to the country. Even influential Moderate leaders, who entertained high expectations at first and praised Lord Morley for his liberality, have expressed their dissatisfaction with the Scheme in final form. When innocent Indian patriots are rotting in jail and the remorseless law of 1818 is ever hanging, like the sword of Damocles, over their heads, the cry of reform only adds insult to injury. The right given to Muhammadans to choose their own representatives is likely to widen the difference between the two communities, and it would be better for the Hindus to keep at a distance. If Government had not shown this undue favour to Muhammadans and had set the political prisoners free, the unrest might have died out.

These reforms will teach the people of India, the editor says in conclusion, that no nation can grant *swaraj* to another. *Swaraj* can only be secured by the sustained efforts of the rising generation and that only if the people are prepared to endure many hardships for its sake.

The Reform Scheme.

4. The *Mashriq* (Gorakhpur), of the 14th December, referring to the boycott of the Reform Scheme by the Moderate leaders of Bengal, remarks that Bengal had no right to claim a greater measure of the Scheme than the other provinces. If the hostility of the Bengal Moderates to Government measures is so marked, there is but little difference between them and the Extremists. The editor says that Government has repeatedly declared that the Reform Regulations are of a tentative nature, and the Indian leaders should throw themselves heart and soul into the work of reform and, by cordial co-operation with Government, make the Scheme a success.

MASHRIQ, 14th December 1909.

OUDH AKHBAR, 15th December 1909.

5. The *Oudh Akhbar* (Allahabad), of the 15th December, referring to the manner in which the Scheme has been received in different quarters in India and England, remarks that on the whole the educated classes of India should be satisfied with it, as Government is prepared to make any modifications in the Regulations that are found necessary. The editor expresses his disapproval of the separate representation accorded to the Muhammadans, and is of opinion that it would have been better for Muhammadans to sacrifice their personal interests to some extent, instead of claiming separate representation, which is opposed to the idea of self-government that prevails in civilized countries.

The Reform Scheme.

ABHYUDAYA, 10th December 1909.

6. In a leading article the *Abhyudaya* (Allahabad), of the 10th December, observes that there is still time to amend the Regulations of the Scheme in order to make it really successful. The editor points out that the whole Scheme will prove futile in its beneficial effect if its two prominent defects, undue favour to Muhammadans and the boycott of the educated classes, continue. The Scheme, he further says, besides giving rise to general discontent and besmirches the fair name of British justice, and has disappointed even persons like Messrs. Surendra Nath Banerjea, A. Rasul and Moti Lal Ghose who are among the leaders of the Moderates and who expressed their pleasure and gratitude at the acceptance of the Reform Proposals by the Secretary of State by sending a deputation to wait on Lord Morley.

The Reform Regulations.

ALIGARH INSTITUTE GAZETTE, 15th December 1909.

7. Maulvi Aziz Mirza Sahib, writing to the *Aligarh Institute Gazette*, of the 15th December, reminds the Muhammadans of the almost insuperable difficulties they had to encounter in securing separate representation in the Councils and points out that but for their admirable self-restraint and the untiring zeal and energy of their esteemed leaders His Highness the Agha Khan and the Right Hon'ble Mr. Amir Ali, theirs would have been a lost cause. He implores them to use their privileges to the best advantage, otherwise all their efforts will prove futile. Notwithstanding the generosity of Government, they will still be in a helpless minority in the Councils, and it is therefore necessary that their representatives should be competent men who will command respect in the Councils and influence the majority. He says that the time is past when seats in the Councils were coveted merely as an honour, that now only those should be returned who are best fitted to serve their community, who are prepared to suffer for its sake, and who have proved their interest in public affairs. They should be tolerant and of broad views, and willing to co-operate for the common good with their Hindu colleagues. In this way the ever-widening gulf between the two races will be bridged, for the better administration of the country is sure to produce harmony and cordiality between the two communities. They undoubtedly have divergent interests, but in the course of time their differences may be settled. The elected members should be free from self-conceit and should not indulge in self-praise; they ought to possess a varied stock of knowledge and information, and should speak only when they can be heard to some effect.

Muhammadans and the Councils.

The writer deplores the fact that among the Moslems there is a class that does not value freedom of opinion, which believes that assent to the measures initiated by Government, whether harmful or beneficial to the country, is the best form of loyalty. Of course, he says, loyalty to Government is very necessary, but freedom of opinion should not be trammelled by it. Loyalty, that has its rise in fear or self-interest, is in reality a form of disloyalty, as it tries to turn defects into virtues, and is therefore misleading. The form of loyalty that is really valuable, is that which in a fearless, but cordial, spirit criticises the actions of Government and points out the good and bad points of its measures. In the same way liberty does not mean unbridled license, but signifies that a man should carefully weigh his rights with those of others and not be guilty of transgression. So the Muhammadan members should prove their loyalty to Government by pointing out to it in the most outspoken manner all the defects in the administration. They should also be men of ripe experience, and not young men however brilliant and promising they may be. It may in some quarters, he says, be doubted whether men of such ability can be found among the Moslems, but notwithstanding the dearth of able men among them, they can

easily find four men in each province who possess all the necessary qualifications. He further says that if men are chosen who cannot work shoulder to shoulder with the highly qualified men of other communities, the privileges conferred on the Muhammadans by Government may prove dangerous instead of beneficial, and that Government may be led to believe that the Moslem agitation for separate representation was not genuine, but was engineered by a few meddlesome persons. It is therefore necessary that the Moslem League should take the initiative by preparing a list of suitable candidates for whom alone the electors should be asked to vote. The League should exclude those who possess no ability but who are certain to come forward and try to deceive the voters by their wealth and influence, by flattery and by appealing to their good nature. If, he says in conclusion, the Moslem voters do not exercise their privilege with tact and discretion, they will be held in contempt by Government and will be found wanting in the eyes of God.

Officials and the Councils.

8. The following is from the *Advocate* (Lucknow), of the 9th December :— ADVOCATE, 9th December 1909.

"COUNCIL ELECTIONS.

SIR,—I was surprised to hear that a Muhammadan Tahsildar in Rohilkhand is seeking his election to a seat in Lieutenant Governor's Council. It is needless to say that all the methods for collecting *rasad* are being adopted to secure votes. Is it permissible for a Tahsildar to stand for the Council? It would be a nice sight to find Tahsildars and Thanedars surrounding the Lieutenant Governor in the new Council. Will Sir John Hewett issue orders forbidding such election of Government servants and also canvassing on their part before it is too late?

The 3rd November 1909. P. L. S."

Officials and the Councils.

9. The following is from the *Advocate* (Lucknow), of the 9th December :— ADVOCATE, 9th December 1909.

"COUNCIL ELECTIONS.

SIR,—Some of the Deputy Collectors are interesting themselves in the elections. If Muhammadan Deputy Collectors and Subordinate Judges interest themselves in seeing that a proper candidate is returned by a Muhammadan constituency of which they are members, I have no objection. They are welcome to it because a generous Government has given them votes. But when some of the enthusiasts interest themselves in divisional elections, one is tempted to ask whether the Collectors and District Judges keep themselves informed of the doings of their subordinates. I am not giving names, but I shall ask your indulgence to do so in the issue week *(sic)* if I find the warning fails and certain officials at Bahraich, Fyzabad and Partabgarh, who are very active, do not conduct themselves better.

A VOICE FROM FYZABAD."

Officials and the Councils.

10. The *Naiyar-i-Azam* (Moradabad), of the 12th December, referring to the contest for seats reserved for non-officials on the Provincial Councils by several Tahsildars and Deputy Collectors, remarks that if Government does not prevent such candidates from coming forward for election, the people, especially the Muhammadans, will have no real representation, as Government servants will not have the courage to criticise the actions of Government. Besides, other candidates will certainly fail in obtaining a sufficient number of votes, as the executive officers, who offer themselves for election, will always compel the voters to give them their votes. NAIYAR-I-AZAM, 12th December 1909.

Officials and the Councils.

11. The following is from the *Leader* (Allahabad), of the 15th December :— LEADER, 15th December 1909.

"OFFICIALS AND ELECTIONS.

SIR,—Certain Government executive officials are openly interesting themselves in the election of certain candidates to the Legislative Council. They make it a point to catch hold of the electors and *sermonize* on the merits and demerits of candidates. I think the conduct of such officials is utterly reprehensible. If they do not desist from objectionable practices of this kind, their names will have to be published. Let us hope they will avoid the last alternative.

The 12th December 1909. JAI NARAIN PRASAD BAJPIE."

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LEADER, 16th December 1909.

Officials and the Councils.

12. The *Leader* (Allahabad), of the 16th December, has the following:—

"The several appeals, including those of the Muhammadans, made to His Honour the Lieutenant Governor to prohibit officials from putting themselves forward for election to the Council, have apparently fallen on deaf ears, for we find in the list of candidates published in the *Gazette* this week the name of Maulvi Hashmat-ullah, Joint Magistrate. This officer hails from the Rohilkhand-Kumaun Muhammadan electorate. What with the Regulations which are defective in so many respects, the grouping together of the Municipal and District Boards and the grant of disproportionate voting power to the latter, which are admittedly less enlightened than the former, the excessive representation of Muhammadans and zamindars, and the highly satisfactory nominations made by the Government, and the sanction to officials to snatch, if they can, some of the elective seats coming on the top of them all, the utmost that could be done to deprive the reform of the Council of more than half its value has been nearly done by Sir John Hewett. We can only lodge our most emphatic protest against the most unjust of all the injustices to the reform party—the permission tacitly accorded to officials. What is there to prevent officials from contesting every seat thrown open for election? And who knows that they may not succeed in their effort with the authority they can employ (indirectly and insidiously of course) to get votes for themselves? Then will the Council be a sight for the gods? The Lieutenant Governor, supported by the Nawab of Rampur and the Nawab of Pahasu on either side, and surrounded by Collectors and Magistrates, Tahsildars and Deputy Collectors in galore as his honourable colleagues—that would be the ideal of co-operation? The heart of even an oriental potentate may leap with joy. And so may that of the 'sundried bureaucrat.' Seriously, we hope Sir John Hewett will at least cease to complain if educated Indians cannot bring themselves to sing *te deums* in honour of the Reform Regulations and their authors and sponsors."

LEADER, 12th December 1909.

Mr. Muhammad Rafik and the United Provinces Legislative Council.

13. The following appears in the *Leader* (Allahabad), of the 12th December:—

"Among the nominated members of the United Provinces Council we notice is a District and Sessions Judge, Mr. Muhammad Rafik, of Rae Bareli. Is this not a departure from sound principle? Is it not generally accepted in the countries of the West that an officer, who will be called upon to administer and interpret laws, ought not to have anything to do in their framing? The Judge's duty is to take the law as it stands and not concern himself with the intentions of the legislatures or any other extraneous circumstance. He cannot have a perfectly free and fresh mind in the performance of his judicial functions if he has had anything directly to do with the enactment of laws. It is almost inevitable that his mind should be biassed in favour of or against particular Acts or sections of Acts according as the view he took of them as a member of the Council at the time of their enactment. We should have thought that Government even in India would recognize the simple commonsense of the practice to which we have called attention and the impropriety and inconvenience of a departure from it."

LEADER, 12th December 1909.

The non-official majority in the United Provinces Legislative Council.

14. The *Leader* (Allahabad), of the 12th December, has the following:—

"His Honour the Lieutenant Governor has performed his duty of nominating a number of gentlemen—officials and non-officials—as members of the enlarged Legislative Council of the United Provinces. It is only necessary to glance at the list for one to conclude that the much-talked-of non-official majority is to be nothing but a mockery and a pretentious sham. If the nominations made by Sir John Hewett are to be regarded as typical of what other Provincial rulers mean to do, one can have no option but to make up one's mind that the Reforms in their practical operation mean perilously near nothing, thanks to the adroit and tortuous ways of the bureaucracy. As an esteemed Bombay friend shrewdly remarked in a passage which we printed in these columns some days ago, the Anglo-Indian bureaucracy, dissatisfied that its own fond and illusive scheme of 'Reforms' was knocked on the head by the statesman who reigns at the India Office and, perhaps resolved within itself that it would not allow effect to be given to Lord Morley's noble intentions in an upright manner, proceeded so to frame the Regulations as to revive its own rejected

scheme in a different garb. The frontal attack on the educated middle class, of whom the Reform Party is chiefly composed, having failed, it has sought to achieve the same end by a skilful if not altogether ingenuous flank movement. Thus, while the non-official majority looks very beautiful on paper the electoral groups have been so constituted, such restrictions are imposed on the choice of their representatives by electorates, such care has been taken that there should be no extension of franchise (barring of course in the case of the favoured community and the men of broad acres), and such power of nomination is reserved to the Government, that it may safely be said that no practical good will be derived from the existence of a so-called non-official majority. The powers of the Councils are increased and we are duly grateful for the concession, but if the non-official members are to be of such calibre and political opinions, or absence of opinions as those nominated by the Lieutenant Governor, and (mostly) elected by the landlord and the Muhammadan constituencies, of what practical value is the increase of powers? Sir John Hewett was a staunch advocate of the establishment of Advisory Councils. As they are not to be, he is apparently determined that his Legislative Council should remind the people of the spectre of the Advisory Council which died before it was born. How else can we account for the nomination of the Nawab of Rampur, the Maharaja of Benares, of 'nonsense talk' fame, the Raja of Tehri, the Nawab of Pahasu and Mr. Farquhar Mackinnon? We dare say Sir John Hewett thought that these worthy men, joined and strengthened by some of those who are elected, will make the truest representatives of their countrymen, besides rendering the non-official majority of particular value and efficacy. No doubt, we shall be told that men of the stamp we desire are sent up to the Council by the electorates of Municipal and District Boards. Certainly this is true to some extent. But those who have carefully scrutinized the composition of these bodies and the relative voting power of the two sets of Boards will not need to be told that it is with a maximum of difficulty that a minimum number of independent representatives can get into the Council. And their vote, if not their voice, will, we apprehend, be drowned in the votes of the officials, and the nominated non-official element, backed up as often it will be, by a section of the elected members. The prospect therefore to our mind is not encouraging."

The nominated members of the United Provinces Legislative Council.

15. The *Leader* (Allahabad), of the 14th December, in its editorial columns discusses His Honour the Lieutenant Governor's nominations for the Legislative Council. The editor strongly protests against the appointment of the Nawab of Rampur, the Raja of Tehri and Mr. Muhammad Rafik. He points out that the two former are not residents of British India and that the deliberations of the Provincial Council do not therefore affect them or their subjects, and that the last-mentioned is a District and Sessions Judge and that therefore, as an administrator of the law, he should not have any part in framing it? In support of his remarks the editor says that Judges of the High Court are never appointed members of Legislative Councils, that Mr. Justice Rampini was relieved of his duties when deputed to the Legislative Council in connection with the revision of the Civil Procedure Code and that Mr. Justice Asutosh Mukerji had to resign his seat on the Supreme Legislative Council when appointed a Judge of the Calcutta High Court.

LEADER, 14th December 1909.

"These appointments", he goes on to say, "do not create any surprise as they are consistent with the views held by the Local Government about the Reforms, which were not welcomed by it with much warmth." The Lieutenant Governor, he says, was quite opposed to non-official majorities in Provincial Councils, and therefore he has nominated men like the Nawab of Rampur and the Raja of Tehri who will never criticise any action of Government, to say nothing of moving an amendment to the budget, a possibility of which His Honour seemed to stand in dread.

In conclusion he says that the Muhammadans are labouring under a mistake in believing that His Honour has been specially generous to them, as he refused to accept the proposal made by the Raja of Mahmudabad that Muhammadan graduates of six years' standing should be allowed to vote in the election of a member for the Supreme Legislative Council. He also says that there is no fear of Government being defeated even in the case of a non-official majority, for

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among the non-official members are many who have been nominated by Government and who will always side with it.

LEADER, 15th December 1909.

The nominated members of the United Provinces Legislative Council.

16. Adverting to Council nominations, the *Leader* (Allahabad), of the 15th December, says :—

"It strikes us that in nominating the Nawab of Rampur and the Raja of Tehri as members of the Legislative Council, the Lieutenant Governor has hardly had regard for the Government of India's opinions regarding the advisability of bringing rulers of States into the Councils of British India."

The Government of India said :—

"'In view of the opposition of the Chiefs to a Council of mixed composition and of the unfavourable reception which our proposal has met with in British India, we consider that the published scheme should not be proceeded with at present. * * But in present conditions we are of opinion that an attempt to create a mixed Council in any form would result in failure.' When in the face of this clear declaration of policy, a Provincial ruler appoints rulers of States as members of his Legislative Council, may it not be said that he has acted contrary to the intentions of the Government of India? This is what Sir John Hewett has done."

ABHYUDAYA, 10th December 1909.

Kumaun and the Councils.

17. The *Abhyudaya* (Allahabad), of the 10th December, asks His Honour the Lieutenant Governor to nominate at least one native of Kumaun to the new Legislative Council, as the people of Kumaun have many grievances, for instance the *begar* system and the high-handedness of forest officers. If they have representatives in the Council they can bring their grievances to the notice of Government.

LEADER, 16th December 1909.

The nominated members of the United Provinces Legislative Council.

18. The *Leader* (Allahabad), of the 16th December, says that among the members nominated by the Lieutenant Governor there is none from Kumaun unless the Raja of Tehri can be regarded as the representative and spokesman of the people of that division.

The editor says that the Kumaun division should have been given an elected representative and asks if it is not surprising that public-spirited and respected members of the community, like Pandit Hari Ram Pande, Pandit Jwala Dutt Joshi and Pandit Badri Dutt Joshi, have not been considered suitable men to be returned to the Council. He further adds that it was wrong to have excluded Kumaun from the election scheme and that it is an injustice not to include a representative of Kumaun among the nominated members.

ADVOCATE, 16th December 1909.

The nominated members of the United Provinces Legislative Council.

19. Referring to the nomination of non-official members to the United Provinces Legislative Council, the *Advocate* (Lucknow), of the 16th December, takes exception to the nomination of Mr. Mackinnon, of Gorakhpur, and of Rai Nathi Mall Bahadur, of Khurja. As to the remaining names the editor says that the Muhammadan zamindars and the trustees of the Aligarh College would have been more gratified if Government had nominated Nawab Vikar-ul-Mulk Nawab Mushtaq Husain, who enjoys the full confidence of the whole Muhammadan community, instead of Nawab Sir Faiyaz Ali Khan Bahadur.

The nomination of the Nawab of Rampur, the Maharaja of Benares and the Raja of Tehri, he remarks, undoubtedly adds to the grandeur of the Legislative Council; but, as a matter of fact, they will not be much help to Government in its administration of the province.

HINDUSTANI, 17th December 1909.

The nominated members of the United Provinces Legislative Council.

20. The *Hindustani* (Lucknow), of the 17th December, reproduces, from the *Advocate* (Lucknow), of the 16th December, an article entitled "Nominated Members of the Councils."

LEADER, 14th December 1909.

An appeal on behalf of the Indian Councils.

21. The *Leader* (Allahabad), of the 14th December, publishes "An Appeal to Electors and Candidates for the new Indian Councils" signed "AN INDIAN THINKER." The writer says that the future of India will depend upon the men who are chosen to represent the people on the Councils. He is grieved to learn that some men are in the field who are ignorant of the English language and who have never read a newspaper in their lives and whose sole ambition is to have the word "Honourable" prefixed to their names. Such men, he says, had better stay out. He advises the

voters to be deaf to their threats, promises and persuasions. The Councils will consist of the ablest officials and they will all be fully prepared for the duties that will devolve on them as members of Council, and the elected members should therefore be able to meet them on their own ground, otherwise they will command no respect. He finally advises the people to send to the Councils the most experienced, competent and public-spirited men among them and to carefully watch how they discharge their duties to the public.

In conclusion he appeals to the Rajas and Nawabs, who have been nominated to the Councils, to keep the good of their country in view.

Mr. N. C. Kelkar and the Government of Bombay.

22. The *Advocate* (Lucknow), of the 16th December, has the following:— **ADVOCATE, 16th December 1909.**

"The Deccan Sahba's protest in the matter of the disqualification of Mr. N. C. Kelkar is timely. Mr. Kelkar may be an Extremist in politics, but he has done nothing to show that he is so hostile to the British Government that his presence in the Council will be harmful to the public interest. The use of extraordinary power against such a person is bound to cause great dissatisfaction in the community."

Mr. N. C. Kelkar and the Government of Bombay.

23. The *Hindustani* (Lucknow), of the 16th December, reproduces, from the *Advocate* (Lucknow), of the 16th December, an article entitled "Mr. N. C. Kelkar and the Government of Bombay." **HINDUSTANI, 16th December 1909.**

Indian finances and the new Councils.

24. The *Rahbar* (Moradabad), of the 14th December, referring to the fact that the Government of India is saddled with a debt of about 3,675 million rupees, for which it has to pay a very large sum in interest, remarks that this will show how far the officials are justified in harping upon the progress and prosperity of India. Most of the people of India optimistically believe that when the new Councils are in full swing they will be able to curtail expenditure and thus reduce this heavy debt to some reasonable limit. But they ought to remember that no member of Council can initiate a debate on any question relating to the army, navy, political relations, political pensions, the public debt, &c., which means that Lord Morley has not provided the people with any means to get rid of this misfortune [the debt (?)]. It is right that military affairs should not be discussed, but no one can understand why other subjects of public interest have been tabooed. No one can sympathize with the officials in the face of this if they complain that the people do not show any enthusiasm in their scheme of reform. **RAHBAR, 14th December 1909.**

In conclusion the editor advises the people to use the powers that have been given them under the Reform Scheme to their best advantage and leave the rest to Providence.

District Boards in the United Provinces.

25. The *Leader* (Allahabad), of the 17th December, deals at length with the working of the District Boards in these provinces and expresses its gratitude to His Honour for his repeated insistence on the necessity for non-official co-operation in connection with them. The editor expresses the hope that the non-official members of the Boards will reciprocate the desire of Government for their active participation in the affairs of the Boards by taking a more intelligent and sustained interest in their work. He says that men with the requisite qualifications to do efficient work should be elected by the people, wherever possible, and that care should be taken that the members who are nominated should be able men. He sees no reason why non-officials should not be appointed Chairmen when qualified men are available and why the Vice-Chairmen in all districts should not be elected from among the non-official members. **LEADER, 17th December 1909.**

The appointment of Mr. Amir Ali to the Privy Council.

26. The *Oudh Akhbar* (Lucknow), of the 18th December, notes with satisfaction the appointment of Mr. Amir Ali to the Privy Council, and says that the people of Oudh should be specially proud of the distinction conferred on him as he belongs to Mohan, in the Unao district, Oudh. **OUDH AKHBAR, 18th December 1909.**

Indians in the Transvaal.

27. The *Abhyudaya* (Allahabad), of the 10th December, complaining of the inactivity of Government in not taking any steps to remove the grievances of the Indians in **ABHYUDAYA, 10th December 1909.**

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the Transvaal, remarks that Government always hastens to adopt such measures as the Seditious Meetings and Crimes Acts and the Partition of Bengal in the face of popular opposition, but pays little attention to such important questions as the sufferings of Indians in the Transvaal and the separation of the executive and judicial functions.

LEADER, 17th December 1909.

Indians in the Transvaal.

28. Referring to Mr. Gandhi's telegram to Mr. Gokhale and the latter's appeal for subscription to the Transvaal Indians' Fund, the *Leader* (Allahabad), of the 17th December, says:—

"Mr. Gandhi's telegram cannot be read without the least-feeling man being moved to help our struggling brethren in that part of the world. To think of the half a score of rupees sacrificed in the struggle of the sufferings endured and, worse, of the dreary prospect before us, is sad and saddening in the extreme. We trust Mr. Gokhale's appeal for funds to aid the heroic sufferers will meet with a generous response."

RAHBAR, 14th December 1909.

Indians in Mauritius.

29. A correspondent, writing to the *Rahbar* (Moradabad), of the 14th December, says that last year some stir was caused in India by the publication of a letter from one Bindraban in the leading Indian papers describing in detail the atrocious treatment to which he and other Indian labourers in the Mauritius were subjected, but nothing came out of it. Government merely informed the *Arya Gazette* (Lahore), in which the letter originally appeared, that the statements in Bindraban's letter were exaggerated and so no practical step could be taken. The writer draws the attention of Government to the fact that out of 261,550 coolies working in Mauritius last year, 103,922 fell a prey to various diseases, sixty per cent. dying of fever, dysentery and pneumonia. These figures and the nature of the diseases to which the labourers succumbed, indicate that they had to work under unfavourable conditions and did not get enough nourishing food and had no proper clothing. He says that these facts and figures to some extent go to support the statements made by Bindraban, and he asks Government to have inquiries made into the matter at an early date, and to prohibit the recruitment in India of coolies for Mauritius for the present.

LEADER, 11th December 1909.

The Viceroy and the Madras Provincial Congress Committee.

30. Referring to the Viceroy's reply to the address presented by the Madras Provincial Congress Committee, in which His Excellency advised the Committee to assist Government to ensure the success of the Reform Scheme in its early stages and to leave alone for the present the academic criticism of small points until the public has had some experience of the practical working of the new machinery, the *Leader* (Allahabad), of the 11th December, says:—

"We have consistently opposed the repudiation of the Scheme or any attitude of hostility towards it, but we should be sorry to believe that the criticism that has been levelled at the Regulations, which is distinct from the Scheme, is merely academic. On the contrary, the real criticism is vital and is directed to basic principles. For experience of the working of the Regulations we are content to wait, but it would be giving away our case if we were to admit that the serious objections raised to the Regulations are merely of an academic character. Leaving small details alone, what about the electoral groups, the special electorates and the curiously unequal qualifications of electors? Unless these are mended, and the earlier the better, all the attempts that are now being made to deprecate bitterness and to give the Scheme a fair trial will fail. Even to begin with, the Regulations could have been very much better than they are. A larger and broader representation of the general community is the very step towards disarming criticism and ensuring general acceptance of the Regulations."

LEADER, 17th December 1909.

The Viceroy and the Madras *Mahajan Sabha* and the Provincial Congress Committee.

31. The *Leader* (Allahabad), of the 17th December, expresses its agreement with the *Hindu's* (Madras), protest against the acquiescence by the Madras *Mahajan Sabha* and the Provincial Congress Committee in the Viceroy's suggestion that references to the Indians in the Transvaal and the deportations

should be deleted from the addresses they proposed to present to His Excellency. The editor points out that, apart from the offer of a respectful welcome to the representative of the Sovereign, the chief value of such documents lies in their laying before the responsible ruler the views of the community on the most important topics of the day.

He concludes with the remark: "What are costly gubrenatorial tours for if Viceroys and Governors insist on being told only pleasant things?"

The coming Congress.

32. Referring to the business that the next Congress has to transact, the *Leader* (Allahabad), of the 17th December, points out that foremost of all questions is the Reform Regulations. The last Congress recorded general appreciation of the Scheme that was outlined and expressed the hope that the details would be worked out in the same liberal spirit as marked the despatches. As this however was not done, the duty of the Congress, the editor says, will tend towards criticism rather than towards appreciation this year. He goes on to say that so far as the Regulations are concerned, the Congress will be required to criticise its unsatisfactory features and to make definite suggestions regarding the improvements to be introduced.

LEADER, 17th December 1909.

The other question of importance is the painful struggle in the Transvaal and with Mr. Polak in India, the Congress will, of course, have to give its best attention to the question.

The employment of Indians in the Medical Service will be another matter of special importance, inasmuch as attempts are being made both in India and in England to thwart the noble intentions of Lord Morley.

The last question of the utmost national importance will be to repeat the protest against the scandalous injustice of the deportations, and to demand the release of the prisoners before the General Election.

In conclusion the editor appeals to Congressmen to muster in large numbers at Lahore to assist in the dutiful performance of a national duty and to contribute to the success of the session.

The situation in India.

33. The *Advocate* (Lucknow), of the 12th December, has the following:—

ADVOCATE, 12th December 1909.

"If brute force and class hatred, as said by Mr. Winston Churchill, have become the besetting sin of British political life, no less are they becoming a predominant factor in the politics of this country. The situation is more deploreable in India where a recourse to violence means a great check upon the steady progress of the people in the way to attaining civil liberties."

The political crisis in England.

34. The *Oudh Akhbar* (Lucknow), of the 16th December, referring to the impending ministerial changes in England, remarks that whether the Liberals or Conservatives are in power, they are equally indifferent to the interests of India. The Liberals may make a petty concession and the Conservatives may withdraw it, but that is all. India had great expectations from Lord Morley but he has diverted from the principles he held sacred, either because he preferred to favour his own nation or because he was in a helpless minority and was unable to do anything for the good of India.

OUDH AKHBAR, 16th December 1909.

The Kshattriyas of the past and present.

35. The *Karmayogi* (Allahabad), of the 5th December, gives an account of a war between Prithvi Raj and Muhammad Ghori, describing how the latter fell into his enemy's hands and how he was released on payment of an indemnity. He invaded India eight times and on each occasion was captured by his enemy and allowed to go, a fact which, as the editor observes, well shows how generous and how confident of his prowess his opponent was.

KARMAYOGI, 5th December 1909.

The editor then draws a comparison between the past and present condition of this race and goes on to say:—

"Ram Chandra and Sri Krishna, noted for their heroic deeds and conquests, Yudhisthra, for his love of truth, Karna, for his charity, and Bhisma, for his life-long chastity, all belong to this illustrious race. But, alas! what a change has come over it now.

Oh Kshattriya heroes! defenders of the country, open your eyes and realize your position. You are the descendants of great men and not the offsprings of goats and sheep that bow their heads to all.

You are so fallen that any one can insult you with impunity and put you into prison.

Although many cows are slaughtered every day and many of your subjects are led astray from their religion, you remain unconcerned.

Does it not involve a breech of your *dharam?*

Think of your illustrious predecessors, Bali and Haris Chandra; they did not sacrifice *dharam* for wealth. Dadhichi (a Hindu king), has proved by his noble example that riches and even life are nothing in comparison with religion, but your indifference towards your religion is a matter of surprise. How long are you going to live without wealth, religion and self-respect? You used to be deeply attached to religion and helped others to be so too.

You considered it your duty to protect the weak and the helpless and devoted yourself heart and soul to the propagation of education and strenuously opposed early marriage, debauchery, hypocrisy, falsehood, deceit, drinking and playing at dice and such other evils wherever you found them."

KARMAYOGI, 5th December 1909.

India—past and present.

36. The *Karmayogi* (Allahabad), of the 5th December, contains a poem on the prosperity of the country that can boast of patriotic souls. The editor advises Indians to cast off their lethargy and direct their attention to arts and manufactures which can alone bring wealth and peace to their country. The poem concludes with the following lines:—

"Oh Heart! cheer up, don't give way to despair, spread *swadeshism* with all thy vigour; young and old, men and women, are uniting to form a nation, leaving aside considerations of caste and religion. This is a hopeful sign of the future welfare of the country."

KARMAYOGI, 5th December 1909.

The degeneration of Indians.

37. The *Karmayogi* (Allahabad), of the 5th December, opens with a poem by Madhava Shukul in which the writer bewails the want of spirit in the present generation of Indians.

He goes on to say: "O God! why hast Thou created thirty millions of Indians, men who neither understand Thee nor have any sense of their duty. The rich, always addicted to vice, the zamindars, given to oppress the poor and never sharing in the afflictions of the distressed, have grown hard-hearted and unsympathetic. Oh God! give these people, among whom these evils prevail, either power to effect their own salvation or bring destruction upon them and remove them from mother earth."

KSHATTRIYA MITRA, 1st December 1909.

Constitutional government unsuitable to India.

38. The *Kshattriya Mitra* (Benares), of the 1st December, discussing the constitutional system of government, observes that a large number of men who enjoy the right of choosing their representatives are as unfit for this privilege as those who are not so fortunate.

The editor holds that in the latter category come boys, women and the poor, and thus only a small number of persons remain who are really able to choose a competent representative. It is also clear that the person to be elected must be one from this class, and that he must be a man of character, and of a self-sacrificing disposition, for such a man alone is fit for election. Besides, he ought to possess sound knowledge and must not be covetous, for he cannot go and ask people to elect him as their representative, like one in search of a situation who is ready to do and say anything to win the favour of those who can help him. In the case of District and Municipal Boards only those men are usually elected who, by their eloquent speech and sweet words, induce the people to vote for them without considering whether they possess any qualifications or not.

He goes on to say that when such persons are elected, they soon forget the interests of their constituents in the enjoyment of their new position and devote their attention to rising a step higher, and parties are formed for their own interest among the members and thus the whole system is reduced to a mere farce and its real object to safeguard the interests of the people is defeated. This system, the editor observes, is not much in favour nowadays even in Europe on account of its inherent defects, and it would therefore be better not to introduce it in India.

India a new Russia.

39. The following is from the *Advocate* (Lucknow), of the 9th December :— ADVOCATE, 9th December 1909.

"Bepin Chandra Pal, lecturing at Manchester, described Lord Morley's Indian Reform as a bribery calculated to make a section of the people sell their souls for a mess of pottage. The situation in India was boycott on the one hand and repression on the other. Their general policy was to boycott British goods and manufactures because they knew the weakness of the British character; hence, when the British wounded their feelings, they retaliated by touching their pockets. Though he regretted the recent outbreak of violence they could not control the impatient spirit of their race, and the question was whether it would be peace or revolution. If the present state of things continued, India would be worse than a second Ireland—it would be a new Russia."

Co-operation between Government and the public.

40. The *Abhyudaya* (Allahabad), of the 10th December, observes that co-operation between the people and Government officials is always necessary in the interests of the country, but this is possible only when those among the subjects who, by their knowledge and ability are able to advise and work with Government officials, are given a chance to do so. It would, therefore, have been only right for Government to ask its officials to associate such men with them in the work of administration. This is what the educated classes are agitating for, but the bureaucracy is throwing every obstacle in the way of their obtaining their desires. ABHYUDAYA, 10th December 1909.

The editor quotes from the King's speech that "whenever there occurs an official error nothing is left undone to set it right" to contrast the attitude of the officials towards the Partition of Bengal which, in spite of being acknowledged an error, is not remedied.

India in the brotherhood of nations.

41. The *Advocate* (Lucknow), of the 12th December, in reviewing an article by the Revd. J. T. Sunderland in the *Modern Review*, says that the reason why India is not given the status of a member of the family of nations is, firstly, because it is an Asiatic nation and for many generations Europeans have looked down on Asiatics and everything oriental; and, secondly, because Indians are considered heathens by Christians. That "the very fact that the Christian missionary comes to India presupposes little inclination to recognize the best that is in the religion and the civilization of the people among whom he labours." ADVOCATE, 12th December 1909.

"Political subjection is", says the writer, "the only factor in preventing the progress of India towards getting her proper place in the brotherhood of nations; and as there can be no fraternity between any independent nation and a people held in political subjection, India labours under many disabilities, one of them being that she is not represented in the diplomatic life and service of the world, nor in any of the courts."

The writer complains that the means adopted for the advancement of India is not in keeping with the policy of the British as declared by Acts of Parliament and many proclamations, and he intances the fact that though scientific training is admitted to be a primary necessity Government is doing little in the way of establishing technological institutes, schools of science or industrial institutions. He notes that few students are sent abroad to study these subjects and even of those who are given such facilities, few are placed in a position to benefit the country on their return, and "while abroad their steps are not infrequently dogged by detectives." The writer adds that the fact, even were it admitted, that Indians are incapable of ruling themselves, does not speak well for the English rule, in that Indians who had ruled themselves for thousands of years suddenly lost their ability to do so on the appearance of the English in the country. He concludes by stating that India now wants freedom to shape its own institutions, industries and national life, not to the extent of separation from England or to the extent of the autonomy and home rule enjoyed by Canada or Australia, but, nevertheless, to a very much larger extent than it has at present, "the Reform Scheme is considered the first, though a very feeble step, towards attaining in the course of time this high goal."

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KARMAYOGI, 5th December 1909.

The new spirit in the East.

42. The *Karmayogi* (Allahabad), of the 5th December, referring to the constitutional system of government in Turkey and Persia that has replaced monarchy, and to the suffragette movement in England and to the present unrest in India, remarks that signs of reform are being manifested everywhere and new thoughts are germinating in the minds of the people all over the world. The old leaders are losing their hold on the present generation and the new spirit of national life is bound to leave its effect on the minds of the people in every town and village.

The editor concludes with the assurance that it would be a great injustice if a paper of the deep religious tone of the *Karmayogi* were to be charged with sedition.

ABHYUDAYA, 10th December 1909.

The Principal of the Muir Central College and dramatic performances.

43. The *Abhyudaya* (Allahabad), of the 10th December, complains that at a recent performance of a Hindi drama, "Rana Pratap Sinha," by the members of the *Nagri Pracharni Sabha*, Mr. Jennings, the Principal of the Muir Central College, warned his students against taking any part in it, although there was nothing objectionable in the drama. The editor remarks that if such books as "Rana Pratap Sinha" and "Beni Sanghar" are regarded as seditious, then surely Mr. Jennings, as a member of the Syndicate, ought not to allow such books as "Julius Cæsar" and Lord Macaulay's "Horatius" that are quite as seditious, to be prescribed as text-books for students.

He further says that the present unrest among the people is due to such distrust and suspicion between them and Government officials, the result being that every act of theirs, even taking part in historical dramas or athletic sports, is looked on with suspicion.

LEADER, 11th December 1909.

The bomb outrage at Ahmedabad.

44. The *Leader* (Allahabad), of the 11th December, suggests that a definite, and, if possible, an authoritative statement should be made on the attempt on the Viceroy and Lady Minto at Ahmedabad, as the facts hitherto published are very meagre. The editor says that one or two points need explanation. How did a bomb come into the possession of the unfortunate sweeper? He says that it is not yet positively known whether the bombs were the common fireworks used on the *Dewali* night or the more dangerous machine of the anarchists. He points out the mistake made by the Criminal Investigation Department in not seizing the bomb at once even if the culprit escaped for the time.

II.—Afghanistan and Trans-Frontier.

RAHBAR, 14th December 1909.

The Amir of Afghanistan.

45. The *Rahbar* (Moradabad), of the 14th December, referring to the rumours that the Amir of Afghanistan is not satisfied with the sum of eighteen lakhs that he receives annually from the British Government, and is entering into negotiations with the Russians for a larger sum, remarks that it must have some foundation, for the Amir is constructing a road in Kafristan with the ostensible object of promoting trade with Bokhara and Badakhshan, places that belong to Russia, but in reality to effect a junction with the Russians who are bridging the Oxus.

III.—Native States.

SUDHANSHU, November 1909.

The Patiala sedition cases.

46. The *Sudhanshu* (Agra), for November, referring to the political arrests at Patiala, observes that the enemies of the *Arya Samaj* are trying to overwhelm it by persuading Government to persecute its members on charges of sedition, but they forget that persecution will only make them better men, just as gold is purified by fire.

LEADER, 15th December 1909.

The Patiala sedition cases.

47. The *Leader* (Allahabad), of the 15th December, has the following:—

"The order of the Maharaja of Patiala imposing some perfectly unnecessary restrictions on the appearance of pleaders from British districts in the sedition cases before the Special Tribunal is in keeping with the whole tenor of the proceedings. It is an order calculated to place additional difficulties in the way of the accused who can get competent legal assistance only from Lahore and other important centres in the British Indian province. Quite apart from the

innocence or the guilt of the accused, on which we can say nothing at present, as the case is *sub judice*, several cherished principles of judicial administration have been departed from in the steps so far taken to bring them to justice. The effect of this can only be to create sympathy for them even if they did not deserve sympathy and to shake confidence in the justness of the final verdict, whatever it may be. We could wish the young Maharaja had better advisers."

ADVOCATE, 12th December 1909.

The *Arya Samaj* defence fund.

48. The *Advocate* (Lucknow), of the 12th December, contains an appeal for funds for the defence of the members of the *Arya Samaj* arrested in Patiala on charges of sedition. The appeal is signed by several leading members of the *Samaj*, among others by Munshi Ram, of the Kangri *Gurukul*; Kashi Ram Vaid, Kaviraj Kavirattan, proprietor of the Punjab Ayurvedic Aushadhalya.

With reference to it the editor says: "It deserves support from all friends of the reform movement. Evidently there is an organized effort being made to crush this movement in a Native State, where it is possible the accused might be at much disadvantage. The accused should get every facility to prove their innocence, and this is not possible without outside help. A young man of these provinces, with a brilliant future, is in danger of being convicted. He protests his innocence like all the other accused. His supporters ought to get monetary help to prove that this bugbear of sedition is the figment of the brain *(sic)* of the Patiala police."

IV.—Administration.

(a)—Judicial and Revenue.

RAHBAR, 14th December 1909.

Keshav Prasad, an Arya Samajist of Gorakhpur, and the Muhammadans.

49. The *Rahbar* (Moradabad), of the 14th December, referring to the dismissal of the Keshav Prasad case, remarks that the Muhammadans are always persecuting the Arya Samajists, and that Government, by falling into their snares, is being suspected by the Hindus of being partial to the Muhammadans. The *Arya Samaj* certainly wants the *Aryas* to rule India, not by driving out the English, but by making the King-Emperor recognize the truth of the *Vedic* faith *(Arya Samaj)*.

TAFRIH, 14th December 1909.

The incarceration of Govind Sitaram Purohit, a Mahratta Brahman, of Benares.

50. The *Tafrih* (Lucknow), of the 14th December, writing on the authority of the *Venkateshwar Samáchár* (Bombay), draws the attention of the United Provinces Government to the incarceration without trial of one Govind Sitaram Purohit, of Benares, who has been in various prisons for the last six months without being sent up for trial. (Vide Bombay Selections No. 49, paragraph 54.)

HINDUSTANI, 17th December 1909.

The Registration Department.

51. A correspondent, writing to the *Hindustani* (Lucknow), of the 17th December, complains that the Sub-Registrars have no prospects of promotion, that they get no *chaprasis* to do menial work for them, and that they get no stationery and no allowances for contingencies. He further complains that *muharrirs* and clerks in Registration offices are very under-paid, their average pay being Rs. 10 or Rs. 12, and in the course of their service they cannot rise to more than Rs. 25 or Rs. 30. He urges that immediate reform is required in this direction.

(b)—Police.

ARYA MITRA, 8th December 1909.

The *Arya Samaj* and the Detective Police.

52. The *Arya Mitra* (Agra), of the 8th December, observes that the histories of both Asia and Europe will corroborate that the persecution of religious preachers and opposition to the aspiration of nationalists have been the cause of the downfall of all rulers.

Religious toleration in the time of Akbar lent stability to his kingdom, while the reverse worked the ruin of the Moghul rule in the time of Aurangzeb.

The editor eulogizes the policy of religious toleration adopted by the British Government in India, but complains of the frequent interference in the working of the *Arya Samaj* by a class of persons who refuse to give their names when asked.

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The writer refers to a recent incident in the library of the *Arya Samaj* at Agra at the time of the Christian Endeavour Convention when a person entered the *Arya Samaj* and asked for a list of books that were for sale. The next day the same person appeared in the library and asked for certain books and began to copy portions of them, but when he was asked for his name and residence he refused to answer. At a time when all popular movements are watched by detectives, Indians have begun to distrust their own relatives and men of their own sect. To create this distrust among the people in general and among members of religious institutions in particular is harmful and should be stopped by Government.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

Nil.

(e)—Education.

SUDHANSHU, November 1909.

The Government system of education.

53. The *Sudhanshu* (Agra), for November, referring to the present system of education, observes that instead of elevating men in thought and character, it has turned most of them into nihilists, terrorists and anarchists. The editor says that Indians, whose supreme *dharma* (religion) was not to injure any being, have resorted to murderous deeds under the influence of Western education.

He further observes: "Woe to the day when Indians adopted this system of education in their country."

The present system of education, he remarks, turns all human ingenuity into the creation of things for physical comfort instead of developing those mental faculties that conduce to the internal peace and happiness of the human race.

ADVOCATE, 16th December 1909.

The inter-change of students.

54. The *Advocate* (Lucknow), of the 16th December, has the following:—

"The *Wednesday Review* approvingly refers to a proposal made in the columns of the *Times* to institute a scheme of international exchange of students within the British Empire and advocates the inclusion of India in the scheme which is, as now made, to concern only Britain, Canada and the United States. It is unnecessary, as our contemporary says, to describe at any length the advantages of such a system which would afford facilities for students from one country to travel in another and to study its social, political and educational institutions. If the authorities in all the component parts of the British Empire agree and co-operate, it would be very easy to arrange for such a scheme working efficiently and without much expense to the students. The benefit to each country and to the Empire, not to mention to the students themselves, that is likely to accure from such a scheme is obvious. Cannot something be done to have an inter-provincial exchange in India itself? Such a scheme could be easily framed and the advantages are too obvious to need mention."

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

LEADER, 12th December 1909.

Co-operative Credit Societies in the United Provinces.

55. The *Leader* (Allahabad), of the 12th December, refers to the various points discussed in the Annual Report on the administration of the Co-operative Credit Societies in the United Provinces for the year ending 30th June 1909, and makes the following observations:—

"The Government has rightly pointed out the weak feature of the Societies, but the public are entirely left in the dark as to what measures the Government or the Registrar proposes to adopt in order to bring the large mass of the population, who have never heard of these Societies, under their influence. There is no mention in the report of any distributive society and apparently none exists.

Great stress has been laid on the necessity of realizing debts on due dates, and the Government has authorized the 'prompt and full collection of the loan

instalments,' but we hope due allowance will be made for real cases of inability to pay and no undue hardship will be inflicted on defaulting members. We should have welcomed some detailed information as to how the Societies were kept going during the famine and how the debts were collected in periods of scarcity. The report is silent on this point.

The rates of interest charged by the Co-operative Credit Societies are another matter deserving of notice. These rates do not strike one as moderate. From the point of view of borrowers, the rate of interest is a very important, perhaps the most important matter, and it may be because of the high rates charged that the *ryot* does not feel much interest in the movement."

Discussing the prospects of expansion, the editor further adds:—

"It is in this aspect of the question that most people are deeply interested. The Co-operative Societies have done tolerably good work in their own way, but they have not taken root in the country and are insignificant in number and importance. They have been unable to lighten the *ryot's* burden and so far have not been of much use. Everybody who desires well of the *ryot* feels that the movement should be extended, but this cannot be done until the Local Government ardently helps it forward. When the Government takes the lead, the people will follow, as they have done in the matter of supply of capital.

The Registrar admits that it is in a great measure due to the appalling illiteracy of the masses that the movement is not gaining ground, and in the face of this declaration it is idle to talk of the people taking the initiative and the management of the Societies in their own hands. It is all very well to expect the people to do this and to do that, but they must be helped to do it. The Government ought to realize the helplessness of the people due to their combined ignorance and poverty and should, without hesitation, render assistance in all necessary directions."

The United Provinces Exhibition.

56. The *Mashriq* (Gorakhpur), of the 14th December, says that committees should be formed in districts to popularize the Exhibition and inform the people how they can turn it to account. They ought to be told, the editor says, that it is not a mere *tamasha*, but a place where much instruction is to be gained. It would be well if the Congress and Conference were held at Allahabad while the Exhibition is open.

MASHRIQ, 14th December 1909.

The Lahore Exhibition.

57. The *Advocate* (Lucknow), of the 16th December, referring to the Lahore Exhibition, says that the co-operation of all classes, princes and people, officials and non-officials, Europeans and Indians, in a common cause, the material advancement of the country, by means of an Exhibition, is the surest index of the various resources of the country and points the way to the most profitable method of development, and is a lesson in self-government for the people.

ADVOCATE, 16th December 1909.

The editor expresses his agreement with Sir P. C. Chatterjee in respect of the need of working shoulder to shoulder on the part of officials and the people, and remarks that the enunciation of this old principle would have fallen flat upon the public had not Sir Louis Dane himself cherished the idea that it would have been little short of a public scandal if the servants of the public engaged in the talk of administering the country had turned a deaf ear to the requests made by the public to help them in displaying the industrial and agricultural resources of the country to the best advantage.

V.—Legislation.

Nil.

VI.—Railway.

The reduction of expenditure on the Oudh and Rohilkhand Railway.

58. The *Advocate* (Lucknow), of the 12th December, criticises the manner in which reduction of expenditure is being effected on the Oudh and Rohilkhand Railway. The editor says that the reduction is being effected by giving extensions to persons who have reached the pensionable age and by retaining the services of temporary and short-service men and by dismissing men who have served for some time but who are not entitled to a pension and yet are too old to begin life afresh.

ADVOCATE, 12th December 1909.

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LEADER, 15th December 1909.

Platform tickets at Allahabad.

59. The following is from the *Leader* (Allahabad), of the 15th December:—

"Platform tickets have been introduced in the Allahabad Railway Station by the import of a machine which will automatically produce a ticket each time if one pice each is put into the two slots for the purpose. It is good that the Indian public will not have any longer to dance attendance at the office of the Assistant Station Master for a pass for admission to the platform, although it might make them poorer by a couple of pice every time they go inside the platform. But it is to be seen if any Europeans are affected by the introduction of the ticket."

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

SUDHANSHU, November 1909.

The *Arya Samaj* and the Christian Endeavour Conference.

60. The *Sudhanshu* (Agra), for November, referring to the Christian Endeavour Conference at Agra, remarks that it is rumoured that the Conference proposes to start an institution for students like the *Arya Samaj Gurukul* at Hardwar and to cast the Bible in the form of the *Bhagwat Gita* and other Hindu religious books.

The editor refers to the speech of a missionary from Paris who said that the *Arya Samaj* was a political body, as its management was wholly in the hands of lawyers, and as the scholars of the *Vedas* and *Shastras* had nothing to do with it but were merely paid preachers.

The editor goes on to say that this argument can easily be refuted on two grounds. The first is that when the management of a religious institution is entrusted to trustees, the priests have nothing to do with it and have time for these religious duties. This does not necessarily render any religious institution political.

The other is that if it is a political body, it is no business of a missionary to say so.

He observes that an attempt to found institutions like the *Gurukul* with a sincere desire to do good service to the world, where the students can be taught habits of sobriety and chastity and where instruction can be given in the *Vedas* and *Shastras*, will not destroy the *Arya Samaj* but will tend to bring the Arya Samajists and the missionaries nearer to one another.

RAHBAR, 14th December 1909.

Lala Lajpat Rai on the *Arya Samaj*.

61. The *Rahbar* (Moradabad), of the 14th December, publishes a lecture delivered by Lala Lajpat Rai before the Anarkali *Arya Samaj*, Lahore. The subject is "No Power can Destroy or Suppress the *Arya Samaj*."

ADVOCATE, 12th December 1909.

The relics of Buddha.

62. The *Advocate* (Lucknow), of the 12th December, publishes an appeal by Miss Sophia Egoroff, a Russian Buddhist, in connection with the relics of Buddha found in Peshawar in which she criticises the action of Government in transferring the relics to Peshawar instead of giving them to Buddhists. She suggests that they should be given to Buddhists to remove them to Budh Gaya, where they could be worshipped. She expresses her astonishment at the fact that Government announced in the papers, after the relics had been removed to Simla, that they did not know what to do with them. "How is it", says Miss Egoroff, "that till now the idea of paying due respect to Buddha did not occur to the Government of India? Indian history will never forgive the Viceroy and his advisers for this mistake if they do not correct it immediately (by) inviting the Buddhists to transfer the relics to the temple of Budh Gaya, giving to the Buddhists the temple for the worship of Buddha according to their Buddhist principles and therefore delivering (them) the key of the temple and generally the keys of all sacred Buddhistic places to Buddhist priests."

Miss Egoroff expresses her surprise that in Gaya, too, she found that the custodians of all the Buddhist sacred places were Brahmans. For this very reason she says the Ceylon Buddhist community passed a resolution at their meeting in September that Gaya was not available as a depository for the relics, as

the custodians of the relics were Brahmans. She criticises the action of Government in leaving it to the Buddhists to bring a suit against the Mahant in connection with the Buddhist temples, instead of itself taking up the case, and she states that now that the temple has been proved to be public property the Mahant should be removed. Miss Egoroff also considers that the removal of the relics to Gaya should be entrusted to the Maha Bodhi Society, which is a religious and scientific society that is much appreciated in Europe and America. The President of this society is the High Priest, Sir Srumongola, a Buddhist Savant and a member of the British Academy of Science and the Secretary is Anagrika Dharmopala, the founder of the Maha Bodhi Society and the representative in Calcutta of the International Scientific Alliance.

63. The *Samrát* (Kalakankar), of the 14th December, referring to the marriage customs of the Marwaris that are considered objectionable owing to the disparity in years between the parties pointed out by Tika Sahib of Nabha in his speech on the occasion of the Budget Debate, does not favour his proposal regarding Government legislation in social matters and suggests the removal of such evils by means of social agencies only.

Legislation for social evils.

SAMRAT, 14th December 1909.

64. The *Rahbar* (Moradabad), of the 14th December, referring to the marriage of Sahibzada Nasir Ali Khan with an English actress, remarks that there is nothing extraordinary in the matter, when it is borne in mind that he is a scion of the Rampur family, and owing to a long and continued residence in England has adopted European customs.

The marriage of Sahibzada Nasir Ali Khan with an English actress.

RAHBAR, 14th December 1909.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 18th December 1909.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 27.	1,500 ,,
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwán Dás, B.A.; Jaiswál (Kalwar); 41.	150 ,,
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,500 ,,
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 ,,
6	Theosophy in India ...	Benares ...	Do. ...	Jehangir Sorábji; Pársi (Theosophist). Marian Judson	4,500 ,,
7	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 ,,
8	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 ,,
9	Citizen	Allahabad ...	Do. ...	M. Ghulám Muhammad Khán; Muhammadan; 55.	650 ,,
10	Leader	Allahabad ...	Daily ...	Bábu Nagendra Náth Gupta; Bengali Vaidya; 47. Mr. C. Y. Chintámani; Madrasi; 35.	
	ROMAN.				
†11	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*12	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adyá Prasád Misra; Brahman; 32.	225 copies.
*13	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 ,,
	ANGLO-URDU.				
*14	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
†15	Ahl-ul-Zikar	Lucknow ...	Monthly ...	Muhammad Umar; Muhammadan.	
16	Al Ḳwarif	Lucknow ...	Do. ...	Hakím Qásim Ali; Muhammadan; 40,	900 copies.
†17	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hádi, B.A.; Muhammadan; 50.	600 ,,
18	Al Aziz	Agra	Do. ...	Háji Muhammad Ismail Khán; Muhammadan; 52. Muhammad Abdul Rauf Khán Hátif; Muhammadan, Pathán; 27.	500 ,,
†19	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 ,,
20	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathán.	550 ,,
21	Ḳrya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 ,,
22	Ḳrya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 ,,
23	Brahman Samáchár ...	Saharanpur ...	Do ...	Chotey Lál Sharma.	
24	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 copies.
*25	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 22.	1,000 ,,
*26	Hafiz-ul-Mulk	Hapur (Meerut) ...	Do. ...	Hafiz Abdul Ḳádir; Muhammadan.	
*27	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 copies.
28	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 27 ...	1,500 ,,
29	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 ,,
30	Kshattriya	Bulandshahr ...	Do. ...	Chaudhri Bír Naráyan Singh; Rájput Jat.	500 ,,
31	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth.	
32	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh	600 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
33	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 copies.
34	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,500 „
*35	Sayyáhul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
36	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Hasan, B.A.; Muhammadan; 32.	
37	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 copies.
38	Yad-i-Bayzá	Ghaziabad (Meerut),	Do. ...	Hakím Saiyid Muhammad Said; Muhammadan; 26.	250 „
*39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*40	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*42	Ziraat	Bijnor ...	Do. ...	Muhammad Abdul Karím; Muhammadan.	
*43	Akhbár-i-Imámia	Lucknow ...	Twice a month,	Saiyid Abid Ali; Muhammadan, Shiah; 70.	200 copies.
†44	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
*45	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
46	Vyápari-wa-Karigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 42.	
47	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 copies.
48	Al Bashír ...	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
49	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan.	
50	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	...	446 copies.
51	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
52	Awáza-i-Khalq	Benares ...	Do. ...	Munshi Gulább Chand; Kayasth; 29 ...	308 „
53	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
54	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
55	Fitnah	Gorakhpur ...	Do. ...	Pandit Prem Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
56	Helál	Jaunpur ...	Do. ...	Muhammad Nasir-ud-din Mahmud; Muhammadan.	
57	The Independent	Allahabad ...	Do. ...	Shyám Kishore Varma, Kayasth; 38.	
*58	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 copies.
59	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	250 „
60	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
61	Káyasth Hitkári	Agra	Do. ...	Lála Lálta Prasád; Kayasth; 31 ...	500 „
62	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
63	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
64	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
65	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
66	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
67	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
68	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	300 „
69	Rafíq Punch	Moradabad ...	Do. ...	Mahmúb-ul-Hasan; Muhammadan; 29,	450 „
70	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 „
71	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 70 ...	154 „
72	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
73	Sahífa	Bijnor ...	Weekly ...	Maulvi Majid Hasan; Muhammadan; 26.	300 copies.
74	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan; 24.	1,716 ,,
75	Shahna-i-Hind	Meerut ...	Do. ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 ,,
†76	Shams-ul-Nahar	Moradabad ...	Do. ...	Muhammad Ismail; Muhammadan; 30,	200 ,,
*77	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 ,,
78	Swarájya	Allahabad ...	Do. ...	Shám Dás	1,000 ,,
79	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 20 ...	550 ,,
80	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 ,,
81	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 ,,
82	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 40.	350 ,,
83	Hindustáni	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 ,,
84	Nasím-i-Agra	Agra	Do. ...	Bábu Bíreshwar Sányál; Bengali Brahman; 55.	276 ,,
†85	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 ,,
86	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 ,,
	ARABIC-URDU.				
87	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30.	300 copies.
	HINDI.				
*88	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52,	100 copies.
89	Bháratodaya	Jawalapur (Saharanpur).	Do. ...	Padam Singh Sharmá and Pandit Nardeva Sháshtri.	
90	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Parsád Sharma; Brahman; 50.	300 copies.
91	Bráhman Samáchár ...	Pari c h h a t g a r h (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 ,,
*92	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 49,	656 ,,
93	Dehati	Benares ...	Do. ...	Gulab Chandra Shrivastava, Kayasth.	
94	Dharm Divákar	Agra	Do. ...	Puttoo Lál.	
95	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
96	Hindi Pradip	Allahabad ...	Do. ...	Pandit Bálkrishna Bhatt; Brahman; 65.	
97	Jain Prakáshak	Deoband (Saharanpur).	Do. ...	Suraj Bhán; Vakil.	
98	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám; Bania; 43	320 copies.
99	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogíshwar; 34 ...	375 ,,
100	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Shivadhar Pande, M.A., LL.B.,	1,100 ,,
101	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman ...	100 ,,
102	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarúp Varmá; 30	4,410 ,,
103	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 ,,
104	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 ,,
†105	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 38 ...	1,000 ,,
*106	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád; Brahman ...	1,700 ,,
107	Shri Yádvendra	Ghazipur ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radhá Krishna Misra; Brahmans.	500 ,,
108	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Nehru; Kashmiri.	
109	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi.	
110	Sudhanshu	Agra	Do. ...	Bábu Ram Sharmá; Brahman.	
111	Swadesh Bándhavá ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 39,	700 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
†112	Vánijya Sukhdáyak ...	Benares ...	Monthly ...	Bábu Jagannáth Prasád Singh; Máthur Brahman; 36.	1,000 copies.
*113	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
114	Almora Akhbár	Almora ...	Twice a month,	Munshi Sadánand Sanwál; Brahman; 58.	155 „
115	Karmayogi	Allahabad ...	Do. ...	Sundar Lál; Kayasth; 26.	
116	Kshattriya Mitra	Benares ...	Do. ...	Prasidh Naráyan Singh, B.A.; Kshattriya; 35.	
117	Rájpút	Agra	Do. ...	Kunwar Shér Singh Varmá ...	1,700 copies.
118	Sádhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sádh; 28.	
119	Vyápari and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 42 ...	782 copies.
120	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satyá Nand Joshi, B.A.; Brahman.	1,600 „
121	Anand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 40 ...	246 „
122	Arya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman,	1,469 „
123	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
124	Bhartende	Benares ...	Do.		
125	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saráogi; 33 ...	1,500 copies.
126	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
127	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám; Khatri; 55 ...	2,050 „
128	Samrát	Kálákánkar (Partabgarh).	Do. ...	Rája Ramesh Síngh; Kshattriya; 45 ...	554 „
	HINDI-URDU.				
*129	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasád; Baranwál Hindu; 36 ...	200 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

ABHYUDAYA, 17th December 1909.

The Reform Scheme and *swaraj*.

1. The *Abhyudaya* (Allahabad), of the 17th December, after citing passages from Mill and from Mr. Gokhale's presidential address at Benares to show the unnatural and untenable position of a foreign government, remarks that those who are agitating for *swaraj* (self-government on colonial lines), do not desire that the present system of government should be subverted at once, but they only want that the number of representatives of the people should be increased, so that, when the time comes, they may be able to take over charge of the work which at present devolves on British officials. An increase in the number of these representatives was asked for in order that popular opinion should be clearly and emphatically expressed in the Councils and that Government and the officials might get first-hand information on all matters affecting the public interest. This object, the editor remarks, has not been attained, since the publication of the Scheme has made it clear that men of enlightenment and education, who alone can represent the people in the true sense of the word, have been practically shut out from the Councils.

NAIYAR-I-AZAM, 19th December 1909.

Some defects in the Reform Scheme.

2. The *Naiyar-i-Azam* (Moradabad), of the 19th December, draws the attention of other branches of the Moslem League to the following alleged defects in the Reform Scheme pointed out by the Moradabad District League :—

"(1) Barristers have not been given the right of voting.

(2) The property qualifications for members for the Imperial Council are very stringent.

(3) There is no educational test for the members of the Imperial Council.

(4) The claims of Muhammadan zamindars for representation in Council have not been sufficiently recognized.

(5) Undue favour has been shown to retired servants of Government or to those who have served it in other ways.

(6) A resident of one electoral group has not be allowed to contest a seat in another group."

LEADER, 21st December 1909.

The Reform Scheme.

3. The *Leader* (Allahabad), of the 21st December, has the following :—

"No feature of the Reforms has caused greater disappointment to us than that there has been no extension of the franchise, and that the elected representatives of the people have not been brought nearer to the people even by one stage. What happened in the case of the elections under the old Act continues still under the changed conditions, namely that the system of representation is treble distilled. First a number of the rate-payers elect the members of Municipal and District Boards. These members select from among themselves what are called voting delegates. And these last elect the members of the Provincial Council; the members of the Council in their turn returning two persons intended to be representatives of the province to the Imperial Council. It does not require much argument to show that this very indirect method of representation is unsatisfactory in the extreme. If the Government be not prepared to extend the franchise to those classes who, if they are Muhammadans, would enjoy the right of vote—a position utterly invidious and untenable—it should have no objection to let go the voting delegate—that fifth wheel in the coach—and arrange for the election of their representative in the Council directly by the members of the Boards themselves."

ADVOCATE, 19th December 1909.

India and tariff reform.

4. The *Advocate* (Lucknow), of the 19th December, has the following :—

"The political campaign in England is not without some interest to this country. Since tariff reform is the one plank upon which the Conservatives base their appeal to the country, Liberals are anxious to point out how any such scheme is fraught with danger to the United Kingdom from the side of India.

The Master of Elibank in his Midlothian speech dwelt on what he was pleased to characterize the disastrous consequences in India of any such proposal. Well, the disastrous consequences would not befall India but British exports to India, if she were given a free hand to suit her fiscal policy properly. For the present India exports mainly raw materials, which it is the interest of foreign manufacturing countries to buy, if they are to hold the markets of other countries. And India requires protection against foreign manufactures, not to go out to compete with them in the markets abroad, but to place her own industries on a secure footing so as to supply the demand of her own markets. And if any wall of protection be raised, the Master of Elibank is afraid that will tell heavily against British imports into India. So India has little to fear, rather much to be thankful for, from any such reform in the tariff that may help to advance her industrial progress."

LEADER, 23rd December 1909.

Mr. Balfour on India and tariff reform.

5. The *Leader* (Allahabad), of the 23rd December, has the following:—

"Mr. Balfour's letter on India and tariff reform makes it clearer than ever that India will gain absolutely nothing by a change in England's fiscal policy. More, it leaves no room for doubt that unsatisfactory as the present position is, it is much less harmful than the Tory policy will be. It is nonsense to say that by the Indian Government not being given the power to impose customs duties, and the Imperial Government retaining a tight control over its actions under a policy of protection, there will be gain to India. So shrewd a politician as Mr. Balfour could not be unaware of this. Election necessities, however, leave him no alternative but to utter cant, and he does this like one to the manner born."

SAMRAT, 21st December 1909.

Separate representation for the Parsis.

6. The *Samrát* (Kalakankar), of the 21st December, referring to the proposal to submit a memorial requesting Government to allow separate representation to the Parsi community for the Bombay Legislative Council, in consideration of their manifold services rendered to the whole country and to Bombay specially, supports the proposal on the ground that this community is in no way inferior to Muhammadans, either in numerical strength or in wealth, or in educational qualifications, and that both are equally foreigners to the country.

ABHYUDAYA, 17th December 1909.

Mr. N. C. Kelkar and the Government of Bombay.

7. Referring to the order of the Bombay Government disqualifying Mr. Kelkar from being elected a member of the Provincial Legislative Council, the *Abhyudaya* (Allahabad), of the 17th December, expresses the opinion that there is apparently no reason why his election as a member of the Council should be detrimental to public interest, and refers to the protest by Mr. Gokhale, while presiding at a meeting of the Deccan Sabha of Poona specially held for the purpose, in the course of which he referred to his admirable services as a member of the Poona Municipality. The writer remarks that the fact that Government does not approve of his views should not be a ground for disqualification; difference of opinion should be tolerated. He expresses the opinion that the exclusion of Mr. Kelkar is not only unjust but also unpolitic, and asks Government to reconsider their decision in the matter.

LEADER, 22nd December 1909.

The Allahabad Division Council election.

8. Referring to the rejection of a vote in favour of Pandit Moti Lal by the returning officer (the Commissioner of the Allahabad Division) on the alleged ground that a voter had marked a square instead of a cross against the name of a candidate, the *Leader* (Allahabad), of the 22nd December, questions the justice of the returning officer in rejecting the vote while accepting the vote in favour of the other candidate in which the voter had put two dashes and a cross between them! The editor takes exception to the fact that the final appeal rests with the Local Government or the Government of India in such matters, and suggests the urgent necessity for changing the Regulation so that appeals and objections in election matters may be decided by the High Court or Chief Court and not by the Executive Government. He points out that the Executive Government has no power to punish a man for corrupt practices or personation in connection with an election, and contends that it should not therefore have the power of deciding the legality of a vote or an election.

9. Commenting on the rule that in case of an equality of votes between any two candidates the election must be determined by lot to be drawn in the presence of the returning officer, the *Leader* (Allahabad), of the 23rd December, refers to the tie between Babu Ishwar Saran and Babu Narsingh Prasad in which the ultimate decision was arrived at by lot, and suggests that in such cases there should be a second ballot after the elimination of the candidates who have received the smallest number of votes, and that, if after that there is a tie, the election should be decided by lot.

The Gorakhpur Division Council election.

LEADER, 23rd December 1909.

10. The following is from the *Leader* (Allahabad), of the 19th December :—

Muhammadans and Council elections.

LEADER, 19th December 1909.

"In connection with the election of Khan Bahadur Ali Nabi as the representative of the Agra Municipality on the local Legislative Council, there is a sentence in the letter of the Local Government to the Government of India, to which reference has so often been made, to which we desire to invite attention. It is in paragraph 24 of the letter in question and on page 622 of the second volume of the papers relating to constitutional reform. 'The past experience of the United Provinces shows that with a mixed electorate Muhammadans will never be elected.' It is to the tone of positive prescience, the words almost of an emphatic prophecy, to which exception must be taken. No one, not even the head of a Government with his unequalled opportunities of knowledge, should prophecy before he knows. The experience of the past is not always a reliable guide of the future. Nor until all the elections are announced can it be affirmed that the Hon'ble Khan Bahadur Saiyid Ali Nabi is the only Muhammadan member elected by a mixed constituency. No one would grudge the Muhammadans their share of seats from mixed electorates if only the special Muhammadan electorates had been even theoretically free to elect non-Muhammadan candidates. But the choice of Muhammadan electors is confined to Muhammadan candidates while in mixed electorates Muhammadan candidates have a very fair chance. As for Mr. Fakir Chand, we venture to suggest an appropriate motto for him: 'Be ever divided and be ever defeated.'"

11. Referring to the result of the Agra and Fyzabad elections, the *Advocate* (Lucknow), of the 23rd December, says that it ought once for all to silence the mouths of those croakers in the United Provinces who have been giving out that the Hindus are bigotted and so well organized that they will under no circumstances vote for Muhammadans. The editor points out that in the Agra and in the Fyzabad contests Saiyid Ali Nabi and the Raja of Jahangirabad owe their elevations to the Council to the Hindu votes, and that these concrete instances will entirely discredit the cry of Muhammadan interests suffering at the hands of the Hindus.

Council elections.

ADVOCATE, 23rd December 1909.

12. In a leading article entitled "The True Perspective," the *Leader* (Allahabad), of the 22nd December, says :—

The Council Regulations.

LEADER, 22nd December 1909.

"Putting on one side the admitted imperfections of the Regulations under which the Legislative Councils have been enlarged, let us make an attempt to examine dispassionately the genesis of the details, how far they meet the exigencies of the times, and how they could have been modified and cast along different lines at the very outset. The broad outlines of the Reforms originally traced in Lord Morley's despatch gave complete satisfaction; the Regulations have produced very general dissatisfaction. If it is said that the original proposals gave dissatisfaction to a minority the claims made on behalf of that minority were in themselves unreasonable. Between a minority and a majority no Government is justified in pleasing the former at the expense of the latter, or for the sake of the former in introducing an innovation opposed to the entire traditions of that particular Government."

The editor then proceeds to discuss the causes that led to the inception and elaboration of the Reforms, and asks whether it was simply because the Viceroy and his immediate advisers thought that an extension of the Legislative Councils was desirable, or because of the changing or changed conditions of the country,

which fact was remarked by Lord Morley, who said that "India was moving very fast" and that the Reforms were essential to enable the Government to keep pace with India.

With regard to the framing of the Regulations he enquires whether the Government of India and the Local Governments thought of this moving India while engaged in the actual work of the details, and, if so, what was in their opinion the force that was moving India or what were the forces that were moving in India? He suggests that it was the first duty of Government so to frame the electorates that these new forces might be yoked to the Legislative coach, in order that co-operation might become an accomplished fact and not remain a mere pious wish. Discussing the electoral colleges as recognized by the Regulations, he remarks that the moving forces in India are scarcely represented in them. He points out that the Muhammadans showed no signs of movement until the Reform Scheme had been actually formulated; the landholders were absolutely dormant, their ambition never rising higher than a title; the activity of the District Boards being confined to parochial matters and local self-government being still in its infancy, and that therefore the electorates as at present constituted do not represent even a fragment of the stirring and moving forces in India.

"Eliminate these constituencies and it will not appreciably affect the real position in India, just as their inclusion has not helped much towards the solution of the problem that has come to the front in this country."

The editor concludes by saying:—

"It is not implied for a moment that the landholders or the mercantile community should not be proportionately represented on the Legislative Councils. But the tendency throughout has been to exaggerate their position and importance. There is no hereditary House of Peers in India and the final test of fitness in our Legislative Councils must be intellectual superiority and absolute independence of thought and speech. Mr. Gokhale is a poor man, and yet he has been quoted by Finance Ministers and Viceroys, Secretaries of State and Prime Ministers because of his intellectual acumen and political insight. Those are the qualities that will tell in the long run. We hear so much about men and classes having a stake in the country that we almost begin to think the lessons of English political life are forgotten. Has the man who loves his country with the whole strength of his nature, who is filled with the ambition of uplifting his people a smaller stake in the country than the owner of land and wealth? The latter has merely the instinct of self-preservation and no higher incentive to duty. What stake in the country have Viceroys and Provincial Governors, who hold office for only five years, except their devotion to duty and their sense of responsibility? Some of the shibboleths that are trotted out in season and out of season have obscured the political perspective in India almost hopelessly, and they account to a great extent for the series of ramparts that have been thrown up in the Regulations against the class of people who should have been given special facilities for admission to the Legislative Councils, and whose influence and power cannot be counteracted by any artificial methods."

LEADER, 18th December 1909.

The United Provinces Legislative Council.

13. Under the heading "The Problem of Representation," the *Leader* (Allahabad), of the 18th December, has the following:—

"Compared with the elusive and utterly perplexing character of the standard of representation in the Regulations, the most complex Chinese puzzle is simplicity itself. Here in these provinces the people are not sufficiently advanced for 'wider opportunities of expressing their views on administrative matters.' Are the landholders and the titled magnates more advanced than the other classes? Then the ground is shifted with the rapidity of a film of the cinematograph. The landholders may not be advanced but they have an important stake in the country and their presence fits in with the dignity of the Legislative Council. Well, what about the Muhammadans that they should have a separate electorate for the Supreme Legislative Council and another for the Provincial Legislative Council; are they more advanced than the rest of the community? Whirr! runs out the tape again. The Muhammadans are politically

important and they deserve special legislation. We have thus two recognized claims of representation, (1) territorial and titular importance and (2) political importance. But what were the territorially important and the politically important doing all these twenty or twenty-five years? They were politically non-existent.

There would have been no enlargement of the Legislative Councils, no larger powers if the two important classes alone had to be considered and they had been left undisturbed in their hibernation. The Muhammadans woke up only after the prize had been won and they claimed the lion's share—and got it. They agitated after the event, but they did not wholly depend upon their political importance. Amidst sedition and anarchism, bombs and squibs, these provinces have been very quiet and were once dryly complimented by the Lieutenant Governor. If territorial importance and political importance deserve special representation, political quiescence is also worthy of recognition, but it gets very slight and mixed representation. If anything like a method can be found in this unheard-of and profoundly original scheme of representation, it is something like this: the educated classes to whose persistent agitation and unyielding pressure the reforms are due have been given no representation as such. If there are a few score of them on municipalities or half-a-dozen on district boards, they must take their chance. The Muhammadans rightly claim the largest slice of the cake and they have got it, and the Territorials (if the variant may pass) will be serviceable for counting votes. As regards nominated members we have seen the stuff they are made of, though we must confess our inability to remember all their names and titles. The whole scheme of election is a hotchpotch of impossible standards of representation, a hash of the House of Peers, some lingering lines of glory left by the chimera of the Advisory Council, an arbitrary and wholly unfair patch of communal representation dovetailed into the framework—in short, a wonderful juggle of ingenuity, but without a trace of that popular representation which is the pith and marrow of the British Constitution and its vital principle."

The United Provinces Legislative Council.

14. The following appears in the *Leader* (Allahabad), of the 23rd December:—

LEADER, 23rd December 1909.

"SIR,—I have heard a rumour—of course I am not in a position to vouch for its accuracy—that the new members of the United Provinces Legislative Council will be seated on *benches* in the Council Chamber, while a few *chairs* will be kept, probably for His Honour and a few other distinguished personages, who have graciously condescended to adorn the Council with their august presence. I hear illustrious men like His Highness the Nawab of Rampur and His Highness the Maharaja of Benares will be given *chairs*, while *benches* will be kept for *ordinary* members. I for one beg leave to respectfully congratulate His Honour the Lieutenant Governor on this most happy idea. It unmistakeably shows Sir John Hewett's solicitude for the really great men of Indian society. It is preposterous to expect a far-sighted ruler to treat the great and the small alike. Let me take a typical case. No sagacious and careful ruler will treat the Nawab of Rampur and Mr. Gokhale alike. The one is rolling in wealth, the other does not own even an acre of land. The introduction of such a distinction—if in reality there be any such idea—is a move in the right direction, and I heartily welcome it. I shall only venture to make a humble suggestion. These illustrious personages should have more than *one* vote. *Ordinary* members should have *one* vote each, these *extraordinary* members should have votes in proportion to their wealth and possessions.

I hope, you, Sir, will be pleased to lend the weight of your support to my humble suggestion. I trust you will not allow your radical and outlandish tendencies to turn against a proposal which is quite in fitness with the oriental conception of men and things. Pray do not cite against me the rules of the House of Commons. India is an oriental and Asiatic country and Western and and democratic notions are quite out of place here. I shall really be sorry if the rumour that I have heard turns out to be unfounded.

ORIENTAL."

LEADER, 22nd December 1909.

Mr. Mushir Husain Kidwai on his candidature for the Imperial Council.

15. The *Leader* (Allahabad) of the 22nd December, publishes the following :—

"SIR,—I am a candidate for the Imperial Council from the Provincial Council mixed electorate, please announce it in the *Leader*. I presume that you know my views. Politically my views and those of the Hindu Moderates are identical. In economic matters I am for *swadeshism* and am not against even non-militant boycott. I have always been against the separate electorate, and I do not like the regulations which have introduced invidious, racial and religious destinction. Last year I went to the Congress as a delegate from Lucknow, but representing the Indians in the Transvaal, when both Hindus and Musalmans sent me telegrams to represent them.

I cannot deny the fact that I am a Musalman and believe in my religion as intensely as is possible for any human being to believe. But I am, and have always been, as is known to people in England and India both, an admirer of all religions, particularly that of Hinduism. I may say here that I am confident that my Hindu brethren cannot say a word against me. I take it for granted that they know that religion and politics are separate, and they will not find fault with me because I am a non-Hindu.

It is only the Musalmans from whom I fear opposition. But even they most likely know that I hold progressive views, not from any selfish motive but because I believe that the good of my co-religionists also lies in moving with the times and in making a common cause for the good of the motherland. As far as the interests of Musalmans are concerned, they I hope know that I will keep them close to my heart. The Aligarh party and I differ in political views, and every person or body has a right to form their own opinion. I firmly believe that the good of the country means the good of the people of the country, whether they be Hindus or Musalmans or Parsis, and we, irrespective of creed, religion or race, should seek the good of the country we live in. That several separatist leaders are themselves now seeking their elections in the mixed electorate is a proof that they were wrong when they advocated separatism.

MUSHIR HUSAIN KIDWAI,
Barrister-at-Law."

LEADER, 19th December 1909.

The president-elect of the next Congress.

16. Referring to the election of the Hon'ble Pandit Madan Mohan Malaviya as president-elect of the next Congress, the *Leader* (Allahabad), of the 19th December, observes that the election imposes an important duty on all educated people in these provinces. The editor asks his countrymen of the United Provinces to muster strong at the Congress in order to bear testimony to Pandit Madan Mohan's popularity and prominence as a leader of public opinion.

ANAND, 16th December 1909.

The Indian National Congress.

17. The *Anand* (Lucknow), of the 16th December, referring to the resignation by Sir Pherozshah Mehta of his office as president of the Lahore Congress, observes that the future of the Congress is very gloomy just now, for, with the growth of the Moslem League and the alienation of the sympathy of Englishmen on account of the appearance of anarchism in India, a feeling of despondency has got hold of the minds of Indians, which it is impossible to do away with unless the leaders of the people assemble and decide in what direction the energies of the people should best be directed in future. Diffidence and pessimism can never ensure the success of any movement, and, if the National Congress is to continue, it should have the full active support of the Indian masses. If, however, it is decided to discontinue it, let its extinction be also marked with the grandeur and sublimity which have characterized its existence for the past twenty-five years.

INDEPENDENT, 20th December 1909.

The Indian National Congress and the masses.

18. The *Independent* (Allahabad), of the 20th December, expresses its dissatisfaction at the lavish manner in which so much money and energy is wasted in holding Congress sessions year after year without any apparent good to the country or nation generally. The Congress, says the editor, may afford an opportunity for the display of oratorical talents and individual aggressiveness, but so far as the condition of the impoverished masses and the peasantry is concerned, it has never

been known to have ever taken any active interest in the affairs of the populace. In fact it can do nothing in this direction, for the remedy lies either in the hands of the suffering people themselves, or in those of the Government, with whom their destinies are inseparably connected.

SAMRAT, 21st December 1909.

The Indian National Congress.

19. The *Samrát* (Kalakankar), of the 21st December, referring to the split in the Congress, observes that it is the only political institution of any importance in India that has for its aim the good of the whole country and not that of any particular class or community; for instance its agitation for the raising of the age limit for the Civil Service Examination and for the reduction of the salt tax resulted in the benefit of the entire country.

The editor says that it behoves patriots of every creed and caste to unite to make the Congress a success in every respect.

He further remarks that the condition of India is different from that of Europe and expresses the apprehension that, if different political bodies are formed, the national work will suffer considerably.

He therefore advises them to co-operate so that their voices may be effectually heard in the Councils.

ADVOCATE, 23rd December 1909.

The coming Congress.

20. The *Advocate* (Lucknow), of the 23rd December, says:—

"The first President of the Congress from these provinces should have the support of all earnest Congressmen, and the invitation to hold the next Congress at Allahabad should be given in the presence of at least one hundred United Provinces delegates, to show that, whatever may be the state of feeling in other parts of India, the educated public opinion of the United Provinces is not divided, and that, though the number of Congress workers in the United Provinces might be small, they are not divided into parties and factions, and that they, while exponents of the moderate school of thought, are not behind any province in their earnestness and sincere desire to promote the interests of the country."

The editor attaches very great importance to the next meeting of the Congress, both on account of the special circumstances under which it will assemble, and on account of the Reform Scheme on which it will have to speak in the name of educated India, and to point out to Government how its good intention has been partially defeated by reason of the Regulations having been framed without consulting public opinion.

LEADER, 23rd December 1909.

Congress and compromise.

21. Referring to the negotiations for a compromise between the old and new parties in Bengal, of which so much has been said ever since the Surat split, the *Leader* (Allahabad), of the 23rd December, has the following:—

"The efficiency of the Congress will be impaired, its reputation for candour and reliability will suffer, and there will be no peace and harmony among the members, if a compromise were patched up with the full conviction that the aims and inclinations of the parties to the compact are fundamentally different. The work of the last two years will be undone, and the great national institution will again be thrown into the melting pot if for the sake of parading a seeming unity a hollow arrangement were made. Whatever some people here and there may think, we are encouraged by the knowledge that there is a oneness of opinion and of intention among the leading members of the Congress as a body, that its root-principles shall not be altered for any consideration whatsoever. Thus there is no danger of a departure from accepted principle. We hope our esteemable friends of Bengal, who have been giving themselves no end of worry and creating difficult and delicate situations for their compatriots elsewhere, as well as doing harm to the institution itself, by their well-meant endeavours at compromise and conciliation, will henceforth abandon their unauthorised negotiations and settle themselves to the situation as it was made for us by Surat, and much that had preceded it, and as has been confirmed by events that have happened subsequently."

ABHYUDAYA, 17th December 1909.

Indians in the Transvaal.

22. The *Abhyudaya* (Allahabad), of the 17th December, referring to the innumerable sufferings of the Transvaal Indians, remarks that they have been in this sad plight for the last two and a half years, but the British Government has not intervened

on their behalf. Had they been the subjects of Germany or America or any other Power, and had they been so grossly oppressed, the paramount power would certainly have taken up arms in their defence.

LEADER, 18th December 1909.

Indians in the Transvaal.

23. The *Leader* (Allahabad), of the 18th December, reviewing the position of the Indians in the Transvaal, says :—

"No issue was ever clearer than that in the Transvaal. The law is not a fetish nor is it born in unreason and wickedness. It is intended either to meet an emergency or to consolidate the social fabric. The anti-Asiatic laws in the Transvaal have their origin in jealousy, unreasoning hatred and racial contempt. The Boer was scornful towards the British colonist, both are equally intolerant of the Asiatic. The combined hatred of the two has translated itself into the sanction of laws which are a disgrace to civilization. There is absolutely no need for them, and they serve no purpose of the State beyond imposing a gross and studied humiliation upon a perfectly law-abiding and peaceful people. Indians are being subjected to these indignities merely because they are helpless. A Japanese was asked to take out a certificate when he threatened to report the matter to his Ambassador. He was at once left severely alone. The Imperial Government with a little firmness could change the situation at once and prevail upon the Transvaal Government to withdraw the registration law. But the Transvaal Government is strong, and the Indians are weak, and the strong Imperial Government, by a slight variation of the scriptural saying, easily takes the part of the Transvaal Government. Give to him who hath, treasure to the wealthy and strength to the strong, and from the feeble take away the remnant of strength he may have left."

KARMAYOGI, 20th December 1909.

Mr. Paranjpe, editor of the *Kal.*

24. The *Karmayogi* (Allahabad), of the 20th December, reproduces the comments of the *Kesari* (Poona), on the order issued by the first class Magistrate of the Mahad town under section 42 of the Bombay District Police Act (Act IV of 1890), prohibiting in Mahad or the vicinity thereof, from the 11th December to the 25th January the public utterance of cries, singing of songs, &c., to show honour to Mr. Paranjpe in view of his intended visit to Mahad, his native place, in the Kolaba district.

KARMAYOGI, 20th December 1909.

The conversion of the *Karmayogi* (Allahabad), into a weekly.

25. The manager of the *Karmayogi* (Allahabad), in a note in the issue of the 20th December, says that, in order to meet the wishes of his constituents, it has now been decided to convert the *Karmayogi* into a weekly from next year. It is intended to charge only Rs. 2-8-0 as the annual subscription, so that even men of very moderate means may be able to take it in. The manager asks the subscribers to support him in this undertaking.

LEADER, 22nd December 1909.

The conversion of the *Abhyudaya* (Allahabad), into a bi-weekly.

26. The *Leader* (Allahabad), of the 22nd December, has the following :—

"We are glad that there is a prospect of the *Abhyudaya*, the local Hindi weekly, being issued twice a week at an early date. It is intended to charge only Rs. 4 as the annual subscription, so that even men of very moderate means may be able to take it. The *Abhyudaya* is one of the best conducted Hindi journals disseminating sound opinions on public questions, and, as such, has been doing good service to the community. We are sure its scope of usefulness will be increased when it comes out as a bi-weekly."

ANAND, 16th December 1909.

Political demonstrations in England and India.

27. The *Anand* (Lucknow), of the 16th December, referring to the disturbances and the breaches of public peace which are occasionally committed by people in England in the heat of political passion, remarks that if such incidents occur in India people are branded as seditionists and disaffected and are held up to public ridicule as being novices in the art of political agitation.

ANAND, 16th December 1909.

Politics in India and in England.

28. Referring to the recent Albert Hall meeting in London, and to the enthusiasm displayed on the occasion, the editor of the *Anand* (Lucknow), in the issue of the 16th December, observes that such of his countrymen as live in constant dread of politics ought to take this lesson from the life of Englishmen themselves that

politics, instead of being fraught with any danger, is one of the essential factors in the regeneration of the country.

Civilization and political progress.

29. The following is from an article entitled "Civilization and Political Progress" in the *Naiyar-i-Azam* (Moradabad), of the 19th December :— NAIYAR-I-AZAM, 19th December 1909.

"As long as we do not come under the banner of civilization and get accustomed to co-operation in our daily life, we shall not be reckoned a 'nation.' The Government may confer upon us all our political rights and privileges, the Councils may be full of our representatives, and the whole of India may resound with our voices, but as long as we are not fully civilized we cannot be said to have made real progress. Equality of rights and the due appreciation of individual abilities are the great principles by acting upon which we can advance. If however we make the amassing of wealth our sole object, our decline will be so pathetic that other nations, in spite of their being our rivals, will pity us. Wealth has no stability, but the ability of individuals constituting a nation is an everlasting asset, and can be of use to it always."

Indians in England.

30. The *Karmayogi* (Allahabad), of the 20th December, reproduces an article entitled "Indian Agitation in England" from the *Kesari* (Poona). KARMAYOGI, 20th December 1909.

The worship of the motherland.

31. The *Karmayogi* (Allahabad), of the 20th December, reproduces a poem entitled "The Worship of the Motheriand" from the *Guzrati Patrika*. KARMAYOGI, 20th December 1909.

Muhammadans and patriotism.

32. The *Agra Akhbar*, of the 21st December, notes with regret that the Muhammadans as a whole have never been swayed by the noble passion of patriotism. They have fought on many a bloody field, but never for liberty, and throughout their glorious annals it would be difficult to find a Runneymede. He remarks how, as soon as a man sets his foot on the soil of America, he becomes henceforward an American to all intents and purposes, and contrasts this with the attitude of the Muhammadans in India, noting that the teeming millions of Islam have never stood by each other in the common cause of liberty. He writes that their patriotism has at its best been local; they may be good Persians or Turks or Moghals but nothing more. AGRA AKHBAR, 21st December 1909.

Mr. Jennings and dramatic performances.

33. In continuation of his remarks regarding Mr. Jennings and dramatic performances in his last issue (vide Selections No. 51, paragraph 43 the editor of the *Abhyudaya* (Allahabad), writing in the issue of the 17th December, says that he has come to know that Mr. Jennings did certainly order students residing in the Government Boarding House not to attend the performance of a drama entitled "Rana Pratap Sinha" at the Railway Theatre. The drama is not a political one, as among its patrons are the Maharaja of Benares and other distinguished personages. Such unfounded suspicions on the part of officials, he says, are more harmful than beneficial, and serve no useful purpose. ABHYUDAYA, 17th December 1909.

Sir Louis Dane's address.

34. Commenting on Sir Louis Dane's address on the occasion of the opening of the Lahore Exhibition, the *Leader* (Allahabad), of the 19th December, says that it is marked by sympathy with the efforts of the people to make an advance in the establishment of manufacturing industries, and the success of the Exhibition is in no small measure due to the support extended by Government. LEADER, 19th December 1909.

The editor remarks that it is particularly the case in the industrial movement that by joint effort alone the wished-for results can be achieved, and he counsels all who have the interest of the country at heart to render co-operation between Government and the people easy and fruitful. He observes that the tone of Sir Louis Dane's comprehensive deliverance reflects his eager desire to have popular sympathy and popular effort on the side of the Government.

He concludes the article with the following words: "Enthusiasm, as Sir Louis Dane has well said, and faith for the future, aided by ceaseless endeavour, informed zeal and determined conviction, and a never-failing eye for the practical and real as against the impossible and the shadowy, are wanted if solid results are to be

achieved. And it is our hope that these qualities may not be lacking in our countrymen in their work for their motherland."

AKHBAR-I-IMAMIA, 20th December 1909.

Lord Curzon on India.

35. The *Akhbar-i-Imamia* (Lucknow), of the 20th December, referring to Lord Curzon's recent speech at Edinburgh, remarks that it is a matter of great satisfaction that Lord Curzon, who was hitherto believed to be deadly opposed to the aspirations of the educated classes of India, has begun to see the justness of their claims. The editor expresses surprise that Lord Curzon should seem to dread that India will one day be lost to England, and that his country will fall to the status of a third-rate Power. The editor say that he can see no danger at present threatening the British occupation of India, and remarks that if His Lordship is afraid of the educated class, his fears are entirely groundless, for they have nothing but advantage from the continuance of the British Government, under which they have become what they are. All that they want, he says in conclusion, is that their just claims should be taken into consideration.

KARMAYOGI, 20th December 1909.

The Living Soul of India.

36. The *Karmayogi* (Allahabad), of the 20th December, reproduces an article entitled "The Living Soul of India" from the *Karmayogin* (Calcutta).

KARMAYOGI, 20th December 1909.

National songs in the *Vedas*.

37. The *Karmayogi* (Allahabad), of the 20th December, publishes a further instalment in Hindi of the *Prithwi Sukhtas* from the *Atharva Veda*, in which a prayer is made to the motherland to make the Indians powerful and great and to protect them from various calamities (vide paragraph 36, Selections No. 50).

KARMAYOGI, 20th December 1909.

Arabinda Ghosh's account of his imprisonment.

38. The *Karmayogi* (Allahabad), of the 20th December, publishes the translation of the seventh instalment of Arabinda Ghosh's account of his imprisonment from the Bengali monthly magazine, the *Suprabhat*.

INDEPENDENT, 20th December 1909.

Government and the people.

39. The *Independent* (Allahabad), of the 20th December, referring to the many blessings which the British rule has confered upon India, observes that progress in any department of life, social, political, moral or economic, is impossible without the sympathy and co-operation of Government. The editor, therefore, exhorts his countrymen to work earnestly and loyally on the side of Government and to help it in its difficult task of maintaining peace and tranquillity in the country.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

KARMAYOGI, 20th December 1909.

The *Arya Samaj* and the *Times of India*, (Bombay).

40. The *Karmayogi* (Allahabad), of the 20th December, reproduces the comments of the *Kesari* (Poona), on the connection of the *Arya Samajists* in Patiala with those of Baroda, as alleged by the *Times of India*, (Bombay).

IV.—Administration.

(a)—Judicial and Revenue.

BHARATANDU, 11th December 1909.

The release of Govind Sita Ram Dikshit on bail.

41. In continuation of its article entitled "The case of Govind Sita Ram Dikshit" (vide paragraph 43, Selections No. 50), the *Bharatandu* (Benares), of the 11th December, expresses its gratification at the release of Govind Sita Ram Dikshit on bail on the 30th November, after remaining in the Benares Jail for two months and the rest of the period in the Agra Jail, and requests Government to finally acquit him from the charges.

KARMAYOGI, 20th December 1909.

The Bahraich case.

42. The *Karmayogi* (Allahabad), of the 20th December, reproduces the remarks of the *Kesari* (Poona), on the disgraceful conduct of the Bahraich police in manufacturing a false case, that subsequently resulted in the conviction of the police officers and men concerned.

(b)—Police.

43. A correspondent, writing to the *Hindustani* (Lucknow), of the 20th December, says that the Bahraich dakaiti case has proved how unreliable the police are, and that the European officers cannot be exonerated merely by saying that they have to depend upon their Indian subordinates and cannot be responsible for their disgraceful acts. It is their indifference in this respect and their general unwillingness to entertain complaints against their subordinates, which makes the latter so bold and enables them to oppress the people. Here and there may be a man who is bold enough to inform the District Magistrate of any irregularity by a police officer which comes to his knowledge. But the police usually try to discredit such a man by making false reports against him. The writer therefore suggests that the police may be compelled to make all inquiries in public under the supervision of a committee consisting of the local officials and representatives of the people, and that all policemen be of good family and antecedents.

HINDUSTANI, 20th December 1909.

The Bahraich case.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

Nil.

(e)—Education.

44. The *Abhyudaya* (Allahabad), of the 17th December, draws the attention of the educated Indians to the sacred duty of spreading education among the illiterate people who constitute the bulk of the population. The system of education, the writer observes, should be such as is best calculated to impart lessons of honesty in dealings, goodwill, devotion to religion, truthfulness, generosity and heroism. These lessons should be set down in clear and simple language so that they may be easily comprehended. The editor further remarks that the present system effaces all attachment to their traditional beliefs, and breeds in their hearts a contempt for their own customs and usages.

ABHYUDAYA, 17th December 1909.

Need for education for the masses.

45. A correspondent, writing to the *Naiyar-i-Azam* (Moradabad), of the 19th December, complains that Hindu teachers in primary schools are compelling Muhammadan boys to learn Hindi in preference to Urdu, and that it is probably done for two reasons, that they should not be able to read and understand their religious books, which are in Urdu or Persian, and that they may not read Urdu newspapers and learn what their leaders are saying and doing. He asks Government to take note of this, and advises Muhammadans to enter the inspection branch of the Educational Department in larger numbers.

NAIYAR-I-AZAM, 19th December 1909.

Compulsory teaching of Hindi in primary schools.

46. The *Leader* (Allahabad), of the 23rd December, deprecates the miserably inadequate expenditure on education in the United Provinces, reviews at length the expenditure returns of Municipalities and District Boards and remarks that the number of scholars is an insignificant fraction of the total population of school age.

LEADER, 23rd December 1909.

Educational expenditure and educational policy.

The editor taking into consideration the rigid rule which lays down the maximum number of boys that may be admitted, asks whether the intention of Government is that fewer men should receive education or that it should spread. Public opinion has emphatically condemned the policy of compulsorily restricting the number of the students and of placing impediments like these in the path of education. Government is, in the opinion of the editor, pursuing a wrong policy, for ignorance is the greatest enemy of Government as well as of every good cause.

He protests against the advice tendered to the Boards not to increase the number of schools, and expresses the hope that they will not act on it, but that they will persist in opening more schools wherever their financial position warrants such action.

In respect to the education of girls the editor remarks that the reports are encouraging, and the removal of the capitation grant that was made in order to induce girls being sent to school has resulted in the falling off of the number of little girls attending boys' schools.

He concludes by saying :—

"We wonder if Sir John Hewett congratulates himself on the wisdom of his action in abolishing the grant. In the face of this accumulating evidence it is difficult to resist the conclusion that the present Government is not altogether friendly to education."

The *Tafrih* (Lucknow), of the 21st December, writes in the same strain with regard to educational expenditure, and publishes a comparative statement showing educational expenditure in other civilized countries in support of his argument that India figures last in the scale of educational expenditure. In the opinion of the editor India cannot make any progress until education has improved considerably.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

VYAPARI-WA-KARIGAR, 15th December 1909.

Proposal for the establishment of a central sugar factory.

47. The *Vyapari-wa-Karigar* (Benares), of the 15th December, notes with satisfaction the proposal made by the Commercial Intelligence Department for the establishment of central sugar factories, and says that as long as this cannot be done, Government should help the existing smaller ones by reducing the freight on sugarcane, and by persuading the zamindars to devote large tracts of ground to its cultivation.

LEADER, 21st December 1909.

The proposed partitioning of the Gorakhpur district.

48. Reviewing the papers relating to the proposed reconstitution of the Gorakhpur division, published in the last issue of the *Government Gazette*, the *Leader* (Allahabad), of the 21st December, criticises the remark that "Babu Shohrat Singh, of Bansi, was not asked to sign it (the report of the Committee) as he does not know English" and asks why the Babu was appointed a member at all. The editor enquires whether he followed the proceedings of the Committee, and whether its conclusions and recommendations were explained to him and remarks that he has observed a frequent preference of Government for non-English-knowing Indians

SAMRAT, 21st December 1909.

Indian industries.

49. The *Samrát* (Kalakankar), of the 21st December, referring to the present short supply of indigenous piece goods owing to insufficiency of mills in the country, suggests that the present difficulty can best be met by helping the weavers with yarn and money to save them from the exorbitant charges of Indian moneylenders, and urges the necessity for undertaking the preparation of yarn in the country, as the foreign yarn used at present takes away half of the profit from the country.

LEADER, 21st December 1909.

Agriculture and manufactures.

50. The *Leader* (Allahabad), of the 21st December, discusses at length the manufacturing activities of the Western nations to the detriment of agriculture, that has deranged social economy, increased poverty among the masses and spread extreme socialistic views, and remarks that as was natural a reaction has now set in, and that the claims of agriculture are being pressed upon the attention of Governments and peoples. An adequate supply of food for the rapidly growing populations of Europe and America, engaged in manufacturing industries, has, the editor states, consequently become the pressing problem of the day and a return to the land is the sovereign remedy suggested.

Referring to India the editor says that the same problem is before the people, though it does not wear the same aspect here as in the West. He describes Indian agriculture as being in a most backward state, and remarks that, with the extreme poverty, indebtedness and the ignorance in which Indian *ryots* are rotting, agricultural improvement is not an easy matter. At the same time the writer observes that the decay of Indian industries has deprived Indian artisans and craftsmen of their means of livelihood, so that the development of indigenous manufactures is equally if not more necessary for the country's good.

He observes that the *swadeshi* movement is in itself a reaction, and that, its effects being far-reaching, it may be expected to embrace all departments of public activity, and he accordingly urges the rulers and the ruled to strive to effect improvement both in agriculture and in manufacture.

He notes, however, that the development of manufactures can certainly supply work to many who are to-day starving in their hamlets, and remarks that to bolster up agriculture to the detriment of the manufacturing industry in the present state of India, would in no way be conducive to the good and happiness of the country at large.

He concludes with the following words :—" It is a mistake to suppose that the educated public in India are neglecting agriculture. If there is any apparent indifference on their part, it is the result of the consciousness of their comparative helplessness in the matter. They have not failed so far in their duty to press the interests of agriculturists on the attention of Government, and if there is any activity at present visible in the direction of improvement, the leaders of the people may well claim some share in having brought it about. Systems of land tenure, irrigation, assessments and agricultural indebtedness are questions which Government alone are competent to tackle, and they may count upon popular co-operation in any steps they may take to ameliorate the lot of the poor *ryot*, by agricultural improvements or otherwise."

Allegations against the Assistant Manager, Nanpara Court of Wards.

51. The *Oudh Punch* (Lucknow), of the 23rd December, publishes a letter from an anonymous correspondent in the form of a dialogue that contains allegations against the Assistant Manager of the Court of Wards Nanpara estate, saying that he has been giving undue advantage to the *Shias* of Nanpara, owing to his being prejudiced against the *Sunnis*, and invites the attention of the authorities to the matter.

OUDH PUNCH, 23rd December 1909.

Grievances of the clerks of the United Provinces Secretariat.

52. In a leading article the *Advocate* (Lucknow), of the 23rd December, once more draws attention of His Honour the Lieutenant Governor and asks him to ameliorate the hard lot of a poor but very deserving class of public servants. The editor discusses at length the constitution of the superior and subordinate services, the inequality of promotion and the appointment of outsiders in the superior service, ignoring the claims of deserving men of the subordinate service on racial consideration.

ADVOCATE, 23rd December 1909.

He concludes the article with the remark :—

" Enough has been said to show that all is not going on well and under the very nose of the local head of the Government; while he is busy in reforming measures and institutions away from him. An equitable and proper system of recruitment should be followed. A well deserved educational test should be laid down, and preferment should not be allowed to go by favour. A better re-adjustment of work should be made. Outsiders without any of the necessary qualifications should not be brought in and pitchforked over the heads of men who have grown grey in the service of the Government and have rendered faithful service to the Government. Above all, no time should be lost in obliterating distinctions based on class, creed or colour."

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

MUSAFIR, 15th December 1909.

Al Bashir on the use of beef.

53. The *Musáfir* (Agra), of the 15th December, referring to an article entitled "Muhammadans and the Use of Beef" that appeared in *Al Bashir*, (Etawah), of the 16th November (vide paragraph 87, Selections No. 47), observes that the time has come now when Government should interfere, in the interest of public peace, and stop the publication of such inflammatory writings in the Muhammadan journals. It is never safe and prudent, the editor remarks, to allow one community to wound the religious feelings of others with impunity, and the sooner Government realizes the danger of the situation, the better it is for all concerned.

AWAZA-I-KHALQ 16th December 1909.

Religion in India.

54. A correspondent of the *Awaza-i-Khalq* (Benares), writing in the issue of the 16th December, dilates upon the necessity of working harmoniously and in good faith in the cause of religion. The writer observes that any propaganda based upon love and justice, however much it may be opposed in the beginning, is sure to triumph in the end, for virtue has always gained victory over vice and justice over tyranny and oppression.

The writer concludes thus:—

"Dear Hindus, Aryas, Muhammadans and Christians! Do propagate your respective faiths and inculcate your doctrines upon the public as best as you can; but beware that you do not harm your fellow human beings in the name of religion; for, on the day of judgment you will have all to muster under the same canopy in Heaven!"

ADVOCATE, 19th December 1909.

Lala Munshi Ram on the present position of the *Arya Samaj*.

55. The *Advocate* (Lucknow), of the 19th December, reviewing Lala Munshi Ram's lecture on the "Present position of the *Arya Samaj*" before the Lahore *Arya Samaj*, remarks that the unpopularity of the *samaj* with the Government is due to two reasons, viz. the indifference of its leaders towards the Government and the consequent encouragement given to irresponsible persons to convey false information regarding it to Government.

"The remedy for this class of people lies in counteracting their influence. Why should the office-bearers of the *samaj* be exclusive? They need not sing songs of loyalty every time a new official visits the district. They need not present valedictory addresses to every out-going official, but why should they not be in touch with them? *Arya Samaj* leaders suffer because their work is not known to those who ought to know it, and because the officials mistake the spirit of self-respect of the *samaj* to be that of utter indifference to Government. The *samaj* can remain a self-respecting body and at the same time its leaders can be fully in touch with those in whose hands lie the administration of affairs of the country, and whose goodwill can make the work of religious and social reform easier. Let the *samaj* give up the policy of exclusiveness and receive such co-operation from the officials as is offered to it in its philanthropic activities."

The *Hindustani* (Lucknow), of the 20th December, reproduces the same.

HINDUSTANI, 20th December 1909.

The *Imambara Ghufran Maab* Lucknow.

56. A correspondent, writing to the *Hindustani* (Lucknow), of the 20th December, suggests that the *Imambara Ghufran Maab*, Lucknow, be brought under the provisions of the Preservation of Monuments Act, as it is in a very delapidated state, and as, on account of its great architectural beauty, it deserves to be preserved.

IX.—Miscellaneous.

Nil.

C. E. W. SANDS,
for S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:
The 24th December 1909.

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SELECTIONS

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
	ENGLISH.				
1	Central Hindu College Magazine.	Benares ...	Monthly ...	Mrs. Annie Besant; European (Theosophist); 67.	8,479 copies.
2	Hindustán Review... ...	Allahabad ...	Do. ...	Mr. Sachchidánand Sinha, Barrister-at-law; Kayasth; 27.	1,500 „
*3	Poet	Mirzapur ...	Do. ...	Lála Bhagwán Dás, B.A.; Jaiswál (Kalwar); 41.	150 „
4	Prabudha Bhárat	Almora ...	Do. ...	Swámi Virjánand; Bengali Sanyási; 35.	1,500 „
5	Sons of India	Benares ...	Do. ...	Mr. G. S. Arundale; European (Theosophist); 39.	1,500 „
6	Theosophy in India ...	Benares ...	Do. ...	Jehangir Sorábji; Pársi (Theosophist). Marian Judson	4,500 „
7	Allahabad Law Journal ...	Allahabad ...	Weekly ...	Dr. Tej Bahádur Sapru, M.A., LL.D.; Kashmiri Brahman; 39. Dr. Satish Chandra Banerji, M.A., LL.D.; Bengali Brahman; 44.	1,165 „
8	Advocate	Lucknow ...	Twice a week,	Munshi Gangá Prasád Varmá; Khatri; 50.	1,033 „
9	Citizen	Allahabad ...	Do. ...	M. Ghulám Muhammad Khán; Muhammadan; 55.	650 „
10	Leader	Allahabad ...	Daily ...	Bábu Nagendra Náth Gupta; Bengali Vaidya; 47. Mr. C. Y. Chintámani; Madrasi; 35.	
	ROMAN.				
†11	Sipáhi	Cawnpore ...	Monthly ...	Lála Síta Rám; Kalwar; 45 ...	300 copies.
	ANGLO-HINDI.				
*12	Bhárat Bandhu	Benares ...	Monthly ...	Pandit Adyá Prasád Misra; Brahman; 32.	225 copies.
*13	Khichri Samáchár	Mirzapur ...	Weekly ...	Madho Prasád; Khatri; 58 ...	75 „
	ANGLO-URDU.				
*14	Aligarh Monthly	Aligarh ...	Monthly ...	Mr. G. Garlick; European ... Mirza Muhammad Said, M.A.; Muhammadan; 25.	323 copies.
	URDU.				
†15	Ahl-ul-Zikar	Lucknow ...	Monthly ...	Muhammad Umar; Muhammadan.	
16	Al Awarif	Lucknow ...	Do. ...	Hakím Qásim Ali; Muhammadan; 40,	900 copies.
†17	Al Hakam	Lucknow ...	Do. ...	Mirza Muhammad Hádi, B.A.; Muhammadan; 50.	600 „
18	Al Aziz	Agra	Do. ...	Háji Muhammad Ismail Khán; Muhammadan; 52. Muhammad Abdul Rauf Khán Hátif; Muhammadan, Pathán; 27.	500 „
†19	Al Islám	Allahabad ...	Do. ...	Shaikh Ahmad Husain; Muhammadan; 46.	300 „
20	An Nadwah	Lucknow ...	Do. ...	Maulvi Shibli Nománi; Muhammadan; 51. Maulvi Habib-ur-Rahman Khán; Muhammadan, Pathán.	550 „
21	Arya Patra	Bareilly ...	Do. ...	Pandit Púran Mal; Brahman; 57 ...	1,900 „
22	Arya Samáchár	Cawnpore ...	Do. ...	Bábu Ánand Sarúp; Kayasth; 40 ...	360 „
23	Brahman Samáchár ...	Saharanpur ...	Do ...	Chotey Lál Sharma.	
24	Educational Magazine ...	Ghazipur ...	Do. ...	Pande Ramsaran Lál; Kayasth; 41 ...	93 copies.
*25	Gurukul Samáchár	Budaun ...	Do. ...	Pandit Prasanno Kumár; Brahman; 22.	1,000 „
*26	Hafiz-ul-Mulk	Hapur (Meerut) ...	Do. ...	Hafiz Abdul Kádir; Muhammadan.	
*27	Hamdard-i-Qaum	Meerut ...	Do. ...	Bábu Raghubir Singh; Vaishya; 31 ...	500 copies.
28	Jain Prachárak	Deoband (Saharanpur).	Do. ...	Joti Prasád; Saraogi; 27 ...	1,500 „
29	Khátún	Aligarh ...	Do. ...	Shaikh Abdulla, B.A., LL.B.; Muhammadan; 33.	500 „
30	Kshattriya	Bulandshahr ...	Do. ...	Chaudhri Bír Naráyan Singh; Rájput Jat.	500 „
31	Kul Bháskar	Allahabad ...	Do. ...	Shridhar Prasád; Kayasth.	
32	Pardah Nashin	Agra	Do. ...	Mrs. Khámosh	600 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
33	Postal Magazine	Agra	Monthly ...	Muhammad Abdul Rauf Khán; Muhammadan; 26.	1,000 copies.
34	Satopkári	Bareilly ...	Do. ...	Lála Rámdhan Dás; Khatri; 55 ...	1,500 „
*35	Sayyáhul Islam	Cawnpore ...	Do. ...	Azád Subháni; Muhammadan; 24 ...	150 „
36	Urdu-i-Mualla	Aligarh ...	Do. ...	M. Fazal-ul-Hasan, B.A.; Muhammadan; 32.	
37	Vaishya Hitkári	Meerut ...	Do. ...	Bábu Rám Chandra; Vaishya; 45 ...	750 copies.
38	Yad-i-Bayzá	Ghaziabad (Meerut),	Do. ...	Hakím Saiyid Muhammad Said; Muhammadan; 26.	250 „
*39	Zamána	Cawnpore ...	Do. ...	Munshi Dayá Naráyan Nigam, B.A; Kayasth; 27.	1,000 „
*40	Zamíndár-wa-Káshtkár ...	Bijnor... ...	Do. ...	Muhammad Khalíl-ur-Rahmán; Muhammadan; 39.	300 „
*41	Ziá-ul-Islám	Moradabad ...	Do. ...	Saiyid Fazl Husain Bismil; Muhammadan; 34.	500 „
*42	Ziraat	Bijnor ...	Do. ...	Muhammad Abdul Karím; Muhammadan.	
*43	Akhbár-i-Imámia	Lucknow ...	Twice a month,	Saiyid Abid Ali; Muhammadan, Shiah; 70.	200 copies.
†44	Khurshíd-i-Nánpára ...	Nanpara (Bahraich),	Do. ...	Muhammad Zakariya; Muhammadan; 21.	150 „
*45	Muraqqa-i-Tasawwar ...	Fatehpur ...	Do. ...	Lála Mathura Prasád; Kayasth; 32 ...	105 „
46	Vyápari-wa-Karigar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 42.	
47	Agra Akhbár	Agra	Weekly ...	Khwája Siddiq Husain; Muhammadan; 34.	250 copies.
48	Al Bashír	Etawah ...	Do. ...	Muhammad Bashir-ud-din; Muhammadan; 55.	850 „
49	Al Fasih...	Bareilly ...	Do. ...	Hakím Fasih-uz-Zaman Asar; Muhammadan.	
50	Aligarh Institute Gazette ...	Aligarh ...	Do. ...	...	446 copies.
51	An Najm	Lucknow ...	Do. ...	Maulvi Abdus Shakúr; Muhammadan; 34.	780 „
52	Áwáza-i-Khalq	Benares ...	Do. ...	Munshi Guláb Chand; Kayasth; 29 ...	308 „
53	Cawnpore Gazette	Cawnpore ...	Do. ...	Bábu Harnám Singh; Khatri; 55 ...	500 „
54	Dabdaba-i-Sikandari ...	Rampur ...	Do. ...	Muhammad Fárúk Hasan; Muhammadan; 56.	300 „
55	Fitnah	Gorakhpur ...	Do. ...	Pandit Prem Sukh Awasthi; Brahman; 26. Hakím Abdul Karím Khán Barham; Muhammadan; 50.	300 „
56	Helál	Jaunpur ...	Do. ...	Muhammad Nasir-ud-din Mahmud; Muhammadan.	
57	The Independent	Allahabad ...	Do. ...	Shyám Kishore Varma, Kayasth; 38.	
*58	Jadd-o-Jehad	Shahabad (Hardoi),	Do. ...	Shaikh Faiyáz Ali; Muhammadan; 41, Shaikh Mumtáz Ali; Muhammadan; 33.	275 copies.
59	Jádu	Jaunpur ...	Do. ...	Háfiz Abdur Rahmán Khán; Muhammadan; 38.	250 „
60	Kanauj Punch	Kanauj (Farrukhabad).	Do. ...	Abdur Rahim Khán; Muhammadan; 53.	250 „
61	Káyasth Hitkári	Agra	Do. ...	Lála Lálta Prasád; Kayasth; 31 ...	500 „
62	Mashriq	Gorakhpur ...	Do. ...	Hakím Abdul Karím Khán Barham; Muhammadan; 50. Pandit Param Sukh Awasthi; Brahman; 26.	562 „
63	Mufid-i-Ám	Agra	Do. ...	Qádir Ali Khán; Muhammadan; 55 ...	145 „
64	Mukhbir-i-Alam	Moradabad ...	Do. ...	Qázi Abdul Ali; Muhammadan; 35 ...	300 „
65	Musáfir	Agra	Do. ...	Pandit Bhoj Dat; Arya; 42 ...	1,165 „
66	Naiyar-i-Ázam	Moradabad ...	Do. ...	Saiyid Ibn-i-Ali; Muhammadan; 46 ...	350 „
67	Nizám-ul-Mulk	Moradabad ...	Do. ...	Qázi Fahim-ud-din; Muhammadan; 52,	367 „
68	Oudh Punch	Lucknow ...	Do. ...	Shaikh Sajjád Husain; Muhammadan; 55.	300 „
69	Rafíq Punch	Moradabad ...	Do. ...	Mahmúb-ul-Hasan; Muhammadan; 29,	450 „
70	Rahbar	Moradabad ...	Do. ...	Bábu Banwári Lál; Vaishya; 30 ...	400 „
71	Riyáz-i-Faiz	Pilibhit ...	Do. ...	Munshi Dál Chand; Kayasth; 70 ...	154 „
72	Rohilkhand Gazette ...	Bareilly ...	Do. ...	Shaikh Abdul Aziz; Muhammadan; 45,	500 „

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(continued).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
73	Sahífa	Bijnor ...	Weekly ...	Maulvi Majid Hasan; Muhammadan; 26.	300 copies.
74	Sar Punch	Shahjahanpur ...	Do. ...	Munshi Fazil Saiyid Zahúr Ahmad; Muhammadan; 24.	1,716 „
75	Shahna-i-Hind	Meerut ...	Do ...	Ahmad Hasan Shaukat; Muhammadan; 71.	200 „
†76	Shams-ul-Nahar	Moradabad ...	Do. ...	Muhammad Ismail; Muhammadan; 30,	200 „
*77	Surma-i-Rozgár	Agra	Do. ...	Munshi Itrat Husain; Muhammadan; 50.	184 „
78	Swarájya	Allahabad ...	Do. ...	Shám Dás	1,000 „
79	Tafríh	Lucknow ...	Do. ...	Rámshankar Prasád; Kayasth; 20 ...	550 „
80	Tohfa-i-Hind	Bijnor ...	Do. ...	Munshi Jairáj Singh; 44	400 „
81	Union Gazette	Bareilly ...	Do. ...	Munshi Karam Iláhi; Muhammadan; 28.	175 „
82	Zul Qarnain	Budaun ...	Do. ...	Nizám-ud-din Husain; Muhammadan; 40.	350 „
83	Hindustáni	Lucknow ...	Twice a week.	Munshi Gangá Prasád Varmá; Khatri; 50.	1,580 „
84	Nasím-i-Agra	Agra	Do. ...	Bábu Bíreshwar Sányál; Bengali Brahman; 55.	276 „
†85	Riyáz-ul-Akhbár	Lucknow ...	Do. ...	Saiyid Riyáz Ahmad; Muhammadan; 54.	300 „
86	Oudh Akhbár	Lucknow ...	Daily ...	Munshi Jálpá Prasád; Kayasth; 50 ...	327 „
	ARABIC-URDU.				
87	Al Bayán	Lucknow ...	Monthly ...	Maulvi Saiyid Sulaiman; Muhammadan; 30.	300 copies.
	HINDI.				
*88	Ánand Kádambini	Mirzapur ...	Monthly ...	Pandit Badri Naráyan; Brahman; 52,	100 copies.
89	Bháratodaya	Jawalapur (Saharanpur).	Do. ...	Padam Singh Sharmá and Pandit Nardeva Sháshtri.	
90	Bhárat Sudashá Pravartak ...	Farrukhabad ...	Do. ...	Pandit Ganesh Parsád Sharma; Brahman; 50.	300 copies.
91	Bráhman Samáchár ...	Parichhatgarh (Meerut).	Do. ...	Pandit Chuttan Lál; Brahman; 36 ...	400 „
*92	Brahman Sarvasva ...	Etawah ...	Do. ...	Pandit Bhímsen Sharmá; Brahman; 49,	656 „
93	Dehati	Benares ...	Do. ...	Gulab Chandra Shrivastava, Kayasth.	
94	Dharm Divákar	Agra	Do. ...	Puttoo Lál.	
95	Garhwáli	Dehra Dun ...	Do. ...	Pandit Girja Dutt; Brahman; 34 ...	680 copies.
96	Hindi Pradip	Allahabad ...	Do. ...	Pandit Bálkrishna Bhatt; Brahman; 65.	
97	Jain Prakáshak	Deoband (Saharanpur).	Do. ...	Suraj Bhán; Vakil.	
98	Jásús	Gahmar (Ghazipur),	Do. ...	Gopál Rám; Bania; 43	320 copies.
99	Kalwár Mitra	Allahabad ...	Do. ...	Prem Náth Yogíshwar; 34 ...	375 „
100	Kányakubj Hitkári ...	Cawnpore ...	Do. ...	Pandit Shivadhar Pande, M.A., LL.B.,	1,100 „
101	Nágri Prachárak	Lucknow ...	Do. ...	Rúp Naráyan Pande; Brahman ...	100 „
102	Nigamágam Chandriká ...	Benares ...	Do. ...	Joti Sarúp Varmá; 30	4,410 „
103	Rasik Mitra	Cawnpore ...	Do. ...	Manohar Lál; Brahman; 35 ...	500 „
104	Sanádhyopkárak	Agra	Do. ...	Shankar Lál; Brahman; 46 ...	400 „
†105	Sanátan Dharm Patáka ...	Moradabad ...	Do. ...	Pandit Rám Sarúp; Brahman; 38 ...	1,000 „
*106	Saraswati	Allahabad ...	Do. ...	Pandit Mahábir Prasád; Brahman ...	1,700 „
107	Shri Yádvendra	Ghazipur ...	Do. ...	Chaturvedi Dwárka Prasád Sharma and Pandit Radhá Krishna Misra; Brahmans.	500 „
108	Stri Darpan	Allahabad ...	Do. ...	Srimati Rámeswari Nehru; Kashmiri.	
109	Stri Dharm Shikshak ...	Allahabad ...	Do. ...	Srimati Yasoda Devi.	
110	Sudhanshu	Agra	Do. ...	Bábu Ram Sharmá; Brahman.	
111	Swadesh Bándhavá ...	Agra	Do. ...	Kunwar Hanumant Singh; Rájput; 39,	700 copies.

* Irregular.

† Temporarily stopped.

List of newspapers and periodicals—(concluded).

No.	Name of publication.	Where published.	Edition.	Name, caste and age of editor.	Circulation.
†112	Vánijya Sukhdáyak ...	Benares ...	Monthly ...	Bábu Jagannáth Prasád Singh; Máthur Brahman; 36.	1,000 copies.
*113	Veda Prakásh	Meerut ...	Do. ...	Pandit Tulsi Rám; Brahman, Arya; 41,	950 „
114	Almora Akhbár	Almora ...	Twice a month,	Munshi Sadánand Sanwál; Brahman; 58.	155 „
115	Karmayogi	Allahabad ...	Do. ...	Sundar Lál; Kayasth; 26.	
116	Kshattriya Mitra	Benares ...	Do. ...	Prasidh Naráyan Singh, B.A.; Kshattriya; 35.	
117	Rájpút	Agra	Do. ...	Kunwar Shér Singh Varmá ...	1,700 copies.
118	Sádhu Samáchár	Farrukhabad ...	Do. ...	Umrao Singh; Sádh; 28.	
119	Vyápari and Kárígar ...	Benares ...	Do. ...	Bábu Thákur Prasád; Khatri; 42 ...	782 copies.
120	Abhyudaya	Allahabad ...	Weekly ...	Pandit Satyá Nand Joshi, B.A.; Brahman.	1,600 „
121	Ánand	Lucknow ...	Do. ...	Pandit Shiva Náth; Brahman; 40 ...	246 „
122	Arya Mitra	Agra	Do. ...	Pandit Bhav Deva Shástri; Brahman,	1,469 „
123	Bhárat Jíwan	Benares ...	Do. ...	Bábu Shri Krishna Varmá; Khatri; 34,	1,031 „
124	Bhartendu	Benares ...	Do.		
125	Jain Gazette	Deoband (Saharanpur).	Do. ...	Jugal Kishore; Saráogi; 33 ...	1,500 copies.
126	Mohini	Kanauj (Farrukhabad).	Do. ...	Pandit Puttu Lál; Brahman; 33 ...	175 „
127	Saddharm Prachárak ...	Bijnor... ...	Do. ...	Munshi Rám; Khatri; 55 ...	2,050 „
128	Samrát	Kálákánkar (Partabgarh).	Do. ...	Rája Ramesh Síngh; Kshattriya; 45 ...	554 „
	HINDI-URDU.				
*129	Baranwál Saháyak	Moradabad ...	Monthly ...	Durga Prasád; Baranwál Hindu; 36 ...	200 copies.

* Irregular.

† Temporarily stopped.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Hindustan Review* (Allahabad), for December, under the heading "Topics of the Day" in an article on the Reform Scheme, criticizes the Regulations which, the writer says, with one exception, make no attempt at bringing the voter and the representative in closer touch with each other than has been the case so far. Moreover, the manner in which the votes are distributed reduces, as in the case of these provinces, the effectiveness of popular representation to a minimum. "Where should we turn," says the writer, "for culture, for education, for independence—to the cities or the rural areas? The answer is plain—but the difficulty lies in this, that from the official standpoint, the cities produce the 'undesirables' and the rural areas the 'desirable's."

HINDUSTAN REVIEW, December 1909.

The Reform Scheme.

The qualifications required for the Provincial Council are also criticized as excluding from election numerous able men, and the writer points to the instance of Surendra Nath Banerjee and holds that he was quite right in refusing to take advantage of Sir Edward Baker's offer, for "No self-respecting man, much less a man with a record of public services and gifts like those of Mr. Banerjee would like to enter the Councils on sufferance." As regards the separate electorates for Muhammadans, the writer says that it is one thing to protect a minority but quite another to place the minority in a position of advantage compared to the majority. He notes that in places where there are Muhammadan minorities they are protected while where there are Hindu minorities they are neglected and moreover that whereas Muhammadan graduates have been formed into an electorate, non-Moslem graduates have been denied the privilege altogether.

The landholders, the writer says, are nominally styled in official circles the natural leaders of the people. This is pure cant, for they are not and never have been the leaders of the people. All the great movements in India, he states, have been brought into existence and headed by the educated classes, by men who have had a public side to their character. "The success of the Reforms," he says, "depends upon the co-operation of the educated Indian, be he high or be he low, and let the Government cease to indulge in the latter day cant, and we think much of the mistrust which exists will disappear."

2. The *Aligarh Institute Gazette*, of the 22nd December, deplores the revival of the controversy about the separate representation of the Muhammadans and appeals to the thinking portion of both the Hindu and Muhammadan communities to work in a spirit of co-operation and mutual goodwill so that the concessions which the British Government have so liberally granted may prove a success, as far as the people are concerned. The editor expresses the opinion that the separate representation given to Muhammadans, instead of creating any bad blood between Hindus and Muhammadans, will pave the way to the harmonious and peaceful working of the administrative machinery by removing all chances of conflict between the interests of the majority and the minority.

ALIGARH INSTITUTE GAZETTE, 22nd December 1909.

The Reform Scheme.

3. Referring to the views of Mr. Gupta on the Reform Scheme, the *Oudh Akhbar* (Lucknow), of the 31st December, observes that if the Regulations are modified on the lines suggested by him much of the dissatisfaction that has been created will be removed. The editor expresses surprise as to how the Scheme was carried through when Mr. Gupta had so much to say against it, especially with regard to the representation of the educated community. Is it to be supposed, he asks, that Mr. Gupta was not consulted in the matter?

OUDH AKHBAR, 31st December 1909.

Mr. Gupta on the Reform Scheme.

4. Commenting on the Reform Scheme, the *Nasim-i-Agra*, of the 27th December, observes that Government have done their duty by introducing a measure that is calculated to grant to the people an effective voice in the administration of their country, and that it now remains to see how Indians acquit themselves of the

NASIM-I-AGRA, 27th December 1909.

Indians and the Reform Scheme.

enormous responsibility that has now devolved upon them. The editor apprehends that the way in which the elections are proceeding is not calculated to ensure the success of the Reform Scheme.

OUDH AKHBAR, 24th December 1909.

The Reform Scheme and Lord Macdonnell.

5. The *Oudh Akhbar* (Lucknow), of the 24th December, expresses the opinion that, while the Reform Scheme is still a tentative measure, liable to be modified if it is not found to work satisfactorily, it is unwise and imprudent on the part of a high Anglo-Indian statesman like Lord Macdonnell to say that the separate representation principle will foster mutual ill-will and cause dissension between the Hindus and Muhammadans. No one, the editor says, should raise any objection to the grant of an exclusive concession to the Muhammadans if it tends to encourage and pacify them.

MASHRIQ, 21st December 1909.

Lord Minto and the Reform Scheme.

6. The *Mashriq* (Gorakhpur), of the 21st December, referring to the reply of His Excellency Lord Minto to the address of the Madras Provincial Congress Committee, expresses its satisfaction at the change in the attitude of Government towards the Indian National Congress and remarks that the Reform Scheme, in spite of certain defects in it, may yet prove a success if it is carried out and accepted in a spirit of co-operation and sincere goodwill.

LEADER, 26th December 1909.

The Council elections.

7. The *Leader* (Allahabad), of the 26th December, expresses its satisfaction at the keen interest that the articulate section of the public has evinced in the fortunes of the various elections that have taken place throughout these provinces and remarks that this stern reality takes away all force from the argument of those who are constantly harping on their eternal theme, the "backward condition" of the United Provinces. In spite of the limited scope afforded by the Regulations for the representation of the educated middle classes, the editor says that public opinion in the case of almost every election has unmistakeably shown its trend. He then goes on to consider each individual election in detail. and while agreeing with the choice of the people in other cases, he takes special exception to the election of Munshi Narsingh Parshad, Khan Bahadur Alay Nabi, Thakur Khushpal Singh, Rai Bahadur Sadanand Pande and Raja Sir Tassadduq Rasul Khan.

He next observes that the elections have made it clear that there are enormous difficulties in the way of educated men who wish to get into the Councils, and that it is the duty of Indians to see that the quality of voters is improved. "But", he says in conclusion "more than the struggle for elections is the struggle which the elected members will have to face in their new offices. In the first place, they may be reminded that the duties which they have to discharge are of an exceedingly serious nature. They will make the utmost demand upon their resources, they will require a close and careful study of public questions, sound judgment, unbending independence joined to a spirit of practicality. The value of the Reforms lies, to our mind, in the enlarged functions, in the recognition in theory that the non-official members of the Council have a majority of their own. In our own province the right of interpellation has been exercised very sparingly; and this is the more regretable when we remember that we have had in our Councils some of our foremost leaders, who, if anybody, ought to know the value of interpellation. Is it too much to hope from trained lawyers like Pandit Madan Mohan Malaviya, Pandit Moti Lal Nehru and Pandit Sundar Lal, Mr. Brijnandan Prasad, Mr. Abdul Majid and Mr. Nasim that they will exercise this right in its extended form oftener than has been the case so far? The success of the Reforms will in a great measure depend upon the manner in which the rights conferred are exercised by the new member. We do not certainly suggest that they should embarrass the Government; on the contrary we think that it will be their duty to co-operate with the Government wherever and whenever co-operation is possible. But we should not hesitate to say for a moment that their country expects them first and foremost to interpret the popular wishes to the Government with absolute fearlessness and independence. If they fail to do this, they are bound to lose the confidence of the people, and they will only make

it easier for the critics of the Reforms to say that they do not work any improvement upon the old Councils. On the contrary, we trust and hope that the appeal made by Sir Edward Baker in Bengal to the Civil Service sometime ago will be earnestly remembered by the official members and that they will remember that the time has come when they should throw off the mask of official reserve, when they should learn to be more communicative, when popular confidence should be secured by producing conviction, and too much reliance should not be placed upon the presumptions of official infallibility. Whatever may have been our objection to individual cases, we wish the new Council a career of success and usefulness, and we pray that it may in fact mark the beginning of a new spirit in our administration."

RAHBAR, 21st December 1909.

The Council elections.

8. The *Rahbar* (Moradabad), of the 21st December, referring to the result of the election of members for the Provincial Legislative Council, remarks that the choice of the Local Government, so far as the majority of the non-official nominated members is concerned, has fallen chiefly on those who are least in touch with the real needs of the people and who can hardly be said to represent them truly in matters affecting their interests. As to the official members it may safely be said that apart from their natural bias for the opinion of the Government which has nominated them, they are the least likely to know the real grievances of the people. "The Reform Scheme, therefore," the editor says, "has failed in its desired effect in these provinces. Let us see, however, how the representatives chosen by the people themselves discharge their duties in the Council Chamber."

SAMRAT, 28th December 1909.

The Council elections and the voters.

9. The *Samrát* (Kalakankar), of the 28th December, in a lengthy article, exhorts the people of India to elect proper persons to the Councils and to improve the quality of the voters.

LEADER, 28th December 1909.

Government pleaders and Council elections.

10. The *Leader* (Allahabad), of the 28th December, publishes the following under the heading "Are Government Pleaders Elegible for Election?":—

"SIR,—In these provinces one Government pleader has been elected to the local Council. I do not wish to say one word against the gentleman elected personally; but it is the question of principle I am concerned with. Is a Government pleader a non-official? I submit, he is not. Instead of getting a fixed monthly salary, he gets so much per day. He cannot appear in any case, civil or criminal, against the Government. As a Government pleader, he is subordinate to the Legal Remembrancer and perhaps the District Magistrate too. You can have some idea of the light in which they regard themselves when I tell you that most—to be on the safe side, I do not say *all*—of them keep away from political movements because, according to the rules of Government no official should take part in political movements. How is it then that they are eligible for election? I think the Madras Government has decided that a Government pleader is not an official. In my humble opinion the decision is wrong. I hope this question should be made clear. I trust some one will put a question about it in the local Council and, if need be, in the Viceroy's Council. I think you would like to know what an eminent European thinks about this question. Pray don't imagine that he is a Congressman. While talking about it, he said that of course a Government pleader could not open his lips against the Government. And yet these are the men who are allowed to be elected as non-officials. Inconsistency could not go any further.

NON-OFFICIAL."

LEADER. 28th December 1909.

Government pleaders and Council elections.

11. The *Leader* (Allahabad), of the 28th December, has the following in connection with the eligibility of Government pleaders for the membership of the Provincial Legislation Council:—

"Attention is invited to the notification of the Madras Government modifying their original decision about the position of Government pleaders in connection with elections for the Legislative Council. That Government has finally held that Government pleaders are officials and as such ineligible for election to the Legislative Council. A notification now appears in the *Government Gazette*

Madras extraordinary declaring the election of Mr. Balkrishna Iyer, Government Pleader, for a group of municipalities, to be void. After this authoritative precedent the election of Munshi Narsingh Parshad by lot as the representative of the Gorakhpur division is distinctly illegal as the definition of 'officials' cannot vary in different provinces. We trust a gazette extraordinary will be soon published declaring the election to be void and ordering re-election."

MASHRIQ, 21st December 1909.

Government officials and the Legislative Councils.

12. The *Mashriq* (Gorakhpur), of the 21st December, thanks His Honour the Lieutenant Governor for his order forbidding Government servants from standing for the Provincial Legislative Council, and urges that Government pleaders too should be ranked with Government servants and should not be allowed to offer themselves as candidates for election. The editor also asks that local officials should be strictly forbidden to exercise their influence in favour of any particular candidate; for as yet voters do not realize the immense responsibility of their task and are therefore likely to be influenced by official pressure.

INDEPENDENT, 27th December 1909.

Government servants and the Legislative Councils.

13. The *Independent* (Allahabad), of the 27th December, referring to the opinion that has been expressed in some quarters regarding the alleged unsuitability of Babu Narsingh Parshad to be a member of the Provincial Legislative Council, on the ground of his being a Government pleader, remarks that if people think that only such persons should be elected to the Councils as have achieved greatness and acquired fame quite independently of Government, it will be difficult to find suitable candidates. The editor notes that even Pandit Madan Mohan Malaviya, regarding whose qualities people are generally so enthusiastic, owes his greatness, not to a little extent, to the beneficence of the British Government, and especially to the personal favour and encouragement that Lord Macdonnell always extended to him in his public activities.

BHARTENDU, 18th December 1909.

Mr. Kelkar and the Bombay Legislative Council.

14. The *Bhartendu* (Benares), of the 18th December, expresses its disapproval of the action of the Bombay Government in disqualifying Mr. Kelkar of Poona from standing as a candidate for election to the Provincial Legislative Council.

LEADER, 28th December 1909.

Separate representation on religious grounds.

15. The following appears in the *Leader* (Allahabad), of the 28th December :—

"In the course of his last convocation speech Mr. Justice Robertson, Vice-Chancellor of the Punjab University, is reported to have said: 'I care not what your religion is named.' Would it be impertinent to remind the learned Judge that in India, though the judiciary do not recognize any distinctions of creed the Executive do recognize such distinctions? Lord Morley and Lord Minto will have to admit that the followers of a certain religion do enjoy certain advantages and privileges which neither the Hindus nor even the followers of Christ do, notwithstanding the Proclamation of Victoria the Great and the Good."

MASHRIQ, 28th December 1909.

Muhammadans and the mixed electorates.

16. The *Mashriq* (Gorakhpur), of the 28th December, referring to the Muhammadan candidates who have been elected by the mixed electorates, remarks that their election exposes the hollowness and perversity of the arguments of the Muhammadans who advocate thorough separation from the Hindus in all political matters. If the number of such successful candidates is comparatively small to-day, it is not due to any partiality or prejudice on the part of the Hindus but to the want of education and ability among the Muhammadans themselves.

LEADER, 28th December 1909.

Distinction among the members of the United Provinces Legislative Council.

17. A correspondent, who signs himself "PLAIN SPEAKING", writing to the *Leader* (Allahabad), of the 28th December, takes exception to the rumour that benches will not be provided for the members of the United Provinces Legislative Council and that the Lieutenant Governor will devise some means of marking the distinction between the Nawab of Rampur, the Maharaja of Benares, and possibly one or two others and the remaining members of the Council. Such distinction, he says, is rather out of date in the twentieth century. As members of the Council all should be

regarded as equal. He inquires why the possession of acres or of book balances should be considered of greater consequence than the possession of culture and ability. If such a distinction were maintained, the whole machinery of the British Government would come to an end. No one would have accepted a post under a Commoner like Mr. Gladstone, nor would any member of the aristocracy brook the subordination for Mr. John Morley for the same reason.

The writer in conclusion expresses the hope that if Government is determined to make any such distinctions the members of the Council will have the courage to lodge their most emphatic protests.

Mr. Bhupendra Nath Basu and the Bengal Council.

18. The *Leader* (Allahabad), of the 26th December, has the following:— **LEADER, 26th December 1909.**

"We are glad that Sir Edward Baker has nominated Mr. Bhupendra Nath Basu to the Bengal Council. Mr. Basu is a man of education and culture and has, for the last quarter of a century, been connected with all social and political movements in the country and he has always taken a prominent and useful part in them. One man like him is far better than a dozen Rajas and Maharajas who alone in the opinion of Sir John Hewett are 'desirables'."

The appointment of Mr. Amir Ali to the Privy Council and the appointment of Mr. Ali Imam as Standing Counsel.

19. Under the heading "Topics of the Day", the *Hindustan Review* (Allahabad), for December, makes the following observations:— **HINDUSTAN REVIEW, December 1909.**

"The announcement that Mr. Saiyid Amir Ali was sworn in as a Privy Councillor has been received with enthusiasm among all sections of the people—wholly irrespective of the well-known political views of the Right Hon'ble gentleman. The non-Muslim section of the Indian press has vied with its Muslim contemporaries in welcoming the appointment as an extension of the privileges of the educated Indians. There are no two opinions about the qualifications as a sound lawyer of the Right Hon'ble Mr. Amir Ali. We are sure the Judicial Committee of the Privy Council will be all the better for his appointment to that body, to which he will bring considerable strength and make its judgments command even greater respect in India than they do now. It is certainly a move in the right direction, and this bold step on the part of Lord Morley has been as widely appreciated by the Indian public as the appointment of Mr. S. P. Sinha to the Law Membership of the Viceroy's Executive Council. We congratulate heartily the Right Hon'ble Mr. Amir Ali and hope he will be spared for many years yet to enjoy his privileges as one of his Majesty's Privy Councillors."

In the same note the editor also expresses his appreciation of the appointment of Mr. Saiyid Ali Imam as the Standing Counsel to the Government of India in the High Court of Judicature at Fort William, and says:—

"His commanding position as the leader of the Behar Bar and his high general and professional attainments have found suitable recognition in his present appointment in which his great forensic ability will not only stand him in good stead, but will stand out in yet bolder relief and be utilized to better advantage than in working before mofussil Judges and Magistrates. As a public man, Mr. Ali Imam has enhanced his reputation during the current year, by his standing aloof from the Extremists of the Moslem League and by his declaration during his recent speeches in England, in favour of a larger, more broad-minded and more liberal policy in matters affecting the relations of Hindus and Musalmans than is likely to commend itself to the bulk of the members of the Moslem League. No less hearty are our congratulations to Mr. Saiyid Ali Imam, for whom we may safely predict yet higher distinctions and honours. As a young man of forty, we hope, he has yet a long series of years before him of active and useful, professional and public life."

The vacancy in the Secretary of State's Council.

20. The *Aligarh Institute Gazette*, of the 22nd December, expresses the hope that the vacancy in the Secretary of State's Council that has been caused by the retirement of Mr. Saiyid Husain Bilgrami will be filled by the appointment of a Muhammadan. The editor observes that the difference between the interests of the Hindu community and its minor sub-divisions is not so great as to make the **ALIGARH INSTITUTE GAZETTE, 22nd December 1909.**

separate representation principle impracticable, so far as Hindus and Muhammadans are concerned.

MASHRIQ, 28th December 1909.

21. The *Mashriq* (Gorakhpur), of the 28th December, expresses the opinion that the administration of India under the Liberal Government has been very satisfactory and that if the Conservatives had been in power the difficulties of the situation would have been much increased. The editor therefore wishes success to the Liberals in the present electioneering campaign in England.

The impending general election in England.

OUDH AKHBAR, 27th December 1909.

22. The *Oudh Akhbar* (Lucknow), of the 27th December, observes that whatever may be the result of the impending general election in England, whether the Conservatives come into power or the Liberals, the success of the Reform Scheme is wellnigh assured.

The impending general election in England.

ABHYUDAYA, 24th December 1909.

23. The *Abhyudaya* (Allahabad), of the 24th December, after showing how freedom is the indispensable condition of all development goes on to consider the causes that have brought about the low and despicable condition in which Indians find themselves at the present day. In the opinion of the editor India owes her political servitude neither to religious differences among the people nor to the differences in their language and customs, for the Bengalis, Mahrattas, Sikhs and the Muhammadans could not preserve their independence in their respective territories in spite of the fact that they professed the same faith and had one uniform language and common customs. On the other hand, certain well-known nations have held their own against and have preserved their national individuality in spite of a host of foreign enemies, although in religious matters they were as divided among themselves as the Indians are at the present day. The real cause of foreign predominance in India is the fact that its people have become selfish and would not hesitate to betray the cause of the country and the nation for a mess of pottage. From the smooth-tongued glittering nobility down to the vile detective every one is actuated by the same feeling of self-laudation and advancement, to secure which they would not hesitate to represent a Lajpat Rai as an arch seditionist or an innocent Arabinda as the high priest of anarchism. Neglect of *dharma* or one's own duty is another important cause of the present down-trodden condition of Indians. They have all the resources for the regeneration of the country at their command; what is wanting is a sense of duty to nerve them against all the troubles and difficulties that they have to face in improving the political and economic condition of their motherland. If these shortcomings and defects that are eating into the vitals of the nation are removed, the goal of *swaraj* or the colonial form of self-government will be wellnigh in sight.

Self-government.

BHARTENDU, 17th December 1909.

24. The *Bhartendu* (Benares), of the 17th December, in a lengthy article, deplores the growing disunion among Indians, but in conclusion expresses the opinion that this state of affairs will change very soon and that through the intervention of Providence, a better and brighter day will soon dawn upon India and cheer up the gloomy and despondent hearts and bring solace to the miserable and the afflicted.

Disunion in India.

BHARTENDU, 17th December 1909.

25. The *Bhartendu* (Benares), of the 17th December, in an article entitled "Body, Country and Patriotism", enters into a lengthy exposition of the true significance of the word patriotism, in the course of which the editor observes that a man's duty does not end with his own self, but that he has a higher task to perform in responding to the claims of his country and nation. Blessed are they, the editor says, who, for the sake of their motherland, suffer every privation and hardship, renounce every worldly comfort, eat coarse food and rot in jails without uttering a word of complaint. It is these noble souls who can be said to have realized the true meaning of life and death; to them public good is the highest form of the realization of their own self, for they have really identified individual considerations with the interests of the community at large.

Patriotism.

In conclusion the editor wishes success to the patriotic persons who are fired with these noble aspirations in the accomplishment of their holy mission.

26. Under the heading "The Coming Day", the *Central Hindu College Magazine* (Benares), for December, has the following:— CENTRAL HINDU COLLEGE MAGAZINE, December 1909.

The awakening of India.

"THE COMING DAY.

Soon shall the trump of freedom resound from shore to shore,
Soon taught by heavenly wisdom man shall oppress no more,
But every yoke be broken, each captive soul set free
And every heart shall welcome the day of unity.
Go forward! day is breaking, it shall be dark no more,
Thousands of men are waking on every sea and shore.
The bad has ceased to bind us, its chains are hurled away,
The deepest gloom behind us melts in the dawn of day.
The morn of peace is beaming! its glory shall appear,
Behold its early gleaming! The day is drawing near.
The spear shall then be broken and sheathed the glittering sword;
The palm shall be the token and 'peace' the greeting word.
Yes! Yes! The day is breaking! Far brighter glows its beam,
The nations round are waking as from an evil dream—
They see its radiance shedding where all was dark as night,
And higher, wider spreading a boundless flood of Light.

A LOTUS SONG."

27. The *Hindustan Review* (Allahabad), for December, publishes a translation by Mr. K. K. Athavale of a lecture delivered by M. Ernest Piriou, Professor of the Lycée of Vendome, on the National movement in India. M. Ernest Piriou opened his lecture by referring to the Muzaffarpur bomb outrage, and the attempt on the life of the Lieutenant Governor and other attempts of the same nature which followed in close succession. "The Anglo-Indians," he says, "at first lost their heads, later on the police unearthed the Maniktola garden manufactory. They (the police) have arrested the principal leaders of a terrorist plot and they pretend that they have been able to place their hands on a vast terrorist organization. I hope I will be permitted to make a comparison here. On the 28th August the *Pioneer* wrote . . . . 'apropos of a Russian terrorist outrage,—the bomb is the only method of fighting left to a people who are at war with despotic rulers' . . . . and who knows if the bomb . . . . did not then appear to some youths as the weapon indicated and justified by the *Pioneer* against the despotism of a white bureaucracy." He then proceeds to point out that political life in India can be as little judged from a visit to Benares as that of France can be understood by a visit to Lourdes at the time of a pilgrimage. In other words, the political struggle in India cannot be judged from the centres of worship in the country. After touching upon the causes that have for centuries hindered the progress of India and dwarfed its political growth, he enters upon a discussion of the causes that have led to the present political agitation. "Since a century and a half," he says, "India has been governed by a foreign bureaucracy, unassimilable, and as if encamped in a conquered country . . . . which has deliberately ruined the Indian industries for the profit of their commerce." Western education has also, he holds, played an important part by upsetting the traditional ideas of the people, and he quotes Lord Cromer's speech in the House of Lords in which he said that the Anglo-Indian university was a manufactory of demagogues. HINDUSTAN REVIEW, December 1909.

A French view of the awakening of India.

"The Anglo-Indian officials," he says, "have from the beginning governed from an unapproachable distance" and, instead of encouraging Indian manufactures, have busied themselves solely with exports of raw materials. Further, they broke up the village constitution and by opening competitive examination to all, irrespective of race or colour, weakened the force and prestige of caste. "In proportion as India became conscious of herself," he says, "in proportion as the education given by the English Colleges prepared the Brahmans to examine and discuss for themselves . . . . the Anglo-Indian administrator shut himself in his office, behind his papers, and lost himself in voluminous reports. All the world complains to-day that he no longer knows the

language. He still entertains the illusion of governing, but is it not rather the swarm of clerks, "babus," and above all policemen, who really govern in his place? One has clearly seen this in recent affairs. Incurably foreign, the white bureaucracy has seen nothing of the general evolution . . . . The Mikado himself . . . . had become a constitutional sovereign, before Lord Curzon, the grand Asiatic, proclaimed that a despotically paternal government is the only one suited to Indians." "Thus" he continues "one can comprehend that between the rulers and the ruled, who do not speak the same language and completely ignore each other, the least misunderstanding causes exasperation. If you are persuaded like myself, that Providence has not confided India 'by a nominative decree' to British power, and that Indians are men and have rights—you will regret with the Indians that the country is overrun, preyed upon and drained of its resources by a methodical and irresistible exploitation."

Referring to the frequent famines which have occurred of late years, he says: "The true cause of the famine is the poverty of the villager. They export grain to the neighbouring province, while the *ryot* dies of hunger in his village near by. And if he dies of hunger, it is not because there is scarcity of food-grains, but scarcity of money." The responsibility in great part falls on the Government "because, of set purpose, one of the sources of riches has been injured by foreign exploitation. So ruthlessly has this been done that the embroiderers, weavers and industrial workers, quitting their crafts for the plough, have gone to swell the ranks of the agricultural population. The famine finds its first victims among them." "It is," he continues, "one of the saddest and most immortal spectacles that the marvellous industries of India should first be abandoned and afterwards slyly sacrificed on the altar of the interests of calico and other great manufactures. How they procured *at the cost of India* the magnificent collection of samples of Indian fabrics deposited in England; how the spinning and weaving machine soon acquired hand skill and the address of the Indian; and how disastrous circumstances gave victory to the calico prints over the art embroideries, the muslins of incomparable fineness and the 'morning rose,' I have no time to recount . . . . manufacturing Britain has considered India . . . . as a vast field for scattering her over-production broadcast at a cheap price." He criticizes the action of Government in abolishing the tariff of 10 per cent. *ad valorem* of piece goods when spinning mills were started in Bombay and later in taxing Indian-made manufactures equally with imported goods, and remarks that it is marvellous how these measures did not completely extinguish Indian manufactures.

"India," he says, "has also perceived that her vaunted railway system has only helped to ruin her because it was established only for the benefit of the merchants and strategists of the dominant class. India could also see her public budget—which crushes with its heavy weight the slender purse of the cultivator—abandoned to so many wanton wastes, military follies and the megalomanias of her grand pro-consul (Lord Curzon) . . . . this magic purse—the Indian budget—and which they thought was inexhaustible, has helped all and sundry. It has paid for the war in Burma, in Afghanistan, in Tibet and in China in 1900, in part the wars in Abyssinia and the Transvaal; it has paid the British embassies and consulates in Asia. It squares the emoluments of the Anglican Bishop of Calcutta and his pastors. Indeed, it is only the poor *ryot* that they have forgotten in this distribution of largesse."

"The same industrial policy, which forced free-trade on India, at the same time also gave her secondary and superior education . . . . for . . . . they hoped that the colleges, that the university, that the English language, would form a class which would acquire English spirit, the taste for British comfort and luxury. The Indian University is the work of Lord Dalhousie, and it is from that institution, beyond everything, that the India of to-day is born."

"A liberal democracy" says Mr. Piriou" . . . . "cannot govern, legislate, and, above all, instruct like a Russian bureaucracy . . . . To the Hindus, whose classical language is Sanskrit, they teach English as the first language, and Latin Greek or French of the middle ages as the second language; to Indians smitten with metaphysics they explain the philosophy of Locke and Mill; submissive, respectful Indians learn by heart the passionate harangues of

Milton and Burke against despotism. And with what stupefaction did they not read the history of a nation which has beheaded a King, dethroned several, and imposed its terms on others! This education, purely literary and theoretic, this disconcerting, dissolvent and revolutionary education, they give, don't forget, to those Asiatics, used to passive obedience, to respectful submission, and to religious adoration, and, most of all, to the Asiatics whom they wish to continue in their sentiments of total repose . . . . Suppose that to young men, trained and brought up in such principles, to young men, who have received the education of a mandarin, and who are therefore fit to become only officials, and suppose that they refuse to admit these young men to high public offices to which they believe they have a right, and that they severely restrict them to subordinate offices. There you have all the conditions necessary to make the words of Lord Cromer become true."

He then refers to the Congress, at the meeting of which, in December 1900 in Lahore, he was present and to the agitation of the Moderates and Extremists which was first mistrusted by old-fashioned Hindus but which now, he says, has their hearty support, and he argues that all their efforts might have ended in nothing, but for the Viceroyalty of Lord Curzon and the Japanese success in Manchuria, and the Partition of Bengal (which let loose the pent-up feelings of the Indians. "No one," he says, "wished to acknowledge its (the Partition's) authorship. Lord Curzon discovered in his notes in June 1908, that he had never desired it, and that it was plotted in his absence by the Secretary of State and Lord Ampthill, but the latter repudiated the charge . . . . They thought they saw reasons of profound policy in the preparation of the Act; but let us not go so far: it certainly worked to drive a blow home at the heart of Bengali patriotism and to push the Hindus and Muhammadans against each other, for the profit of a third party. This policy is not new."

M. Piriou then quotes some impressions of the Aga Khan when he returned to India after the Partition had been effected, and details the manner in which the Partition Day is celebrated in India. "The agitation," he says, "does not end with these sentimental manifestations. It is translated in an effective manner by the boycott of British merchandise and the preference given to indigenous products. It is what they call *swadeshism* . . . . The Anglo-Indian *régimé* has been mortal to the indigenous industries. When the Indian press took up the agitation, the Government lost its head and clapped the journalists into prison, and prohibited the meeting together of more than twenty persons. The propaganda became invisible, and it is from this moment that has commenced to be formed, as in China, the vast network of secret societies which they are tracking to-day."

He continues: "Here the agitation changed its name and its object—it became frankly political and nationalist and provoked by the clumsiness of the Government, it is claiming *swaraj*, that is to say autonomy and self-government. . . . . Mr. Lajpat Rai was deported to Burma but released six months after, the Government having recognized its error. They have found anti-military pamphlets in the hands of the Sikhs". . . . If, he asks, the whole staff of Indian employés struck work, what would become of the British bureaucracy? "At last," he says . . . . "the bomb has made its appearance in India." "The British Government has replied. It has enacted exceptional laws of summary jurisdiction, and taking the lot, it has imprisoned or deported the principal representatives of public opinion, for articles, which in Europe would have been considered quite harmless, or so puerile that a Government would not have taken them seriously . . . . the Government deported in December last nine influential Bengalis, most of whom were compromised in the *swadeshi* campaign . . . . Terrorist outrages have brought in their train wholesale arrests. In the absence of indictment it was necessary to let go almost all the accused. And it has been proved once more that the police in India are experts in forging evidence, if not in torturing witnesses. But the man above all others whom they desired to reach and knock down, thinking thus to strangle the Extremist movement was Mr. Tilak. Arraigned before a jury, composed of seven Englishmen and two Parsis, of whom the former found him guilty and the latter innocent, for articles published in a *Marathi* journal, the *Kesari*, Mr. Tilak has been condemned to six years of transportation. Not a single

member of the jury knew *Marathi*, and Mr. Tilak maintained that the translation was enamelled with wrong meaning, which was not due simply to carelessness."

Referring to the sentence on Kanahi Lal Dutt, he says: "The manifestations recently made in the streets of Calcutta in favour of Kanahi Lal Dutt are characteristic . . . . . All Calcutta held a funeral procession for him as for a martyr or a national hero. A Brahman pronounced benediction over his dead body which was literally smothered under heaps of flowers, and which was carried on a pyre consecrated to the goddess Kali. A long procession of litters, in which were shut in ladies of the highest castes, saluted the body; for it is a novelty of the movement that women, who were formerly so much secluded and conservative, now express their anti-British sentiments with much more passion than even the men. One does not carry defiance of the most profound sentiments of a people one governs, without punishment for long. The radical John Morley, Secretary of State for India, now become a Viscount and a peer, has so well understood this that he has decided to conciliate loyal and Moderate opinion by the grant of large constitutional reforms . . . . . Whatever now happens they have done with the haughty and Curzonian manner of putting 'native' opinion immediately below nothing . . . . . India will not yet have the parliament which her National Congress demands, but she has forced her admission to the Legislative and Executive Councils and the bureaucracy must henceforth loosen its mouth to answer embarrassing questions." The lecturer concluded with a few more remarks in which he prophesied trouble for British rule in India if certain administrative and other measures are not adopted.

CENTRAL HINDU COLLEGE MAGAZINE, December 1909.

Practical patriotism with reference to India.

28. The *Central Hindu College Magazine* (Benares), for December, has an article from S. Netesan on practical patriotism with reference to India, in which the writer describes patriotism as a practical, thorough-going devotion to the cause of one's own country; a passion that actuates a person to serve his country irrespective of his personal gains or losses and one of the most sacred virtues that a man can possess.

The writer says that certain people think that it is impossible to better the condition of their country through the efforts of a few individuals here and there, but "Trifles make perfection; and perfection is no trifle."

The most glorious achievement of English education in India, he points out, is, that it has engendered, in the breast of every Indian, the spirit of love of his motherland. He states that if education were given on national lines and comprised the study of ancient heroes and martyrs and of leaders like Dadabhai and Gokhale, it would have a more lasting effect on Indian minds.

To say that in a country like India patriotism and loyalty to Government cannot exist side by side with each other, as preached by over-zealous enthusiasts, is fraught with disastrous results, and in the opinion of the writer to be loyal and patriotic at the same time is no impossible feat, or even difficult of accomplishment.

In conclusion he asks his countrymen to remember what the Hon'ble Mr. Gokhale said: "Love of country must so fill the heart that all else shall appear as of little moment by its side" and he entreats the people to transform thought into action so that India once more may be on a level with the foremost countries of the world and the dream of the present day may become the reality of the not far-off future.

KARMAYOGI, 20th December 1909.

Service to the motherland.

29. The *Karmayogi* (Allahabad), of the 20th December, publishes a poem calling upon Indians to devote themselves body, mind and soul to the service of their motherland. The writer reminds them of their extremely degraded condition when they are being kicked with impunity by wicked persons, and he exhorts them to pay off the debt that they owe their country like the worthy sons of India, Pratab, Shivaji, Tilak, Lajpat and Arabinda.

LEADER, 26th December 1909.

The British occupation of India.

30. The following appears in the *Leader* (Allahabad), of the 26th December:—

"*Black and White* belongs to a species of English newspapers which correspond to Anglo-Indian papers of the same ilk as the *Madras Times*. It does not often dabble in Indian politics—that is a mercy. When it essays the task it only covers itself with ridicule. In its issue of the 20th November it gravely tells its

readers and the world, 'The lesson that requires to be driven home is that Great Britain holds India and intends to go on holding it. There are thousands of capable, fearless men in this country who are prepared to go out and take up the work of the Government if necessary.' and more in the same strain. This looks alarmingly like a notice to Lord Minto to quit, having proved himself incompetent and unworthy. 'The point that should be made plain,' according to *Black and White*, is that 'if it rained bombs as thick as hailstones, we should still *hang on* to India, and continue to govern it *as we think best*.' The phrasing is superb, and the sentiment,—why, it is the last word of political wisdom. No doubt Gladstone thought in a different way, but does that matter? He was the little-est Little Englander, and any way a negligible factor compared with *Black and White*."

31. The *Jain Prachárak* (Deoband, Saharanpur), for the month of December, publishes a poem, the author of which deplores the indifference of Indians towards matters of national importance and calls upon all well-wishers of the country to sink their minor differences where the common cause of their country is at stake. He further points out that if Indians neglect their duty at this critical juncture they will cease to exist as a nation and will ultimately succumb to the mighty struggle for existence which is becoming keener day by day.

The duty of Indians at the present day.

JAIN PRACHARAK, December 1909.

32. The *Independent* (Allahabad), of the 27th December, refutes the insinuation that under the British Government India is daily becoming poorer, and observes that if there is poverty in the country it is chiefly due to the habits of sloth and idleness which are fast becoming general among the Indian people. In support of his contention the editor refers to the prosperous condition of commerce in India, and remarks that if its economic conditions were not satisfactory, foreign capitalists would never have invested their money in gigantic mercantile undertakings in the country.

The poverty of India.

INDEPENDENT, 27th December 1909.

33. The *Karmayogi* (Allahabad), of the 20th December, publishes a number of poems by Daya Shankar Shukla, in which the author exhorts his countrymen to devote themselves to the service of the motherland, the propagation of the *swadeshi* movement and the protection of the cow. He also deals with the evil consequences of depending upon others and refers to the past glories of India in the following words :—

The advancement of India.

KARMAYOGI, 20th December 1909.

"For good patriotic people, a peaceful life has become almost impossible; still it is not a matter of much importance as long as God is with us."

34. The *Bhartendu* (Benares), of the 18th December, condemns the misguided zeal of the young anarchists in India, and holds the repressive policy of Government responsible for the determined defiance of law and order on their part. The editor is of opinion that if Government had acted wisely, and tried a conciliatory policy in the beginning, the mischief would have been nipped in the bud and deplorable consequences would never have followed.

Anarchism in India.

BHARTENDU, 18th December 1909.

35. The *Samrát* (Kalakankar), of the 28th December, referring to the terrible sufferings of Indian ladies in the Transvaal, on account of the incarceration and ill-treatment of their husbands, calls upon its countrymen generally, and Indian women especially, to contribute their mite to the funds started for the purpose of relieving them.

An appeal for Indian ladies in the Transvaal.

SAMRAT, 28th December 1909.

36. Under the heading "Topics of the Day", the *Hindustan Review* (Allahabad), for December, has the following :—

Indians in South Africa.

HINDUSTAN REVIEW, December 1909.

"Next to the modifications of the Regulations perhaps the most momentous question that deserves the earnest attention of both the people and the Government is that of the status of our fellow-countrymen in South Africa. Here we are on even safer ground than in dealing with the Regulations, for whereas in the case of the latter, there is involved the eternal question of the conflict of interests in

this country, in the case of the former, all Indians, irrespective of any considerations of caste, creed or colour are united to a man in the support of their fellow-countrymen in South Africa, who have gone there from all parts of India and belong to all our great religious communities. There is no question there of Hindu *versus* Musalman or *vice versa*, and no supposed conflicts of interests amongst them. The South African question demands speedy solution; it is engaging the attention of all classes of the people of this country; the more enlightened among them are becoming fully alive to the seriousness of the situation and this is more than evidenced by the very handsome donation of Rs. 25,000 which Mr. Ratan Tata has given to the South African cause, and which, we have no doubt, will form the neucleus of a large fund to help our suffering fellow-countrymen, and enable them to carry on their most righteous struggle against the inequities of the white colonist in South Africa."

In acknowledging the services of Mr. Polak in the interest of humanity the editor asks his Indian fellow-subjects interested in the subject to carefully study Mr. Polak's pamphlet entitled *The Indians of South Africa, Helots within the Empire and how they are Treated* and acquaint themselves with the grievances of their fellow-countrymen in South Africa.

He concludes by saying:—

"Considering also the unanimous state of public feeling in the land, it is sincerely to be hoped that the Government of India will assume a more energetic attitude and try to exert a greater pressure on the Home Government, through the Secretary of State for India, whose sympathy is well known.

LEADER, 28th December 1909.

Mr. Gandhi's message to the Lahore Congress.

37. Referring to Mr. Gandhi's message to the Lahore Congress describing the terrible woes and sufferings of Indians in the Transvaal, the *Leader* (Allahabad), of the 28th December, remarks that if the Colonials are not amenable to reason the Government should be called upon to adopt retaliatory measures. "Let the Government of India make it plain to them that it has made up its mind once for all not to tolerate this impunity any longer. We have not lost sight of the fact that any self-governing Colony cannot be forced to adopt a particular course of action but at the same time there is nothing to prevent the Indian Government from pursuing a policy which is consistent with its dignity and self-respect." But, the editor says, this is not all. People should themselves move in the matter and rich persons should follow the example of Mr. Tata by liberally subscribing for their helpless countrymen abroad. This is a national question of the first magnitude and Indians should give positive proof of their national consciousness by doing all that they can to cheer and sustain their helpless countrymen in that far-off land where they are fighting against fearful odds.

In conclusion he expresses the hope that Mr. Gandhi's message will receive the consideration it deserves and that the Congress at Lahore will do some solid work in connection with this question.

BHARAT JIWAN, 27th December 1909.

Pandit Madan Mohan Malaviya and the Presidentship of the Lahore Congress.

38. The *Bharat Jiwan* (Benares), of the 27th December, in a humorous article, deplores the folly of Pandit Madan Mohan Malaviya in accepting the Presidentship of the Lahore Congress after Sir Pherozshah Mehta had resigned the office, and remarks that Pandit Madan Mohan Malaviya's acceptance is an illustration of the well-known proverb that "A dying calf is for the Brahman."

LEADER, 26th December 1909.

Some questions for the consideration of the Lahore Congress.

39. In the course of a letter which Pandit Bishan Narayan Dar contributes to the *Leader* (Allahabad), of the 26th December, and in which he deals with the various qualifications of Pandit Madan Mohan Malaviya for the office of the Presidentship of the Lahore Congress, he urges the following matters for the special consideration of the Congress and Government:—

"The most important of the points to be urged upon the people and the Government, of course, is the disastrous plan adopted to safeguard the interests of the Muhammadan minority at the cost of the Hindus, and, in fact, of all the non-Moslem minorities in India; and a most emphatic protest, therefore, must be made against the unwise, unjust and unrighteous policy of race and religious distinctions between Indian and Indian (for as between Indian and Englishman it

has always been in full swing, whether the Home Government was Tory or Liberal) inaugurated by Lord Minto's Government. The Moslem League's successful revolt against the just and far-sighted policy of Lord Morley has brought about this unhappy result, by which the faith of the Hindus has not only been severely tried but shaken in the justice and impartiality of British rule. Safeguard the Muhammaden interests by all means; as a minority they are justly entitled to some measure of concession and indulgence. But for the present this has been done by humiliating the Hindus and perpetrating upon them an injustice which cannot fail to bring about its natural retribution.

Another point which demands speedy attention is the impotent and ridiculous position in which the educated and professional classes have been placed under the Regulations. Every care has been taken to nullify their influence in the counsels of the Government, and to mutilate and mangle Lord Morley's great measure by packing the Councils with landlords and other representatives of ignorance and reaction. The Government is proud of having constructed Councils where it will have not merit but birth, not independence but servility, not the considered judgments of political experience but the brainless chatter of hereditary folly."

LEADER, 28th December 1909.

Europe in 1809 and 1909.

40. The *Leader* (Allahabad), of the 28th December, discusses the military and the naval position of the European Powers as it was in 1809 and as it is in 1909. The editor is of opinion that in France and in England, partly owing to the decline in birth-rate and partly owing to the meagre prospect of advancement in military service, an anti-military spirit has arisen in the last few years. Russia, the only great Continental Power unconquered by Napoleon, is for the moment weak and has already been defeated by Japan. Germany and Austria no doubt are together able to defy the rest of Europe. As to naval supremacy, England has already ceased to be very sanguine in this direction. Even if it were otherwise, she can hardly afford to be content with her present military position. The British Empire does not consist entirely of Islands and so it cannot be defended by ships alone. There is no intervening sea between Gibralter, Egypt, Aden, India, Canada and their respective continents.

"The prospect, therefore," the editor says, "would then be sufficiently alarming even if England could do more of preserving her naval supremacy. But this too is now in danger for the first time since the battle of Trafalgar. Indeed it may be doubted if the steady increase of the German navy is not a greater danger for England than the preparations of Napoleon at Boulgne. Should Germany ever have a population equal to that of France and England conjoined, it will be possible for her to have a navy as strong as that of England as well as an army as strong as that of France. It is not at all likely that the English colonies would render any effective assistance. The belief that America and the colonies have a great affection for England is one of the delusions of English national vanity. At the present time, the colonies are willing to belong to the British Empire, because they have all the advantages of independence without the expense of maintaining an army and navy. But they have no interest in Europe and they may, not unreasonably, refuse to be involved in a war about matters which do not concern them. The truth is that to no nation have the gods given an empire without some end. In the sixteenth century Spain was the most powerful nation in Europe and her soldiers were unsurpassed in courage and discipline. Two centuries later, at the time of the Peninsular war, Spain had utterly decayed, and the Spaniards were esteemed neither by their alies nor by their enemies. There are no signs in France and England of the intellectual decadence of Spain, but the political preponderance they possessed a century ago has been lost as it seems without any possibility of recovery."

MASHRIQ, 28th December 1909.

A retrospective view of the year 1909.

41. In presenting a retrospective view of the year, the *Mashriq* (Gorakhpur), of the 28th December, observes that this year was marked by the increased interest which Government took in all matters affecting the well-being of Indians, and by the growing activity of the people in social, economic and political affairs.

OUDH AKHBAR, 31st December 1909.

The deportation anniversary in Barisal.

42. Referring to the anniversary of the deportations in Barisal, the *Oudh Akhbar* (Lucknow), of the 31st December, deplores the determined attitude of Government with reference to the deportees and remarks that with its leaders rotting in jail for offences unknown even to themselves, Bengal can never know any peace or rest.

SANADHYOPKARAK, October 1909.

The *Karmayogi*.

43. The *Sanadhyopkarak* (Agra), for October, (received on the 21st of December), referring to the *Karmayogi* (Allahabad), remarks that it is a very entertaining paper and deserves a high place among the well-edited Hindi periodicals, and that its editor, Mr. Sundar Lal, seems to be a graduate of exceptional merits. It will sooner or later, the writer observes, enjoy a place similar to the *Marathi Kesari* (Poona), and will incur the displeasure of Government on account of its being a nationalist paper.

SAMRAT, 28th December 1909.

The assassination of Mr. Jackson.

44. The *Samrát* (Kalakankar), of the 28th December, expresses its abhorrence at the assassination of Mr. Jackson and deplores the prevalence of the idea that the regeneration of the country can be secured by the commission of such heinous crimes.

MASHRIQ, 28th December 1909.

The assassination of Mr. Jackson.

45. The *Mashriq* (Gorakhpur), of the 28th December, calls the assassination of Mr. Jackson a devilish act, and remarks that this most dastardly crime is looked upon with abhorrence by the whole Indian community.

OUDH AKHBAR, 31st December 1909.

The assassination of Mr. Jackson.

46. The *Oudh Akhbar* (Lucknow), of the 31st December, condemns in unequivocal terms the assassination of Mr. Jackson and remarks that such acts on the part of misguided youths are only retarding the progress of the national movement. The editor however expresses his satisfaction that responsible British statesmen have taken a calm view of the matter and have not listened to the counsel of "repression instead of reform."

In another note in this connection the editor regrets the spread of anarchistic tendencies among the student community, and though disagreeing with the Vice-Chancellor of the Punjab University in holding teachers responsible for this, he remarks that if the Vice-Chancellor's opinion is really based on real facts, stringent measures should be adopted to guard against dangerous propaganda.

LEADER, 28th December 1909.

The assassination of Mr. Jackson.

47. The *Leader* (Allahabad), of the 28th December, has the following:—

"The whole country is horrified at the Nasik outrage. No country has ever gained political freedom by the shedding of innocent blood. Anarchism of this sort is of foreign import and is thoroughly antagonistic to Indian ideals. At a time when the country seemed to be quieting down, when the honest efforts of 'honest' John were being appreciated in spite of the partiality that has been shown to a self-styled politically important community, has occurred this most heinous outrage. But it is a mistake to suppose that every young Indian is an anarchist. The comments of some Anglo-Indian papers, we are afraid, tend to make the situation worse. Wholesale punishment of the innocent and the guilty alike—as a Lieutenant Governor once threatened to do—is not the remedy. The authorities must not lose their heads—a calm conciliatory policy should be adopted, the guilty must be visited with the punishment they deserve and the innocent should not be offered the slightest opportunity for thinking that they are being suspected. The authorities should not be lead by the police. As soon as proof positive is forthcoming let him be punished swiftly and severely, but let not the sympathies of the innocent be alienated by casting over them the shadow of suspicion."

LEADER, 24th December 1909.

The Nasik tragedy.

48. The *Leader* (Allahabad), of the 24th December, makes the following observations on the Nasik tragedy:—

"There can be no hope for the country unless violence is met with the most deterrent punishment and every incitement to it, direct or indirect, active or passive, is effectively discouraged and discountenanced. We feel the deepest sympathy for Mrs. Jackson in her forlorn condition, and pray God that He may

give her fortitude to bear her cruel and terrible affliction in a spirit of resignation to His will."

II.—Afghanistan and Trans-Frontier.

Frontier raids.

49. The *Musáfir* (Agra), of the 23rd December, referring to the repeated raids on the Frontier, remarks that such outbreaks on the part of fanatical Muhammadans can never cease as long as Government permits it to be believed that the tribesmen can commit depredations on British territory and plunder its Hindu subjects with impunity. MUSAFIR, 23rd December 1909.

III.—Native States.

The Mysore Representative Assembly.

50. The *Hindustan Review* (Allahabad), for December, publishes an article by Mr. K. Ramanujan, editor of the *Mysore Review*, on the Mysore Representative Assembly, in which the writer holds up this assembly as a model on which British rule should be built up. The article represents Mr. Madhava Rao as one of the ablest administrators in India. The article concludes with the words "such is the man, a unique combination of the occidental love of liberty and of oriental absolution; the latter always at hand to curb the excesses of the former." HINDUSTAN REVIEW, December 1909.

Village self-government in Baroda.

51. Mr. R. C. Dutt, C.I.E., late Minister, Baroda State, in an article in the *Hindustan Review* (Allahabad), for December, advocates village self-government on the lines now being tried in the Baroda State. Among other powers he recommends that the village boards should be given limited civil and criminal powers, and that no lawyers should be allowed to attend their village courts. No processes should issue and no records should be kept except a register of cases, and though the sub-divisional officers should have powers of revision, there should be no right of appeal from those courts. He suggests that the board should also have control over primary education even to the fixing of leave and vacations, which should be arranged to suit the cultivators,—the reaping and sowing seasons being holidays. HINDNSTAN REVIEW, December 1909.

He also recommends that a portion of the local cesses should be paid to each village for local public works and that special grants for the erection of new village works should be made to the village boards and not to contractors, and that the Public Works department should not be allowed to interfere in such works.

The Patiala sedition case.

52. The *Rahbar* (Moradabad), of the 21st December, referring to the alleged obstacles that are being put in the way of the defence of the accused in the Patiala sedition case, remarks that it is almost impossible that justice can be done to the Arya Samajists in this case. The editor however advises them to exert themselves in their defence, so that they may ultimately see their innocence vindicated and, like the Arya Samajists of Baroda, have their loyalty recognized even by the police of Patiala. RAHBAR, 21st December 1909.

IV.—Administration.

(a)—Judicial and Revenue.

Kumaun and civil work.

53. Referring to the necessity of placing the Kumaun division under the jurisdiction of the North-Western Provinces High Court with regard to civil cases and the hope held out in this matter by the Lieutenant Governor in his Bareilly Darbar speech and the last budget speech, the *Garhwali* (Dehra Dun), for November (received on the 20th December), regrets to learn that Government proposes to form the Naini Tal, Almora and Pilibhit districts into a new judgeship and let Garhwal remain as it is under the Commissioner. The editor proceeds to point out that for the following reasons this will be a great injustice to— GARHWALI, November 1909.

The prevailing customs, usages and the system of land tenure being similar in all the three districts of Kumaun, it will be an anomaly to have two courts of appeal for civil matters, with the probability that there will be different judgments in like questions in issue in the two districts.

The experience of the Commissioner cannot be as extensive as that of the Judges of the High Court, and to place the one district under the jurisdiction of a more competent court and the other under the less competent, will only bring about general dissatisfaction.

Hitherto the officer who was posted in charge of the whole division possessed some knowledge of civil suit work, but when Garhwal remains the only district under him for the purposes of civil work, the qualifications for such work will be wholly ignored and thus the district will suffer in civil cases.

The editor asks the Government to give due consideration to this question.

RAHBAR, 21st December 1909.

The District Magistrate of Belgaum and the crying of *Bande Mataram*.

54. The *Rahbar* (Moradabad), of the 21st December, referring to a judgment of the District Magistrate of Belgaum, in the course of which he said that he convicted the school boys for the offence of *disobeying* his orders forbidding the crying of *Bande Mataram* and not for uttering a word which in itself is not illegal, asks if when the disregard of an illegal order of a Magistrate is regarded as an offence, wherein lies the difference between a personal and a constitutional form of government? The editor however advises his countrymen to abstain from defying the local official's authority, and to carry on their real work unostentatiously with perseverence and fortitude. They should, moreover, bear in mind that national progress can never be achieved without great sacrifices.

(b)—Police.

INDEPENDENT, 27th December 1909.

The police of Allahabad.

55. The *Independent* (Allahabad), of the 27th December, expresses its satisfaction at the efficiency of the local police as evidenced by the smart arrest and conviction of one Khoda Bakhsh who attempted to assault a student of the Kayasth Pathshala, and remarks that if, instead of being afraid of the police, people communicated their complaints to them without reserve, the work of detecting and punishing criminals would become easier. The police, too, the editor adds in conclusion, should not behave in an overbearing manner but should encourage people to represent and report their grievances to them.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

HINDUSTANI, 24th December 1909.

The Lucknow Municipality.

56. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 24th December, complains that the tax-payers of Lucknow are put to much trouble and inconvenience by the extremely bad condition of the roads and streets in Lucknow, due to their being out of repair for a very long time.

(e)—Education.

MASHRIQ, 21st December 1909.

Religious education in Anglo-vernacular schools and the present unrest.

57. The *Mashriq* (Gorakhpur), of the 21st December, in a leading article points out that much of the present unrest is due to the fact that religious education has been sadly neglected in the existing Government and private institutions. The editor earnestly prays that His Honour the Lieutenant Governor of these provinces will consider the matter and enforce the imparting of religious instruction to the students in Anglo-vernacular schools and colleges.

LEADER, 24th December 1909.

The European staff of the Aligarh College.

58. The following is from the *Leader* (Allahabad), of the 24th December :—

"The withdrawal by the European Professors of the Aligarh College—that institution of which Anglo-Indians are never tired of singing the praises—of their joint note to the trustees is noticed by the *Paisa Akhbar* of Lahore. We do not know how far prudential considerations suggested this step—taken ostensibly in the interests of the College. But the Professors may have derived encouragement from the ready provision made for their late head by an obliging Government, that if they resigned in a moment of pique they would not be left

in the woods. Perhaps, however, they feared that not even the Government would be able to accommodate so many of them and at one time."

59. The *Oudh Akhbar* (Lucknow), of the 31st December, expresses its gratitude for all that Government has done in the matter of education, and urges free primary education, inasmuch as this would create ideas of loyalty and devotion to Government among the student community.

OUDH AKHBAR, 31st December 1909.

Free primary education.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

60. A private practitioner, writing to the *Hindustan Review* (Allahabad), for December, advocates the entire abolition of the Civil Assistant Surgeon service. Indian medical graduates entering this service merely ruin their prospects, for they would do much better if they set up as private practitioners. Moreover, he says that the majority of the larger hospitals at district head quarters can well be managed by the Civil Surgeon with the assistance of a hospital assistant. He recommends that in order to entice independent practitioners to settle in the various district head quarters, the resident hospital appointments should be made temporary billets and carry a suitable salary for a certain number of years, at the expiry of which the outgoing incumbent will naturally set up an independent practice, and thus in a few years every station is likely to have a certain number of qualified men outside the regular service.

HINDUSTAN REVIEW, December 1909.

Indian Medical Reforms.

The hospitals at divisional head quarter stations, he says, can easily be managed by the Civil Surgeon with the help and co-operation of private practitioners of whom there is always a large number of competent men in such stations. This system, he says, would have the further advantage of having the Civil Surgeon free at any time to render assistance to the families of European officials at smaller districts. The post of House Surgeon in such stations should be temporary billets held by Indian medical graduates who would at the end of their period of service swell the ranks of private practitioners. The Civil Medical Service to be permanently maintained would thus resolve itself into only two divisions, the superior, embracing mainly the Civil Surgeons, and the subordinate, comprising Hospital Assistants in charge of mofussil or branch dispensaries and the police and jail hospitals at district head quarters. To secure an Army reserve of Indian Medical Service men and to maintain the attractiveness of the service, such men should be placed in positions at once responsible and important, but from which they could be withdrawn at a moment's notice without detriment, such as being appointed in charge of provincial medical, sanitary and jail departments, superintendents of central prisons, deputy sanitary commissioners and civil surgeons of divisional head quarters which posts can very well be held temporarily by Government Under Secretaries, Civilian Magistrates, health officers and independent practitioners without risk to departmental or professional efficiency.

He holds that the rest of the appointments in the superior Indian Medical Service should be filled as follows: 50 per cent. by Indian medical graduates, 25 per cent. by selected senior Military Assistant Surgeons and the remaining 25 per cent. by British medical graduates appointed by the Secretary of State.

In conclusion he recommends that all specialists' appointments should be given only to such men as are specially qualified by post-graduate studies and experience gained at some recognized Indian or European institutions.

61. A correspondent of the *Mashriq* (Gorakhpur,) writing in the issue of the 21st December, urges that indivisibility is essential for the preservation of immoveable property from decay and improper alienation. He states that the Muhammadan conception of ownership is that the zamindar and taluqdar hold property as the representatives of the King and that therefore their power to dispose of this property is not absolute but limited by the exigencies of legal necessity. They have a right of enjoyment no doubt, but they have a duty also to perform in respect

MASHRIQ, 21st December 1909.

The poverty of Muhammadans.

of the property under their charge. They should first of all apply the rents and profits accruing therefrom to the improvement of land and its productive power and to the bettering of the conditions of the peasants. The surplus, if any, after paying Government revenue, should go to their pockets by way of compensation for their labour and trouble. The writer is of opinion that if this conception of ownership is adhered to and accepted by Muhammadans generally and if Government also recognize it, the depressed condition of the zamindars and the peasants will be much improved. In conclusion he expresses the hope that the leading Muhammadan journals will take up the matter and discuss the question in all its bearings thoroughly.

AL BASHIR, 21st December 1909.

Inflammatory writings in the Muhammadan press.

62. *Al Bashir* (Etawah), of the 21st December, says that the articles of a controversial nature that have appeared in Muhammadan papers were chiefly published in reply to the issues raised by the *Samajist* press and that the charge of inflammatory writings brought against them are consequently groundless and superfluous.

INDEPENDENT, 27th December 1909.

Government and the *swadeshi* movement.

63. The *Independent* (Allahabad), of the 27th December, applauds Government for its laudable efforts to revive Indian arts and industries, and observes that the usual indifference to their own interest, which is the chief characteristic of present day Indians, prevents them from taking advantage of the measures that Government is adopting every day for improving their social and economic condition; otherwise foreign-made things would never be sold cheaper in comparison to the articles of Indian manufacture.

HINDUSTANI, 27th December 1909.

Questions for the consideration of the All-India Brahman Maha Sabha.

64. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 27th December, draws the attention of the All-India Brahman Maha Sabha to the question of cow-killing and the prevention of the habit of begging among Brahmans. To put down the latter evil he suggests the revival of the Ayurvedic system of medicine to supply a means of livelihood to the poorer classes among the Brahmans.

MASHRIQ, 28th December 1909.

Gambling in Agra.

65. The *Mashriq* (Gorakhpur), of the 28th December, complains of the gambling that is carried on in different forms in Agra, especially on rain, and prays Government to put a stop to it.

MASHRIQ, 28th December 1909.

The proposed partitioning of the Gorakhpur district.

66. The *Mashriq* (Gorakhpur), of the 28th December, expresses its disapproval of the proposal to partition the Gorakhpur district, and suggests that if the Collector is really hard-worked, an assistant should be granted to him. This, together with a few changes in the territorial division of the tahsils would in the opinion of the editor, be a satisfactory solution of the problem that now faces Government. If, however, a partition must take place at any cost, he would like to see the head quarters of the new district situated at Captainganj instead of at Deoria; as the former, in spite of the recommendations of the Sanitary Board, is a more healthy place than the latter, a fact that can be proved by a reference to the return of births and deaths of the two tahsils. Besides, Captainganj would be the most convenient place for the litigant public and the people generally if the partition is carried out on the lines suggested by Mr. E. A. Molony.

V.—Legislation.

Nil.

VI.—Railway.

HINDUSTANI, 27th December 1909.

The Bengal and North-Western Railway.

67. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 27th December, complains that intermediate class tickets are often issued on the Bengal and North-Western Railway stations without ascertaining beforehand whether or not accommodation is available for the intending passengers in the trains. He also complains that no separate arrangement is made in intermediate compartments for accommodating female passengers, who are in consequence put to much trouble and annoyance.

68. The *Samrát* (Kalakankar), of the 28th December, urges that if the Bengal and North-Western Railway authorities are unwilling to provide a footpath and a roadway for wheeled traffic on the bridge over the Ganges at Allahabad, Government should, in the interest of commerce and public convenience, take up the task itself and thus earn the gratitude of the people generally.

A footpath on the bridge over the Ganges at Allahabad.

SAMRAT, 28th December 1909.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

69. *Al Bayan* (Lucknow), for May, June and July 1909 (received on the 20th December), referring to the fact that one hundred and thirty Muhammadans were persuaded to join the *Arya Samaj* during the last year, remarks that this is all due to the indefatigable efforts of the preachers of the *Arya Samaj* and the excellence of their organization. The writer exhorts Moslem priests and preachers to counteract the efforts of the *Arya Samaj* by spreading education among the backward classes of their community and by giving their children a thorough grounding in religion. They should pay special attention, he says, to those who have become Muhammadans only recently and prevent them from sliding back into Hinduism by giving them and their children thorough instruction in Islamic doctrines, otherwise large communities of these "Neo-Moslems" will be for ever lost to Islam. He asks Moslem preachers to study Sanskrit and thus be able to expose the hollowness of the Vedic doctrines.

Islam and the *Arya Samaj*.

AL BAYAN, May, June and July 1909.

70. The *Leader* (Allahabad), of the 24th December, has the following:—

A defence of the *Arya Samaj*.

LEADER, 24th December 1909.

"Mr. Madan Mohan Seth's *brochure* consists of a number of open letters addressed to Lord Morely and reprinted from the *Vedic Magazine*. The author has tried to prove by analysing the genesis of the *Arya Samaj*, quoting from the teachings of Swami Dayanand, and giving extracts from such authorities as Madame Blavatsky and Sir Saiyid Ahmed Khan that the *Arya Samaj* is not a seditious or even a political association, but a purely religious institution devoted to religious and social reform. The tone is now and then a little high pitched as is customary with our *samajic* friends, but the author has brought cogent arguments and weighty testimony in support of the position which he has taken up. In the following passage, which we quote from one of these letters, he hits the nail on the head:—

'The Hon'ble Mr. G. K. Gokhale had on one occasion to define loyalty in the Council Chamber. The terms in which he did so were significant and appropriate. Said the Hon'ble gentleman: 'Now, when any one speaks of loyalty in India in this connection, he speaks not of a sentiment similar to that of feudal Europe or of Rajput India, but of a feeling of attachment to British rule, and of a desire for its stability based on enlightened self-interest; on an appreciation of what the rule has on the whole done for the people in the past, and of the conditions which it ensures for future progress.' If this be loyalty, then the *Arya Samaj* cannot but be a loyal body. For its enlightened self-interest requires it to be so.'

This plainly shows that in the very nature of things the *Arya Samaj* cannot be disloyal. And yet some Anglo-Indian officers seem to have got the *samaj* on the brain, as will be seen from the following amusing anecdote: 'A young lieutenant in a regiment started a controversy with his *Moslem* jamadar and was worsted. To satisfy his pique he reported his conduct to the Officer Commanding. The dignity of the stripling had been insulted and the prestige of the Government was in danger because he had been defeated in argument. The Colonel, who was as great a wiseacre as his doughty lieutenant, summoned the jamadar to his presence and said to him: 'Well *badmash Arya Samajist!* Why did you speak rudely to the Saheb?' 'I am a Musalman, sir!' replied the jamadar. 'Well then! you are a Musalman *Arya Samajist.*'

On page 35 of his *brochure* Mr. Madan Mohan Seth makes the statement that Mr. G. K. Gokhale is a Buddhist, and Mr. Surendranath Banerjea is a Brahmo. We would like to know his authority for these statements."

ARYA SAMACHAR, October 1909.

71. The *Árya Samáchár* (Cawnpore), for the month of October, in a lengthy article, discusses the evils of caste system as it obtains in the present day.

The evils of caste system.

RAHBAR, 21st December 1909.

72. The *Rahbar* (Moradabad), of the 21st December, says that though the British Government does not interfere with the religion of any one, it nevertheless shows undue solicitude for Christianity by granting nearly fifty lakhs of rupees yearly to Christian churches for the propagation of the Christian faith, while no such favour is shown either to Hinduism or Muhammadanism. The editor, however, is of opinion that if Hindus remain firm in their devotion to their duty not even the mightiest power can crush their religion or overthrow them. Hence, instead of opposing others, they should turn their attention to their own affairs and then, the editor assures them, the prize will be theirs in the long run.

Government and Christianity.

RAHBAR, 21st December 1909.

73. Referring to the advice of the *Vakil* (Lahore), that the best way of preventing cow-killing on the occasion of the *Id* is to arrange that goats may be sold cheaper, for then the Muhammadans would not use beef which is in no way more delicious or healthy than mutton, the *Rahbar* (Allahabad), of the 21st December, remarks:—

Muhammadans and the use of beef.

"We shall discuss on some other occasion the propriety or otherwise of our contemporary's advice. Just now we simply ask how it looks upon the opinion of *Al Bashir* which says: 'It is only the use of beef that can infuse a spirit of manliness among the Muhammadans.' Can there be any writing more inflammatory than this or more likely to create feelings of enmity between Hindus and Muhammadans? The difference in the opinions of these two journals is noteworthy."

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 31st December 1909.

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